















# GESENIUS' HEBREW GRAMMAR.

---

SECOND AMERICAN EDITION.

---

REVISED AND ENLARGED

*ON THE BASIS OF THE TWENTY-FIFTH GERMAN EDITION*

OF

PROF. E. KAUTZSCH, D.D.

BY

EDWARD C. MITCHELL, D.D.,

PRESIDENT OF LELAND UNIVERSITY, NEW ORLEANS, LA.

AND

IRA M. PRICE, PH.D. *Leipsic*,

ASSOCIATE PROFESSOR OF SEMITIC LANGUAGES AND LITERATURES IN THE  
UNIVERSITY OF CHICAGO.

---

With full Subject, Scripture and Hebrew Indexes.

---

BOSTON:

BRADLEY & WOODRUFF, PUBLISHERS.

1895.



Entered according to Act of Congress, in the year 1880, by  
WARREN F. DRAPER,  
in the Office of the Librarian of Congress, at Washington.  
COPYRIGHT, 1892, 1894,  
BY EDWARD C. MITCHELL.

## PREFACE.

---

THE Hebrew Grammar of Gesenius first appeared in 1813. In Germany, for nearly seventy years it has held a foremost rank as the grammar for schools. In England and America also, for the last half-century, it has maintained its position through the versions of Stuart, Conant, and Davies, keeping pace with the progress of Semitic learning in successive editions, since the death of Gesenius, through the scholarly editorial labors of Prof. Rödiger of Berlin.

Its pre-eminence has been largely due to the thoroughness with which the grammar treats the forms of the language and the phenomena of their changes. From the first its course of thought has proceeded from a real grasp of principles and rested upon a scientific basis. The advanced student has felt assured that he would find here all the light which the present state of science affords upon any difficult point.

At the same time practical teachers have felt that there was something yet to be desired in the form of the work for adaptation to elementary instruction. The copious materials of the grammar have not always proved to be so conveniently arranged as to be easily accessible to the inexperienced student.

While the writer believes that mere beginners should not be cumbered with the task of memorizing an elaborate treatise, but should be introduced at once to the language by the briefest

possible statement of its elementary principles,—and has accordingly prefixed such a compendium of principles to Davies' Hebrew Lexicon,—yet obviously the next step should be to place in his hands a complete discussion of the whole subject, upon a true philosophical plan, which ought, at the same time, to be so classified as to be immediately within his reach.

Accordingly, when the publishers of Davies' Hebrew Lexicon requested him to prepare an edition of Davies' Gesenius' Grammar which should be suited to the wants of American teachers and students, he set before himself the aim of combining the acknowledged excellences of Gesenius with a more lucid and practical arrangement.

Happily for this purpose, he found his contemplated task in large measure anticipated by the admirable work of Prof. Kautzsch, the successor of Rödiger in the editorial revision of Gesenius. The grammar which he has produced is practically a new work, exhibiting radical changes in the treatment of important topics, and uniting, as no grammar has done before, a logical and perspicuous method with a full treatment of the difficulties of the language.

Availing himself of the essential improvements of Kautzsch, among which will be found an entire reconstruction of the system of the Noun and a new discussion of the Accent and the Methegh, the Daghesh euphonic and the Pause, as well as of the nominal and verbal sentence (so that §§ 93–95 and § 144 *a* are entirely new, translated from Kautzsch, while indeed nearly every page and paragraph has felt the influence of Kautzsch's scientific discernment in the suggestion of improved forms of statement), the editor has also derived some hints from the Grammars of Ewald and Stade, and has added a few notes for illustration from Delitzsch and others. No change has been made in the numbering of sections, and the notes of

## PREFACE.

Jr. Davies have been preserved, so far as they are not superseded by the text as reconstructed. They are designated by the signature *Tr.*

The references have been carefully verified (using the corrected text of Baer-Delitzsch upon Genesis, Job, Psalms, and Isaiah), and the eighth edition of Gesenius' Lexicon (by Mühlau and Volck) has been constantly consulted.

A new and important feature of this edition consists in the appending of very full *Indexes* of Subjects, of Scripture, and of Hebrew words, by means of which the entire contents of the Grammar are made available to the student. The Hebrew index will be found especially valuable, converting the grammar into a philological clavis for the explanation of difficult forms.

The work has been performed in the midst of a heavy pressure of other labors, and in the accomplishment of it the editor has been aided by his son as an amanuensis, preparing all the copy for the printers, and by his friend Mr. Max Meyer of Paris, a native German, and an accomplished linguist, who has revised all the translations and performed much patient toil in the reading of proofs.

E. C. M.

CHICAGO, September 1880.





## PREFACE TO THE SECOND AMERICAN EDITION.

---

IN order to place within reach of American students the best resources for the study of the Hebrew language, it has now become necessary to make considerable changes in the arrangement of this grammar. Since the present Editor-in-chief undertook the revision of the grammar in 1880, some minor emendations have been made, chiefly from the twenty-third and twenty-fourth German editions, which did not involve any changes of numbering of the sections, excepting that, in 1883, §§ 84 and 85 were set aside and replaced by §§ 84*a*, 84*b* and 85. In the present revision the arrangement of the etymology still remains the same, though with considerable modifications within the sections.

The Syntax, however, has, in the German edition, undergone an entire reconstruction, under the painstaking and thorough manipulation of its distinguished Editor, and the subjects are now arranged in logical order, the discussion of them being in great part rewritten and considerably enlarged.

Although this change of arrangement may involve some inconvenience to those who have been using the former edition, it is obvious that the best service we can render is to present this improved syntax substantially entire. The volume of the grammar is thereby increased by about 120 pages, and the indexes correspondingly enlarged. The latter now constitute almost a glossary

to the Hebrew Old Testament, embracing an explanation of more than 5200 scripture passages and 2900 Hebrew words.

In the preparation of this edition the Editor-in-chief has had the valuable assistance of Prof. Ira M. Price of the Semitic Department of the University of Chicago, who has applied his practical skill as a teacher to the selection and use of materials for this revision of the etymology, and has made in part an original reconstruction of § 7, for the better elucidation of the vowel system, besides sharing in the burden of the preparation and proof-reading of the whole work.

Although no pains or expense has been spared to make this edition worthy of its purpose, none can know, so well as the editors, how much we have been compelled, by the limits of time and space, to leave undone, or how much remains to be desired in the way of ideal completeness.

E. C. M.

LELAND UNIVERSITY, NEW ORLEANS,  
Dec. 1, 1892.

# C O N T E N T S.

---

TABLES AND PARADIGMS . . . . .	Page I—XXXII
--------------------------------	-----------------

## INTRODUCTION.

§ 1. The Semitic Languages in General . . . . .	1
§ 2. Historical Survey of the Hebrew Language . . . . .	8
§ 3. Grammatical Treatment of the Hebrew Language . . . . .	16
§ 4. Division and Arrangement of the Grammar . . . . .	19

---

## PART I. THE ELEMENTS.

### CHAPTER I. *Reading and Orthography.*

§ 5. The Consonants, their Forms and Names . . . . .	21
§ 6. Pronunciation and Division of Consonants . . . . .	25
§ 7. The Vowels in General, Vowel-Letters, and Vowel-Signs . . . . .	30
§ 8. The Vowel-Signs . . . . .	33
§ 9. Character and Value of the several Vowels . . . . .	38
§ 10. The Half-Vowels and the Syllable-Divider (Sh <sup>wa</sup> ) . . . . .	45
§ 11. Signs which affect the Reading of Consonants . . . . .	48
§ 12. Dāghē'sh in General, and Dāghē'sh fortè in Particular . . . . .	48
§ 13. Dāghē'sh Le nè . . . . .	49
§ 14. Māppī'q and Rāphè . . . . .	50
§ 15. The Accents . . . . .	51
§ 16. Māqqē'ph and Mèthēgh . . . . .	55
§ 17. Q <sup>re</sup> and K <sup>thibh</sup> . . . . .	57

## VI

## CONTENTS.

### CHAPTER II. *Peculiarities and Changes of Letters; the Syllables and the Tone.*

	Page
§ 18. General Remark . . . . .	58
§ 19. Changes of Consonants . . . . .	59
§ 20. Doubling of Consonants . . . . .	61
§ 21. Aspiration: where it occurs and where not . . . . .	65
§ 22. Peculiarities of the Gutturals . . . . .	67
§ 23. The Feebleness of the Breathings א and מ . . . . .	71
§ 24. Changes of the Feeble Letters י and ך . . . . .	73
§ 25. Immovable or Firm Vowels . . . . .	75
§ 26. Syllables, and their Influence on the Quantity of Vowels . . . . .	77
§ 27. Changes of Vowels, especially in Respect to Quantity . . . . .	80
§ 28. Rise of New Vowels and Syllables . . . . .	85
§ 29. The Tone and its Changes; the Pause . . . . .	87

---

## PART II. FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

§ 30. The Stem-Words and Roots (Biliterals, Triliterals, Quadri- literals) . . . . .	91
§ 31. Grammatical Structure . . . . .	97

### CHAPTER I. *The Pronoun.*

§ 32. The Personal or Separate Pronoun . . . . .	98
§ 33. Suffix Pronoun . . . . .	101
§ 34. The Demonstrative Pronoun . . . . .	102
§ 35. The Article . . . . .	103
§ 36. The Relative Pronoun . . . . .	105
§ 37. The Interrogative and Indefinite Pronouns . . . . .	106

### CHAPTER II. *The Verb.*

§ 38—41. General View . . . . .	107
---------------------------------	-----

#### I. The Strong or Regular Verb. Parad. B.

§ 42. In General . . . . .	112
----------------------------	-----

## CONTENTS.

## VII

### A. The Simple Form, or Qāl.

	Page
§ 43. Its Form and Signification . . . . .	112
§ 44. Perfect of Qāl, and its Inflection . . . . .	113
§ 45. The Infinitive of Qāl . . . . .	116
§ 46. The Imperative of Qāl . . . . .	117
§ 47. The Imperfect of Qāl and its Inflection . . . . .	118
§ 48. Shortening and Lengthening of the Imperfect and Imperative (Jussive and Cohortative Forms) . . . . .	122
§ 49. Perfect and Imperfect with Wāw Consecutive . . . . .	125
§ 50. The Participle of Qāl . . . . .	127

### B. Derived Conjugations.

§ 51. Nīph'āl . . . . .	128
§ 52. Pī'ēl and Pū'āl . . . . .	131
§ 53. Hīph'il and Hōph'āl . . . . .	134
§ 54. Hīthpā'ēl . . . . .	138
§ 55. Rarer Conjugations . . . . .	140
§ 56. Quadriliterals . . . . .	142

### C. Strong or Regular Verb with Pronominal Suffixes. Parad. C.

§ 57. In General . . . . .	143
§ 58. Pronominal Suffixes of the Verb . . . . .	143
§ 59. The Perfect with Pronominal Suffixes . . . . .	147
§ 60. Imperfect with Pronominal Suffixes . . . . .	149
§ 61. Infinitive, Imperative, and Participle with the Suffixes . . . .	150

## II. The Weak or Irregular Verb.

### A. Verbs with Gutturals.

§ 62. In General . . . . .	151
§ 63. Verbs Pē (פ) Guttural. E. g. עָמַד <i>to stand</i> . Parad. D. . . .	152
§ 64. Verbs 'Āyin (ע) Guttural. E. g. שָׁחַט <i>to slaughter</i> . Pa- rad. E. . . . .	155
§ 65. Verbs Lā'mēdh (ל) Guttural. E. g. שָׁלַח <i>to send</i> . Parad. F. .	157



## VIII

## CONTENTS.

## B. Contracted Verbs.

	Page
§ 66. Verbs Pē Nûn (פֿען). E. g. נֶגַשׁ <i>to approach</i> . Parad. H. . . . .	159
§ 67. Verbs 'Āyîn doubled (ע'ע). E. g. סָבֵב <i>to surround</i> . Parad. G. . . . .	161

## C. Weakest Verbs (Verba Quiescentia).

§ 68. Verbs א"ב. E. g. אָכַל <i>to eat</i> . Parad. I. . . . .	167
§ 69. Verbs ב"ב. First Class, or Verbs originally ב"ו. E. g. דָּוַע <i>to dwell</i> . Parad. K. . . . .	169
§ 70. Verbs ג"ב. Second Class, or Verbs properly ג"ו. E. g. דָּוַע <i>to be good</i> . Parad. L. . . . .	173
§ 71. Verbs ד"ב. Third Class, or Contracted Verbs ד"ו. . . . .	174
§ 72. Verbs ע"ו. E. g. קָם <i>to rise up</i> . Parad. M. . . . .	175
§ 73. Verbs פ"ו. E. g. בִּיַּן <i>to discern</i> . Parad. N. . . . .	181
§ 74. Verbs א"ב. E. g. מָצָא <i>to find</i> . Parad. O. . . . .	183
§ 75. Verbs ל"ה. E. g. גָּלָה <i>to reveal</i> . Parad. P. . . . .	185
§ 76. Verbs doubly weak or irregular . . . . .	193
§ 77. Relation of the weak Verbs to one another . . . . .	195
§ 78. Defective Verbs . . . . .	195

CHAPTER III. *The Noun* (Substantive and Adjective).

§ 79. General View . . . . .	197
§ 80. Forms which mark the Gender of Nouns . . . . .	198
§ 81. Derivation of Nouns . . . . .	200
§ 82. Primitive Nouns . . . . .	201
§ 83. Verbal Nouns in General . . . . .	202
§ 84. Nouns derived from { a) simple stems . . . . . b) augmented stems . . . . .	203 206
§ 85. Nouns with consonantal additions . . . . .	208
§ 86. Denominative Nouns . . . . .	210
§ 87. Of the Plural . . . . .	212
§ 88. Of the Dual . . . . .	215
§ 89. The Genitive and the Construct State . . . . .	217
§ 90. Traces of Ancient Case-Endings [Paragogic Letters] . . . . .	219
§ 91. The Noun with Pronominal Suffixes . . . . .	223
§ 92. Vowel-Changes in the Noun . . . . .	227
§ 93. Inflections of Masculine Nouns . . . . .	230
§ 94. Vowel-Changes in the Formation of Feminine Nouns . . . . .	240
§ 95. Inflections of Feminine Nouns . . . . .	242
§ 96. Nouns of peculiar form . . . . .	247
§ 97. Numerals. I. Cardinal Numbers . . . . .	249
§ 98. Numerals. II. Ordinal Numbers . . . . .	253

CHAPTER IV. *The Particles.*

	Page
§ 99. General View . . . . .	254
§ 100. Adverbs . . . . .	255
§ 101. Prepositions . . . . .	257
§ 102. Prefix Prepositions . . . . .	258
§ 103. Preposition with Suffixes and in the Plural Form . . . . .	260
§ 104. Conjunctions . . . . .	264
§ 105. Interjections . . . . .	266

## PART III. SYNTAX.

CHAPTER I. *The Parts of Speech.*

## I. SYNTAX OF THE VERB.

	Page
§ 106. The Perfect . . . . .	267
§ 107. The Imperfect . . . . .	271
§ 108. The Cohortative . . . . .	278
§ 109. The Jussive . . . . .	280
§ 110. The Imperative . . . . .	284
§ 111. The Imperfect with <i>Waw</i> Consecutive . . . . .	286
§ 112. The Perfect with <i>Waw</i> Consecutive . . . . .	292
§ 113. The Infinitive Absolute . . . . .	303
§ 114. The Infinitive Construct . . . . .	312
§ 115. The Infinitive Construct with Subject and Object . . . . .	317
§ 116. The Participle . . . . .	321
§ 117. Verbs with the Accusative . . . . .	328
§ 118. Loose Relation of the Accusative with the Verb . . . . .	340
§ 119. Prepositional Relation of Nouns to Verbs . . . . .	346
§ 120. Verbs governing Verbal Ideas,—Co-ordination, and Subordination . . . . .	353
§ 121. Construction with Passive Verbs . . . . .	357

## II. SYNTAX OF THE NOUN.

§ 122. Gender of Nouns . . . . .	359
§ 123. The Plural and Collective Nouns . . . . .	364
§ 124. Different Uses of the Plural . . . . .	367
§ 125. The Definiteness of Nouns . . . . .	371
§ 126. Determination by the Article . . . . .	374
§ 127. Determination by means of a following Genitive . . . . .	381
§ 128. Further Use of the Construct State . . . . .	385
§ 129. Expression of the Genitive by Circumlocution . . . . .	390
§ 130. Further use of the Construct State . . . . .	392
§ 131. Apposition . . . . .	395

## X

## CONTENTS.

	Page
§ 132. Construction of Substantive with Adjective . . . . .	400
§ 133. Comparison of Adjectives . . . . .	402
§ 134. Syntax of the Numerals . . . . .	405

## III. SYNTAX OF THE PRONOUN.

§ 135. The Personal Pronoun . . . . .	410
§ 136. The Demonstrative Pronoun . . . . .	415
§ 137. The Interrogative Pronoun . . . . .	416
§ 138. The Relative Pronoun . . . . .	417
§ 139. Expression of Pronominal Ideas by means of Substantives . . . . .	421

CHAPTER II. *The Sentence.*

## I. IN GENERAL.

§ 140. Nominal, Verbal and Compound Sentences . . . . .	423
§ 141. The Nominal Sentence . . . . .	424
§ 142. The Verbal Sentence . . . . .	429
§ 143. The Compound Sentence . . . . .	432
§ 144. Peculiarities in representing the Subject (in Verbal Sentences) . . . . .	434
§ 145. Relations of Subject and Predicate in Gender and Number . . . . .	438
§ 146. Construction of the Compound Subject . . . . .	443
§ 147. Incomplete Sentences . . . . .	445

## II. PARTICULAR KINDS OF SENTENCES.

§ 148. Exclamatory Sentences . . . . .	448
§ 149. Oaths and Asseverations . . . . .	449
§ 150. Interrogative Sentences . . . . .	450
§ 151. Optative Sentences . . . . .	454
§ 152. Negative Sentences . . . . .	455
§ 153. Limited and Expansive Sentences . . . . .	462
§ 154. Sentences connected by <i>Waw</i> . . . . .	462
§ 155. Relative Clauses . . . . .	464
§ 156. Circumstantial Clauses . . . . .	467
§ 157. Object Clauses . . . . .	470
§ 158. Causal Clauses . . . . .	471
§ 159. Conditional Clauses . . . . .	472
§ 160. Concessive Clauses . . . . .	479
§ 161. Comparative Clauses . . . . .	479
§ 162. Disjunctive Clause . . . . .	480
§ 163. Adversative and Exceptive Clauses . . . . .	481
§ 164. Temporal Clauses . . . . .	482
§ 165. Final Clauses . . . . .	484
§ 166. Result Clauses . . . . .	486
I. Index of Subjects . . . . .	489
II. Index of Texts illustrated or cited . . . . .	496
III. Index of Hebrew words or letters explained or cited . . . . .	530

**TABLES**  
**OF**  
**SEMITIC ALPHABETS;**  
**PARADIGMS**  
**OF**  
**VERBS AND NOUNS,**  
**ETC.**

# Ancient Semitic Alphabets

Inscr. of Dibon, 8th. cent. B. C. Gum. § 2.2. § 6.1	Phoenician Coins and Inscript.	New- Pun- ic.	Old. Hebr. Coins and Gems.	Same- ritan.	Aram.- Egyptian. 13th. — 1st. cent. B. C.	Palmyra Inscript. 1st cent. B. C. — 4th. cent. A. C.	Heb. Inscr. Christ's Time	Square Char.	Raschl.
𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉
𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓
𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝
𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	𐤤	𐤥	𐤦	𐤧
𐤨	𐤩	𐤪	𐤫	𐤬	𐤭	𐤮	𐤯	𐤰	𐤱
𐤲	𐤳	𐤴	𐤵	𐤶	𐤷	𐤸	𐤹	𐤺	𐤻
𐤼	𐤽	𐤾	𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅
𐥆	𐥇	𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏
𐥐	𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙
𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢	𐥣
𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫	𐥬	𐥭
𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴	𐥵	𐥶	𐥷
𐥸	𐥹	𐥺	𐥻	𐥼	𐥽	𐥾	𐥿	𐇀	𐇁
𐇂	𐇃	𐇄	𐇅	𐇆	𐇇	𐇈	𐇉	𐇊	𐇋
𐇌	𐇍	𐇎	𐇏	𐇐	𐇑	𐇒	𐇓	𐇔	𐇕
𐇖	𐇗	𐇘	𐇙	𐇚	𐇛	𐇜	𐇝	𐇞	𐇟
𐇠	𐇡	𐇢	𐇣	𐇤	𐇥	𐇦	𐇧	𐇨	𐇩
𐇪	𐇫	𐇬	𐇭	𐇮	𐇯	𐇰	𐇱	𐇲	𐇳
𐇴	𐇵	𐇶	𐇷	𐇸	𐇹	𐇺	𐇻	𐇼	𐇽
𐇾	𐇿	𐈀	𐈁	𐈂	𐈃	𐈄	𐈅	𐈆	𐈇
𐈈	𐈉	𐈊	𐈋	𐈌	𐈍	𐈎	𐈏	𐈐	𐈑
𐈒	𐈓	𐈔	𐈕	𐈖	𐈗	𐈘	𐈙	𐈚	𐈛
𐈜	𐈝	𐈞	𐈟	𐈠	𐈡	𐈢	𐈣	𐈤	𐈥
𐈦	𐈧	𐈨	𐈩	𐈪	𐈫	𐈬	𐈭	𐈮	𐈯
𐈰	𐈱	𐈲	𐈳	𐈴	𐈵	𐈶	𐈷	𐈸	𐈹
𐈺	𐈻	𐈼	𐈽	𐈾	𐈿	𐉀	𐉁	𐉂	𐉃
𐉄	𐉅	𐉆	𐉇	𐉈	𐉉	𐉊	𐉋	𐉌	𐉍
𐉎	𐉏	𐉐	𐉑	𐉒	𐉓	𐉔	𐉕	𐉖	𐉗
𐉘	𐉙	𐉚	𐉛	𐉜	𐉝	𐉞	𐉟	𐉠	𐉡
𐉢	𐉣	𐉤	𐉥	𐉦	𐉧	𐉨	𐉩	𐉪	𐉫
𐉬	𐉭	𐉮	𐉯	𐉰	𐉱	𐉲	𐉳	𐉴	𐉵
𐉷	𐉸	𐉹	𐉺	𐉻	𐉼	𐉽	𐉾	𐉿	𐊀
𐊁	𐊂	𐊃	𐊄	𐊅	𐊆	𐊇	𐊈	𐊉	𐊊



# Modern Semitic Alphabets.

Hebrew	Rabbinical	Samaritan	Syriac	Arabic		
				Final	Medial	Initial
א	ה	Ⲁ	ܐ	ا	ـ	أ
ב	ב	ⲁ	ܒ	ب	ـ	ب
ג	ג	Ⲃ	ܓ	ج	ـ	ج
ד	ד	ⲃ	ܕ	د	ـ	د
ה	ה	Ⲅ	ܡ	ح	ـ	ح
ו	ו	ⲅ	ܢ	خ	ـ	خ
ז	ז	Ⲇ	ܐ	ح	ـ	ح
ח	ח	ⲇ	ܐ	ح	ـ	ح
ט	ט	Ⲉ	ܐ	ح	ـ	ح
י	י	ⲉ	ܐ	ح	ـ	ح
כ	כ	Ⲋ	ܐ	ح	ـ	ح
ל	ל	ⲋ	ܐ	ح	ـ	ح
מ	מ	Ⲍ	ܐ	ح	ـ	ح
נ	נ	ⲍ	ܐ	ح	ـ	ح
ס	ס	Ⲏ	ܐ	ح	ـ	ح
ע	ע	ⲏ	ܐ	ح	ـ	ح
פ	פ	Ⲑ	ܐ	ح	ـ	ح
צ	צ	ⲑ	ܐ	ح	ـ	ح
ק	ק	Ⲓ	ܐ	ح	ـ	ح
ר	ר	ⲓ	ܐ	ح	ـ	ح
ש	ש	Ⲕ	ܐ	ح	ـ	ح
ת	ת	ⲕ	ܐ	ح	ـ	ح
Syr. Vowels: ܐ a, ܐ e, ܐ i, ܐ o, ܐ u.				ܐ	ܐ	ܐ
Arab. Vowels: ܐ a, ܐ i, ܐ u.				ܐ	ܐ	ܐ

## A. THE PERSONAL

Nominative of the Pronoun,

or

Separate Pronoun.

*Sing. 1. com.* אֲנִי, in pause  
אֲנִי; אֲנִי, in pause  
אֲנִי 1.

2.  $\left\{ \begin{array}{l} m. \text{אַתָּה (אַתָּה), in} \\ \text{pause אַתָּה} \\ f. \text{אַתָּה (אַתָּה)} \end{array} \right\} \text{thou.}$

3.  $\left\{ \begin{array}{l} m. \text{הוא} \text{ he.} \\ f. \text{היא} \text{ she.} \end{array} \right.$

*Plur. 1. com.* אֲנֵינוּ (נִנְחֵנוּ),  
(אֲנֵנוּ) we.

2.  $\left\{ \begin{array}{l} m. \text{אַתֶּם} \\ f. \text{אַתֶּם, אַתְּנָה} \end{array} \right\} \text{ye.}$

3.  $\left\{ \begin{array}{l} m. \text{הֵמָּה, הֵם} \\ f. \text{הֵנָּה} \end{array} \right\} \text{they.}$

Accusative of the Pronoun,

A.

By itself.

אֹתִי; אֹתִי; אֹתִי me.

אֹתְךָ; אֹתְךָ, in p. אֹתְךָ, אֹתְךָ } thee.  
אֹתְךָ; אֹתְךָ; אֹתְךָ, אֹתְךָ }

אֹתּוֹ; אֹתּוֹ; אֹתּוֹ (אֹתּוֹ), אֹתּוֹ him.

אֹתָּהּ; אֹתָּהּ; אֹתָּהּ her.

אֹתָנוּ; אֹתָנוּ; אֹתָנוּ us.

אֹתְכֶם; אֹתְכֶם; אֹתְכֶם } you.  
אֹתְכֶם; אֹתְכֶם

(אֹתָם), אֹתָם; אֹתָם, אֹתָם,\*  
אֹתָם;\* אֹתָם, אֹתָם,\*  
them.

אֹתָם; אֹתָם; אֹתָם them.

\* The forms with an asterisk are only poetical; those in parenthesis

or *Suffix of the Verb.*

Genitive of the Pronoun, or *Suffix of the Noun (possessive Pron.).*

B.	A.	B.
With Nûn demonstrative.	With Nouns Singular.	With Nouns Plur. & Dual.
וְאֵלֶּיךָ, וְאֵלַי	אֵלַי <i>my</i> (prop. Gen. <i>mei</i> ).	אֵלַי <i>my</i> .
וְאֵלֶּיךָ, (וְאֵלַי)	וְאֵלֶּיךָ, וְאֵלַי, in pause וְאֵלַי } <i>thy</i> ( <i>tui</i> ).	וְאֵלֶּיךָ } <i>thy</i> .
not found.	וְאֵלֶּיךָ, (וְאֵלַי)	וְאֵלֶּיךָ
וְאֵלֶּיךָ, וְאֵלַי, (וְאֵלֶּיךָ)	וְאֵלֶּיךָ, וְאֵלַי, וְאֵלֶּיךָ, וְאֵלֶּיךָ (וְאֵלֶּיךָ) <i>his (ejus and suus).</i>	וְאֵלֶּיךָ, וְאֵלַי, וְאֵלֶּיךָ* <i>his.</i>
וְאֵלֶּיךָ	וְאֵלֶּיךָ; וְאֵלֶּיךָ; וְאֵלֶּיךָ <i>her.</i>	וְאֵלֶּיךָ <i>her.</i>
וְאֵלֶּיךָ	וְאֵלֶּיךָ; וְאֵלֶּיךָ; (וְאֵלֶּיךָ) <i>our.</i>	וְאֵלֶּיךָ <i>our.</i>
These forms	וְאֵלֶּיךָ; וְאֵלֶּיךָ } <i>your.</i>	וְאֵלֶּיךָ } <i>your.</i>
are not	וְאֵלֶּיךָ; וְאֵלֶּיךָ* } <i>their.</i>	וְאֵלֶּיךָ; וְאֵלֶּיךָ* } <i>their.</i>
found.	וְאֵלֶּיךָ, וְאֵלֶּיךָ, וְאֵלֶּיךָ	וְאֵלֶּיךָ

are rarely used, but are put here to give a full view of the analogy.

	<i>Qal.</i>	<i>Niph'al.</i>	<i>Pi'el.</i>
<i>PERF. Sing. 3. m.</i>	קָטַל*	קָטַל*	קָטַל*
3. <i>f.</i>	קָטְלָה*	קָטְלָה*	קָטְלָה*
2. <i>m.</i>	קָטַלְתָּ*	קָטַלְתָּ*	קָטַלְתָּ*
2. <i>f.</i>	קָטַלְתְּ*	קָטַלְתְּ*	קָטַלְתְּ*
1. <i>c.</i>	קָטַלְתִּי*	קָטַלְתִּי*	קָטַלְתִּי*
<i>Plur. 3. c.</i>	קָטְלוּ	קָטְלוּ	קָטְלוּ
2. <i>m.</i>	קָטַלְתֶּם*	קָטַלְתֶּם*	קָטַלְתֶּם*
2. <i>f.</i>	קָטַלְתֶּן*	קָטַלְתֶּן*	קָטַלְתֶּן*
1. <i>c.</i>	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
<i>INF.</i>	קָטַל*	הִקְטִיל	קָטַל*
<i>INF. absol.</i>	קָטוּל*	הִקְטִיל, נִקְטַל	קָטַל, קָטַל*
<i>IMP. Sing. 2. m.</i>	קָטַל*	הִקְטִיל	קָטַל*
2. <i>f.</i>	קָטְלִי*	הִקְטִילִי	קָטְלִי*
<i>Plur. 2. m.</i>	קָטְלוּ	הִקְטִילוּ	קָטְלוּ
2. <i>f.</i>	קָטְלֶנָה*	הִקְטִילֶנָה	קָטְלֶנָה*
<i>IMPF. Sing. 3. m.</i>	יִקְטֹל*	יִקְטֹל*	יִקְטֹל*
3. <i>f.</i>	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
2. <i>m.</i>	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
2. <i>f.</i>	תִּקְטְלִי*	תִּקְטְלִי*	תִּקְטְלִי*
1. <i>c.</i>	אִקְטֹל	אִקְטֹל	אִקְטֹל
<i>Plur. 3. m.</i>	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
3. <i>f.</i>	תִּקְטְלֶנָה*	תִּקְטְלֶנָה*	תִּקְטְלֶנָה*
2. <i>m.</i>	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
2. <i>f.</i>	תִּקְטְלֶנָה	תִּקְטְלֶנָה	תִּקְטְלֶנָה
1. <i>c.</i>	נִקְטֹל	נִקְטֹל	נִקְטֹל
<i>IMPF. Shortened (Jussive).</i>			
<i>PABT. act.</i>	קָטַל*	קָטַל	קָטַל*
<i>pass.</i>	קָטוּל*		



	<i>Suffixes</i>	1 <i>Sing.</i>	2 <i>Sing. m.</i>	2 <i>Sing. f.</i>	3 <i>Sing. m.</i>
<i>PERF. Qāl</i>	<i>S. 3. m.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ } קָטַלְתְּ
	<i>3. f.</i>	קָטַלְתְּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ } קָטַלְתְּ
	<i>2. m.</i>	קָטַלְתָּ	—	—	קָטַלְתְּ } קָטַלְתְּ
	<i>2. f.</i>	קָטַלְתְּ	—	—	קָטַלְתְּ } קָטַלְתְּ
	<i>1. c.</i>	—	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ
	<i>Plur. 3. c.</i>	קָטַלְתֶּם	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתְּ
	<i>2. m.</i>	קָטַלְתֶּם	—	—	קָטַלְתְּ
	<i>1. c.</i>	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתְּ

<i>INF. Qāl</i>	קָטַלְתִּי } קָטַלְתְּ	קָטַלְתָּ } קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
-----------------	---------------------------	--------------------------	-----------	-----------

<i>IMV Qāl 2. m. sing.</i>	קָטַלְתָּ	—	—	קָטַלְתְּ
----------------------------	-----------	---	---	-----------

<i>IMI c. Qāl 3. m. sing.</i>	יָקַטְלְתִּי	יָקַטְלְתָּ	יָקַטְלְתְּ	יָקַטְלְתְּ
<i>3. m. with Nām } energicum.</i>	יָקַטְלְתָּ	יָקַטְלְתָּ	—	יָקַטְלְתְּ
<i>3. m. plur.</i>	יָקַטְלְתֶּם	יָקַטְלְתָּ	יָקַטְלְתָּ	יָקַטְלְתְּ

<i>PERF. Pi'el 3. m. sing.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתְּ
--------------------------------	------------	-----------	-----------	-----------

3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קָטְלָהּ	קָטְלֵנוּ	קָטְלֶכֶם	[קָטְלֶכֶן]	קָטְלֵם	קָטְלֵן
קָטְלֶתָּהּ	קָטְלֶתֵנוּ	wanting	wanting	קָטְלֶתֶם	קָטְלֶתֵן
קָטְלֶתָּהּ	קָטְלֶתֵנוּ	—	—	קָטְלֶתֶם	קָטְלֶתֵן
קָטְלֶתֶיָּהּ	קָטְלֶתֵינוּ	—	—	קָטְלֶתֶיִם	קָטְלֶתֵיִן
קָטְלֶתֶיָּהּ	—	קָטְלֶתֶיכֶם	קָטְלֶתֶיכֶן	קָטְלֶתֶיִם	קָטְלֶתֵיִן
קָטְלֶתֶיָּהּ	קָטְלֶתֵנוּ	wanting	wanting	קָטְלֶתֶם	קָטְלֶתֵן
קָטְלֶתֶיָּהּ	קָטְלֶתֵנוּ	—	—	קָטְלֶתֶיִם	קָטְלֶתֵיִן
קָטְלֶתֶיָּהּ	—	קָטְלֶתֶיכֶם	קָטְלֶתֶיכֶן	קָטְלֶתֶם	קָטְלֶתֵן
<hr/>					
קָטְלָהּ	קָטְלֵנוּ	קָטְלֶכֶם } קָטְלֶכֶם }	קָטְלֶכֶן } קָטְלֶכֶן }	קָטְלֵם	קָטְלֵן
<hr/>					
קָטְלֶתָּהּ } קָטְלֶתָּהּ }	קָטְלֵנוּ	—	—	קָטְלֵם	—
<hr/>					
קָטְלֶתֶיָּהּ } קָטְלֶתֶיָּהּ }	קָטְלֵנוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֵן
קָטְלֶתֶיָּהּ	קָטְלֵנוּ	—	—	—	—
קָטְלֶתֶיָּהּ	קָטְלֵנוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֵן
<hr/>					
קָטְלָהּ	קָטְלֵנוּ	קָטְלֶכֶם	קָטְלֶכֶן	קָטְלֵם	קָטְלֵן

	<i>Qāl.</i>	<i>Niph'āl.</i>	<i>Hiph'āl.</i>	<i>Hōph'āl.</i>
<b>PERF. S. 3. m.</b>	עָמַד	*עָמַד	*הָעָמַד	*הָעָמַד
3. f.	עָמְדָה	*עָמְדָה	הָעָמְדָה	*הָעָמְדָה
2. m.	עָמַדְתָּ	נָעַמַדְתָּ	הָעָמַדְתָּ	הָעָמַדְתָּ
2. f.	עָמַדְתְּ	נָעַמַדְתְּ	הָעָמַדְתְּ	הָעָמַדְתְּ
1. c.	עָמַדְתִּי	נָעַמַדְתִּי	הָעָמַדְתִּי	הָעָמַדְתִּי
<b>Plur. 3. c.</b>	עָמְדוּ	נָעַמְדוּ	הָעָמְדוּ	הָעָמְדוּ
2. m.	*עָמַדְתֶּם	נָעַמַדְתֶּם	הָעָמַדְתֶּם	הָעָמַדְתֶּם
2. f.	*עָמַדְתֶּן	נָעַמַדְתֶּן	הָעָמַדְתֶּן	הָעָמַדְתֶּן
1. c.	עָמַדְנוּ	נָעַמַדְנוּ	הָעָמַדְנוּ	הָעָמַדְנוּ
<b>INF.</b>	עֹמֵד*	*הָעֹמֵד	*הָעֹמֵד	
<b>INF. absol.</b>	עֹמֵד	*נָעֹמֵד	*הָעֹמֵד	*הָעֹמֵד
<b>IMP. S. 2. m.</b>	עֹמֵד*	*חֹזֵק	הָעֹמֵד	הָעֹמֵד
2. f.	עֹמְדִי	חֹזְקִי	הָעֹמְדִי	הָעֹמְדִי
<b>Pl. 2. m.</b>	עֹמְדוּ	חֹזְקוּ	הָעֹמְדוּ	הָעֹמְדוּ
2. f.	*עֹמְדֵנָה	*חֹזְקֵנָה	הָעֹמְדֵנָה	הָעֹמְדֵנָה
<b>IMPF. S. 3. m.</b>	*יַעֲמֹד	*יַחֲזֹק	*יַעֲמֹד	*יַעֲמֹד
3. f.	תַּעֲמֹד	תַּחֲזֹק	תַּעֲמֹד	תַּעֲמֹד
2. m.	תַּעֲמֹד	תַּחֲזֹק	תַּעֲמֹד	תַּעֲמֹד
2. f.	*תַּעֲמֹדִי	*תַּחֲזֹקִי	תַּעֲמֹדִי	*תַּעֲמֹדִי
1. c.	*אֶעֱמֹד	אֶחֱזֹק	אֶעֱמֹד	אֶעֱמֹד
<b>Plur. 3. m.</b>	*יַעֲמֹדוּ	*יַחֲזֹקוּ	יַעֲמֹדוּ	יַעֲמֹדוּ
3. f.	תַּעֲמֹדְנָה	תַּחֲזֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה
2. m.	תַּעֲמֹדוּ	תַּחֲזֹקוּ	תַּעֲמֹדוּ	תַּעֲמֹדוּ
2. f.	תַּעֲמֹדְנָה	תַּחֲזֹקְנָה	תַּעֲמֹדְנָה	תַּעֲמֹדְנָה
1. c.	נֶעֱמַד	נֶחֱזֹק	נֶעֱמַד	נֶעֱמַד
<b>IMPF. shortened (Jussive).</b>			יַעֲמֹד	
<b>PART. act.</b>	עֹמֵד	*נָעֹמֵד	*מַעֲמִיד	
<b>pass.</b>	עֹמֵד			*מֵעֹמֵד



	<i>Qāl.</i>	<i>Niph'al.</i>	<i>Pr'el.</i>	<i>Pu'al.</i>	<i>Hithp'al.</i>
<i>PERF. S. 3.m.</i>	שָׁחַט	נִשְׁחַט	בָּרַח*	בָּרַח*	הִתְבָּרַח*
3. <i>f.</i>	שָׁחַטָה*	נִשְׁחַטָה*	בָּרַחָה	בָּרַחָה	הִתְבָּרַחָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַחְתָּ	בָּרַחְתָּ	הִתְבָּרַחְתָּ
2. <i>f.</i>	שָׁחַטְתָּי	נִשְׁחַטְתָּי	בָּרַחְתָּי	בָּרַחְתָּי	הִתְבָּרַחְתָּי
1. <i>c.</i>	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַחְתִּי	בָּרַחְתִּי	הִתְבָּרַחְתִּי
<i>Plur.</i> 3. <i>c.</i>	שָׁחַטוּ*	נִשְׁחַטוּ*	בָּרְחוּ	בָּרְחוּ	הִתְבָּרְחוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַחְתֶּם	בָּרַחְתֶּם	הִתְבָּרַחְתֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַחְתֶּן	בָּרַחְתֶּן	הִתְבָּרַחְתֶּן
1. <i>c.</i>	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַחְנוּ	בָּרַחְנוּ	הִתְבָּרַחְנוּ
<i>INF.</i>	שָׁחַט	הִשְׁחַט	בָּרַח*	wanting	הִתְבָּרַח*
<i>INF. absol.</i>	שָׁחוּט	נִשְׁחוּט	בָּרַח*		
<i>IMP. S. 2.m.</i>	שָׁחַט*	הִשְׁחַט	בָּרַח*		הִתְבָּרַח*
2. <i>f.</i>	שָׁחַטִי*	הִשְׁחַטִי*	בָּרַחִי*	wanting	הִתְבָּרַחִי
<i>Pl.</i> 2. <i>m.</i>	שָׁחַטוּ	הִשְׁחַטוּ	בָּרְחוּ		הִתְבָּרְחוּ
2. <i>f.</i>	שָׁחַטְנָה	הִשְׁחַטְנָה	בָּרַחְנָה		הִתְבָּרַחְנָה
<i>IMPF. S. 3.m.</i>	יִשְׁחַט*	יִשְׁחַט	יִבְרַח*	יִבְרַח*	יִתְבָּרַח*
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּבְרַח	תִּבְרַח	תִּתְבָּרַח
2. <i>m.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּבְרַח	תִּבְרַח	תִּתְבָּרַח
2. <i>f.</i>	תִּשְׁחַטִי*	תִּשְׁחַטִי*	תִּבְרַחִי	תִּבְרַחִי	תִּתְבָּרַחִי
1. <i>c.</i>	אֶשְׁחַט	אֶשְׁחַט	אֶבְרַח	אֶבְרַח	אֶתְבָּרַח
<i>Plur.</i> 3. <i>m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְחוּ	יִבְרְחוּ	יִתְבָּרְחוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַחְנָה	תִּבְרַחְנָה	תִּתְבָּרַחְנָה
2. <i>m.</i>	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּבְרְחוּ	תִּבְרְחוּ	תִּתְבָּרְחוּ
2. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַחְנָה	תִּבְרַחְנָה	תִּתְבָּרַחְנָה
1. <i>c.</i>	נִשְׁחַט	נִשְׁחַט	נִבְרַח	נִבְרַח	נִתְבָּרַח
<i>IMPF. with Suff.</i> יִשְׁחַטְלוּ					
<i>PART. act.</i>	שֹׁחֵט	נִשְׁחָט	מִבְּרַח*		מִתְבָּרַח*
<i>pass.</i>	שָׁחוּט			מִבְּרַח*	

	<i>Qal.</i>	<i>Niphāl.</i>	<i>Piel.</i>
<i>PERF. S. 3.m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח*
3. <i>f.</i>	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה
2. <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
2. <i>f.</i>	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שָׁלַחְתְּ*
1. <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי
<i>Plur. 3. c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ
2. <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם
2. <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן
1. <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ
<i>INF.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח*
<i>INF. absol.</i>	שִׁלַּח	נִשְׁלַח	שִׁלַּח
<i>IMP. S. 2.m.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח*
2. <i>f.</i>	שִׁלְחִי	הִשְׁלְחִי	שִׁלְחִי
<i>Plur. 2.m.</i>	שִׁלְחוּ	הִשְׁלְחוּ	שִׁלְחוּ
2. <i>f.</i>	שִׁלְחֶנָּה*	הִשְׁלְחֶנָּה	שִׁלְחֶנָּה*
<i>IMPF. S. 3.m.</i>	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
3. <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח*
2. <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. <i>f.</i>	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי
1. <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur. 3.m.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. <i>f.</i>	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*
2. <i>m.</i>	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2. <i>f.</i>	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>IMPF. shortened (Jussive).</i>			
<i>IMPF. with Suff.</i>	יִשְׁלַחְנִי		
<i>PART. act.</i>	שֹׁלֵחַ*	נִשְׁלֵחַ	שֹׁלֵחַ*
<i>pass.</i>	שֹׁלֵחַ*		

<i>Pa'al.</i>	<i>Hiph'il.</i>	<i>Hoph'al.</i>	<i>Hithp'al.</i>
שָׁלַח	*הִשְׁלִיחַ	הִשְׁלַח	*הִשְׁתַּלַּח
שִׁלְּחָהּ	הִשְׁלִיחָהּ	הִשְׁלַחָהּ	הִשְׁתַּלַּחָהּ
שִׁלְּחָתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
*שִׁלְּחָתָּ	*הִשְׁלַחְתָּ	*הִשְׁלַחְתָּ	*הִשְׁתַּלַּחְתָּ
שִׁלְּחָתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שִׁלְּחָהּ	הִשְׁלִיחָהּ	הִשְׁלַחָהּ	הִשְׁתַּלַּחָהּ
שִׁלְּחָהֶם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שִׁלְּחָתָן	הִשְׁלַחְתָּן	הִשְׁלַחְתָּן	הִשְׁתַּלַּחְתָּן
שִׁלְּחָנָה	הִשְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
	*הִשְׁלִיחַ		*הִשְׁתַּלַּח
	*הִשְׁלַח	*הִשְׁלַח	
	הִשְׁלַח		*הִשְׁתַּלַּח
wanting	הִשְׁלִיחִי	wanting	הִשְׁתַּלַּחִי
	הִשְׁלִיחָהּ		הִשְׁתַּלַּחָהּ
	הִשְׁלַחְתָּ		*הִשְׁתַּלַּחְתָּ
	הִשְׁלַחְתָּ		
יִשְׁלַח	*יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁתַּלַּחִי
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחָהּ	יִשְׁלַחָהּ	יִשְׁלַחָהּ	יִשְׁתַּלַּחָהּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	*תִּשְׁתַּלַּחְנָה
תִּשְׁלַחָהּ	תִּשְׁלִיחָהּ	תִּשְׁלַחָהּ	תִּשְׁתַּלַּחָהּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
	*מִשְׁלִיחַ		*מִשְׁתַּלַּח
מִשְׁלַח		מִשְׁלַח	

	<i>Qāl.</i>	<i>Niph'al.</i>	<i>Hiph'il.</i>
<i>PERF. Sing. 3.m.</i>	עָב*	נָעב*	הָעֵב*
3. f.	עָבָה	נָעְבָה*	הָעֵבָה*
2.m.	עָבֹת*	נָעְבֹת*	הָעֵבֹת*
2. f.	עָבוֹת	נָעְבוֹת	הָעֵבוֹת
1. c.	עָבוֹתִי	נָעְבוֹתִי	הָעֵבוֹתִי
<i>Plur. 3. c.</i>	עָבוּ	נָעְבוּ	הָעֵבוּ
2.m.	עָבוּתֶם	נָעְבוּתֶם	הָעֵבוּתֶם
2. f.	עָבוּתְנָן	נָעְבוּתְנָן	הָעֵבוּתְנָן
1. c.	עָבוּנוּ	נָעְבוּנוּ	הָעֵבוּנוּ
<i>INF.</i>	עֵב*	הָעֵב*	הָעֵב*
<i>INF. absol.</i>	עָבוֹב	הָעֹבוֹב	הָעֵב
<i>IMP. Sing. 2.m.</i>	עָב*	הָעֵב	הָעֵב*
2. f.	עָבִי	הָעֵבִי*	הָעֵבִי
<i>Plur. 2.m.</i>	עָבוּ	הָעֵבֻּ	הָעֵבוּ
2. f.	עָבֵינָה*	הָעֵבֵינָה*	הָעֵבֵינָה*
<i>IMPF. Sing. 3.m.</i>	עֹבֵ*	יֵעֵב*	יֵעֵב*
3. f.	עֹבָה	יֵעֵבָה	יֵעֵבָה
2.m.	עֹבֹב	יֵעֵבֹב	יֵעֵבֹב
2. f.	עֹבִי*	יֵעֵבִי	יֵעֵבִי*
1. c.	עֹבִי	יֵעֵבִי	יֵעֵבִי
<i>Plur. 3.m.</i>	יֵעֵבוּ	יֵעֵבוּ	יֵעֵבוּ
3. f.	יֵעֵבֵינָה*	יֵעֵבֵינָה	יֵעֵבֵינָה*
2.m.	יֵעֵבוּ	יֵעֵבוּ	יֵעֵבוּ
2. f.	יֵעֵבֵינָה	יֵעֵבֵינָה	יֵעֵבֵינָה
1. c.	נָעֵב	נָעֵב	נָעֵב
<i>IMPF. with Wāw consec.</i>	וַיֵּעֵב*		וַיֵּעֵב
<i>IMPF. with Suff.</i>	יֵעֵבִי*		יֵעֵבִי* (יֵעֵבֶנּוּ)
<i>PART. act.</i>	עֹבֵב	נָעֵב	נָעֵב*
<i>pass.</i>	עָבוֹב*		



	Qāl.		Niph'al. Hiph'il. Hoph'al.			
<i>PERF. Sing. 3. m.</i>	נָגַשׁ	נָפַל	נָחַן	נִגְּשׁ*	הִנְגִּישׁ*	הִנְגִּישׁ*
3. f.	etc.	etc.	נָחָה	נִגְּשָׁה	הִנְגִּישָׁה	הִנְגִּישָׁה
2. m.			נָחַת	נִגְּשָׁת	הִנְגִּישָׁת	הִנְגִּישָׁת
2. f.			נָחַת	נִגְּשָׁת	הִנְגִּישָׁת	הִנְגִּישָׁת
1. c.			נָחִיתִי	נִגְּשִׁיתִי	הִנְגִּישִׁיתִי	הִנְגִּישִׁיתִי
<i>Plur. 3. c.</i>	regular		נָחִינוּ	נִגְּשׁוּ	הִנְגִּישׁוּ	הִנְגִּישׁוּ
2. m.			נָחַתְּם	נִגְּשָׁתֶם	הִנְגִּישָׁתֶם	הִנְגִּישָׁתֶם
2. f.			נָחַתְּןָא	נִגְּשָׁתֶןָא	הִנְגִּישָׁתֶןָא	הִנְגִּישָׁתֶןָא
1. c.			נָחִינוּ	נִגְּשָׁנוּ	הִנְגִּישָׁנוּ	הִנְגִּישָׁנוּ
<i>INF.</i>	נִגְּשָׁת*	נָפַל*	נָחַת	הִנְגִּישׁ	הִנְגִּישׁ*	הִנְגִּישׁ*
<i>INF. absol.</i>	נִגְּשׁ	נָפֹל	נָחוּן	הִנְגִּישׁ	הִנְגִּישׁ*	הִנְגִּישׁ*
<i>IMP. Sing. 2. m.</i>	נִגְּשׁ*	נָפַל	נָחַן	הִנְגִּישׁ	הִנְגִּישׁ*	
2. f.	נִגְּשִׁי	נָפְלִי	נָחִי	הִנְגִּישִׁי	הִנְגִּישִׁי	wanting
<i>Plur. 2. m.</i>	נִגְּשׁוּ	נָפְלוּ	נָחוּ	הִנְגִּישׁוּ	הִנְגִּישׁוּ	
2. f.	נִגְּשִׁינָה	נָפְלִינָה	נָחִינָה	הִנְגִּישִׁינָה	הִנְגִּישִׁינָה	
<i>IMPF. Sing. 3. m.</i>	יִגְּשׁ	יִפֹּל	יִנָּחַן	יִנְגֹּשׁ	יִנְגִּישׁ*	יִנְגִּישׁ*
3. f.	תִּגְּשׁ	תִּפֹּל	תִּנָּחַן	etc.	תִּנְגִּישׁ	תִּנְגִּישׁ
2. m.	תִּגְּשׁ	תִּפֹּל	תִּנָּחַן		תִּנְגִּישׁ	תִּנְגִּישׁ
2. f.	תִּגְּשִׁי	תִּפֹּלִי	תִּנָּחִי		תִּנְגִּישִׁי	תִּנְגִּישִׁי
1. c.	אִגְּשׁ	אִפֹּל	אִנָּחַן		אִנְגִּישׁ	אִנְגִּישׁ
<i>Plur. 3. m.</i>	יִגְּשׁוּ	יִפֹּלוּ	יִנָּחוּ	regular.	יִנְגִּישׁוּ	יִנְגִּישׁוּ
3. f.	תִּגְּשָׁה	תִּפֹּלָה	תִּנָּחֶה		תִּנְגִּישָׁה	תִּנְגִּישָׁה
2. m.	תִּגְּשׁוּ	תִּפֹּלוּ	תִּנָּחוּ		תִּנְגִּישׁוּ	תִּנְגִּישׁוּ
2. f.	תִּגְּשִׁינָה	תִּפֹּלָנָה	תִּנָּחֶנָה		תִּנְגִּישִׁינָה	תִּנְגִּישִׁינָה
1. c.	נִגְּשׁ	נָפַל	נָחַן		נִגְּשׁ	נִגְּשׁ
<i>IMPF. shortened (Jussive).</i>	•				יִגְּשׁ*	
<i>PART. act.</i>	נִגְּשׁ	נָפַל	נָחַן	נִגְּשׁ*	מִנְגִּישׁ*	
<i>pass.</i>	נִגְּשִׁי	—	נָחוּן			מִנְגִּישׁ*

	<i>Qāl.</i>	<i>Niph'āl.</i>	<i>Hiph'īl.</i>	<i>Hōph'āl.</i>
<i>PERF.</i>	אָכַל	*נִאָכַל	*הִיאָכִיל	*הֻאָכַל

As the Verb *Pe Guttural*, Paradigm D.

<i>INF.</i>	אָכַל	הִיאָכַל	הִיאָכִיל	הֻאָכַל
<i>INF. absol.</i>	אָכֹול	הִיאָכֹול	wanting	wanting
<i>IMP. Sing.</i> 2. m.	*אָכַל	הִיאָכַל	הִיאָכִיל	
2. f.	אָכְלִי	etc.	etc.	wanting
<i>Plur.</i> 2. m.	אָכְלוּ			
2. f.	אָכְלֶנָה			
<i>IMPF. Sing.</i> 3. m.	אֵכֵל* (in P. יֵאָכֵל)	יֵאָכֵל*	יֵאָכִיל*	יֵאָכֵל*
3. f.	תֵּאָכֵל	etc.	etc.	etc.
2. m.	תֵּאָכַל			
2. f.	תֵּאָכְלִי			
1. c.	*אֵכֵל			
<i>Plur.</i> 3. m.	יֵאָכְלוּ			
3. f.	תֵּאָכְלֶנָה			
2. m.	תֵּאָכְלוּ			
2. f.	תֵּאָכְלֶנָה			
1. c.	נֵאָכַל			
<i>IMPF. with Wāw</i> } <i>consecutive.</i>	*יֵאָכֵל, *יֵאָכֵד			
<i>PART. act.</i>	אֹכֵל	נֹאכֵל	מֵאָכִיל	
<i>pass.</i>	אָכֹול			מֻאָכַל

	Qal	Niphāl
<i>PERF. Sing. 3. m.</i>	יָשַׁב	יָשַׁב*
3. f.		יָשְׁבָה*
2. m.		יָשַׁבְתָּ
2. f.		יָשַׁבְתְּ
1. c.	regular	יָשַׁבְתִּי
<i>Plur. 3. c.</i>		יָשְׁבוּ
2. m.		יָשַׁבְתֶּם
2. f.		יָשַׁבְתֶּן
1. c.		יָשַׁבְתִּי
<i>INF.</i>	יָשֹׁב, יָשֻׁב*	יִשָּׁב*
<i>INF. absol.</i>	יָשׁוּב	wanting
<i>IMP. Sing. 2. m.</i>	יָשֻׁב*	יִשָּׁב*
2. f.	יָשֻׁבִי	יִשָּׁבִי
<i>Plur. 2. m.</i>	יָשֻׁבוּ	יִשָּׁבוּ
2. f.	יָשֻׁבְנָה	יִשָּׁבְנָה
<i>IMP. Sing. 3. m.</i>	יָשֻׁב*	יִשָּׁב*
3. f.	תָּשֻׁב	תִּשָּׁב
2. m.	תָּשֻׁב	תִּשָּׁב
2. f.	תִּשָּׁבִי	תִּשָּׁבִי
1. c.	אָשֻׁב	אִשָּׁב*
<i>Plur. 3. m.</i>	יָשֻׁבוּ	יִשָּׁבוּ
3. f.	תִּשָּׁבְנָה	תִּשָּׁבְנָה
2. m.	תָּשֻׁבוּ	תִּשָּׁבוּ
2. f.	תִּשָּׁבְנָה	תִּשָּׁבְנָה
1. c.	נָשֻׁב	נִשָּׁב
<i>IMP. shortened (Jussive).</i>		
<i>IMP. with Wāw consec.</i>	וַיָּשֻׁב*	
<i>PART. act.</i>	יֹשֵׁב	נֹשֵׂב*
<i>pass.</i>	יָשׁוּב	



<i>Hiph'îl.</i>	<i>Höph'âl.</i>	<i>Qal.</i>	<i>Hiph'îl.</i>
הוֹשִׁיב*	הוֹשִׁיב	יָשַׁב	הוֹשִׁיב*
הוֹשִׁיבָה	הוֹשִׁיבָה		הוֹשִׁיבָה
הוֹשִׁיבֶת	הוֹשִׁיבֶת		הוֹשִׁיבֶת
הוֹשִׁיבִת	הוֹשִׁיבִת		הוֹשִׁיבִת
הוֹשִׁיבִית	הוֹשִׁיבִית	regular.	הוֹשִׁיבִית
הוֹשִׁיבו	הוֹשִׁיבו		הוֹשִׁיבו
הוֹשִׁיבָתם	הוֹשִׁיבָתם		הוֹשִׁיבָתם
הוֹשִׁיבֶתָן	הוֹשִׁיבֶתָן		הוֹשִׁיבֶתָן
הוֹשִׁיבֵנו	הוֹשִׁיבֵנו		הוֹשִׁיבֵנו
הוֹשִׁיב*	הוֹשִׁיב	יָשַׁב	הוֹשִׁיב*
הוֹשִׁיב		יָשׁוּב	הוֹשִׁיב
הוֹשִׁיב		יָשַׁב	הוֹשִׁיב
הוֹשִׁיבִי		יָשׁוּבִי	הוֹשִׁיבִי
הוֹשִׁיבו	wanting	יָשׁוּבוּ	הוֹשִׁיבו
הוֹשִׁיבָה		יָשׁוּבָה	הוֹשִׁיבָה
הוֹשִׁיב*	הוֹשִׁיב	יָשַׁב*	הוֹשִׁיב*
הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב
הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב
הוֹשִׁיבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	הוֹשִׁיבִי
הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב
הוֹשִׁיבו	הוֹשִׁיבו	הוֹשִׁיבו	הוֹשִׁיבו
הוֹשִׁיבָה	הוֹשִׁיבָה	הוֹשִׁיבָה	הוֹשִׁיבָה
הוֹשִׁיבו	הוֹשִׁיבו	הוֹשִׁיבו	הוֹשִׁיבו
הוֹשִׁיבָה	הוֹשִׁיבָה	הוֹשִׁיבָה	הוֹשִׁיבָה
הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב	הוֹשִׁיב
הוֹשִׁיב*			הוֹשִׁיב
הוֹשִׁיב*		הוֹשִׁיב, הוֹשִׁיב	הוֹשִׁיב
הוֹשִׁיב*	הוֹשִׁיב*	יָשַׁב	הוֹשִׁיב
	הוֹשִׁיב	יָשׁוּב	

	Qal.	Niph'al.	Hiph'il.	Hoph'al.
<i>PERF. S. 3. m.</i>	קָם* מָת* בָּשׂ	נָקֹם*	הִקֵּם*	הוּקָם*
3. f.	קָמָה* מָתָה* בָּשָׂה	נָקְמָה*	הִקִּימָה*	הוּקְמָה*
2. m.	קָמַת* מָתָה* בָּשָׂת	נָקְמוּת*	הִקִּימוּת*	הוּקְמוּת*
2. f.	קָמַת מָת בָּשָׂת	נָקְמוּת	הִקִּימוּת	הוּקְמוּת
1. c.	קָמַתִּי מָתִי בָּשָׂתִי	נָקְמוּתִי	הִקִּימוּתִי	הוּקְמוּתִי
<i>Plur. 3. c.</i>	קָמוּ מָתוּ בָּשׂוּ	נָקְמוּ	הִקִּימוּ	הוּקְמוּ
2. m.	קָמַתְם מָתַם בָּשַׂתֶּם	נָקְמוּתְם	הִקִּימוּתְם	הוּקְמוּתְם
2. f.	קָמַתְן מָתַן בָּשַׂתְן	נָקְמוּתְן	הִקִּימוּתְן	הוּקְמוּתְן
1. c.	קָמַנִּי מָתַנִּי בָּשַׁנִּי	נָקְמוּנִי	הִקִּימוּנִי	הוּקְמוּנִי
<i>INF.</i>	קֹם*	בֹּשׂ	הִקֹּם*	הִקֵּם*
<i>INF. absol.</i>	קֹם*		הִקֹּם*	הִקֵּם*
<i>IMP. S. 2. m.</i>	קֹם*		הִקֹּם*	הִקֵּם*
2. f.	קֹמִי*		הִקִּימִי*	wanting
<i>Pl. 2. m.</i>	קֹמוּ		הִקִּימוּ	
2. f.	קֹמְנָה*		הִקִּימְנָה [הִקְמְנָה]	
<i>IMPF. S. 3. m.</i>	יִקְוֶם*	יִבֹּשׂ	יִקְוֶם*	יִקְוֶם*
3. f.	תִּקְוֶם	תִּבֹּשׂ	תִּקְוֶם	תִּקְוֶם
2. m.	תִּקְוֶם	etc.	תִּקְוֶם	תִּקְוֶם
2. f.	תִּקְוֶמִי*		תִּקְוֶמִי*	תִּקְוֶמִי*
1. c.	אִקְוֶם		אִקְוֶם	אִקְוֶם
<i>Plur. 3. m.</i>	יִקְוֶמוּ		יִקְוֶמוּ	יִקְוֶמוּ
3. f.	תִּקְוֶמְנָה*		תִּקְוֶמְנָה [תִּקְמְנָה]	תִּקְוֶמְנָה*
2. m.	תִּקְוֶמוּ		תִּקְוֶמוּ	תִּקְוֶמוּ
2. f.	תִּקְוֶמְנָה		תִּקְוֶמְנָה [תִּקְמְנָה]	תִּקְוֶמְנָה
1. c.	נִקְוֶם		נִקְוֶם	נִקְוֶם
<i>IMPF. shortened.</i>	יִקֵּם			יִקֵּם*
<i>IMPF. with 1 consec.</i>	יִקְוֶם, יִקְוֶם*			יִקְוֶם*
<i>IMPF. with Suff.</i>	יִקְוֶמִי*			יִקְוֶמִי*
<i>PART. act.</i>	קֹם*	בֹּשׂ	נָקֹם*	מִקֵּם*
<i>pass.</i>	קֹם*			מִקֵּם*

<i>Prēl.</i>	<i>Pū'āl.</i>	<i>Qāl.</i>		<i>Nip'hāl.</i>
קוּמִים*	קוּמִים*	בִּין*	בִּין*	נִבְּוֹן*
קוּמֵמָה	קוּמֵמָה	בִּנָּה*	בִּנָּה*	נִבְּוֵנָה
קוּמֵמָת	קוּמֵמָת	בִּנּוֹת*	בִּנּוֹת*	נִבְּוֵנוֹת
קוּמֵמָתִי	קוּמֵמָתִי	בִּנּוֹת	בִּנּוֹת	נִבְּוֵנוֹת
קוּמֵמָתִי	קוּמֵמָתִי	בִּנּוֹתִי	בִּנּוֹתִי	נִבְּוֵנוֹתִי
קוּמֵמָמוֹ	קוּמֵמָמוֹ	בִּנּוֹ	בִּנּוֹ	נִבְּוֵנוֹ
קוּמֵמָתָם	קוּמֵמָתָם	בִּנּוֹתָם	בִּנּוֹתָם	נִבְּוֵנוֹתָם
קוּמֵמָתָן	קוּמֵמָתָן	בִּנּוֹתָן	בִּנּוֹתָן	נִבְּוֵנוֹתָן
קוּמֵמָמוֹ	קוּמֵמָמוֹ	בִּנּוֹ	בִּנּוֹ	נִבְּוֵנוֹ
קוּמִים		בִּין*	בִּין*	הַבּוֹן
		בִּין*	בִּין*	הַבּוֹן
קוּמִים		בִּין*	בִּין*	הַבּוֹן
קוּמֵמָי	wanting	בִּינִי	בִּינִי	as
קוּמֵמָמוֹ		בִּינִי	בִּינִי	הַקּוֹם
קוּמֵמָתָה		—	—	
יְקוּמִים	יְקוּמִים	יְבִין*	יְבִין*	יְבּוֹן
יְקוּמִים	יְקוּמִים	יְבִין	יְבִין	as
יְקוּמִים	יְקוּמִים	יְבִין	יְבִין	יְקוֹם
יְקוּמֵמָי	יְקוּמֵמָי	יְבִינִי	יְבִינִי	
יְקוּמֵמָם	יְקוּמֵמָם	יְבִין	יְבִין	
יְקוּמֵמָמוֹ	יְקוּמֵמָמוֹ	יְבִינִי	יְבִינִי	
יְקוּמֵמָתָה	יְקוּמֵמָתָה	יְבִינִי*	יְבִינִי*	יְבּוֹן
יְקוּמֵמָמוֹ	יְקוּמֵמָמוֹ	יְבִינִי	יְבִינִי	
יְקוּמֵמָתָה	יְקוּמֵמָתָה	יְבִינִי	יְבִינִי	
יְקוּמֵמָם	יְקוּמֵמָם	יְבִין	יְבִין	
		יְבִין*	יְבִין*	
		יְבִין*	יְבִין*	
		יְבִינִי*	יְבִינִי*	
מְקוּמִים	מְקוּמִים	בִּין*	בִּין*	נִבְּוֹן

	<i>Qāl.</i>	<i>Niphāl.</i>	<i>Pr'el.</i>
<i>PERF. Sing. 3.m.</i>	מָצָא*	נִמְצָא*	מָצָא
3. f.	מָצְאָה	נִמְצְאָה	מָצְאָה
2.m.	מָצָאת*	נִמְצָאת*	מָצָאת*
2. f.	מָצְאת	נִמְצְאת	מָצְאת
1. c.	מָצָאתי	נִמְצָאתי	מָצָאתי
<i>Plur. 3. c.</i>	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
2.m.	מָצַאתֶם	נִמְצַאתֶם	מָצַאתֶם
2. f.	מָצַאתְנָה	נִמְצַאתְנָה	מָצַאתְנָה
1. c.	מָצַאתִי	נִמְצַאתִי	מָצַאתִי
<i>INF.</i>	מָצֵא	הִמְצֵא	מָצֵא
<i>INF. absol.</i>	מָצֹא	נִמְצֹא	מָצֵא
<i>IMP. Sing. 2.m.</i>	מָצֵא*	הִמְצֵא	מָצֵא
2. f.	מָצְאִי	הִמְצְאִי	מָצְאִי
<i>Plur. 2.m.</i>	מָצְאוּ	הִמְצְאוּ	מָצְאוּ
2. f.	מָצְאֵנָה*	הִמְצְאֵנָה*	מָצְאֵנָה*
<i>IMPF. Sing. 3.m.</i>	יִמְצָא*	יִמְצָא*	יִמְצָא
3. f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2.m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
2. f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
1. c.	אֶמְצָא	אֶמְצָא	אֶמְצָא
<i>Plur. 3.m.</i>	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
3. f.	תִּמְצַאנָה*	תִּמְצַאנָה*	תִּמְצַאנָה*
2.m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
2. f.	תִּמְצַאנָה	תִּמְצַאנָה	תִּמְצַאנָה
1. c.	נִמְצָא	נִמְצָא	נִמְצָא
<i>IMPF. shortened (Jussive).</i>			
<i>IMPF. with Suff.</i>	יִמְצְאֵנִי		יִמְצְאֵנִי
<i>PART. act.</i>	מָצֵא	נִמְצָא	מָצֵא
<i>pass.</i>	מָצוּא		מָצֵא

<i>Pā'āl.</i>	<i>Hiph'el.</i>	<i>Hōph'al.</i>	<i>Hithpā'el.</i>
הִמָּצֵא*	הִמָּצִיא	הִמָּצֵא*	הִתְמָצֵא
מִצְאוֹה	הִמָּצִיאוֹה	הִמָּצֵאוֹה	הִתְמָצֵאוֹה
מִצְאוֹת	הִמָּצִיאוֹת*	הִמָּצֵאוֹת*	הִתְמָצֵאוֹת*
מִצְאוֹת	הִמָּצִיאוֹת	הִמָּצֵאוֹת	הִתְמָצֵאוֹת
מִצְאוֹתִי	הִמָּצִיאוֹתִי	הִמָּצֵאוֹתִי	הִתְמָצֵאוֹתִי
מִצְאוֹי	הִמָּצִיאוֹי	הִמָּצֵאוֹי	הִתְמָצֵאוֹי
מִצְאוֹתָם	הִמָּצִיאוֹתָם	הִמָּצֵאוֹתָם	הִתְמָצֵאוֹתָם
מִצְאוֹתָן	הִמָּצִיאוֹתָן	הִמָּצֵאוֹתָן	הִתְמָצֵאוֹתָן
מִצְאוֹנִי	הִמָּצִיאוֹנִי	הִמָּצֵאוֹנִי	הִתְמָצֵאוֹנִי
wanting	הִמָּצִיא	הִמָּצֵא	הִתְמָצֵא
wanting	הִמָּצֵא	wanting	wanting
	הִמָּצֵא		הִתְמָצֵא
wanting	הִמָּצִיאוֹ	wanting	הִתְמָצֵאוֹ
	הִמָּצִיאוֹ		הִתְמָצֵאוֹ
	הִתְמָצֵאוֹת		הִתְמָצֵאוֹת*
יִמָּצֵא	יִמָּצִיא	יִמָּצֵא	יִתְמָצֵא
תִּמָּצֵא	תִּמָּצִיא	תִּמָּצֵא	תִּתְמָצֵא
תִּמָּצֵא	תִּמָּצִיא	תִּמָּצֵא	תִּתְמָצֵא
תִּמָּצֵאִי	תִּמָּצִיאוֹ	תִּמָּצֵאִי	תִּתְמָצֵאִי
אִמָּצֵא	אִמָּצִיא	אִמָּצֵא	אִתְמָצֵא
יִתְמָצֵא	יִמָּצִיאוֹ	יִתְמָצֵא	יִתְמָצֵאוֹ
תִּתְמָצֵאוֹת*	תִּתְמָצִיאוֹת*	תִּתְמָצֵאוֹת	תִּתְמָצֵאוֹת*
תִּתְמָצֵאוֹ	תִּתְמָצִיאוֹ	תִּתְמָצֵאוֹ	תִּתְמָצֵאוֹ
תִּתְמָצֵאוֹת	תִּתְמָצִיאוֹת	תִּתְמָצֵאוֹת	תִּתְמָצֵאוֹת
נִתְמָצֵא	נִמָּצִיא	נִתְמָצֵא	נִתְמָצֵא
יִמָּצֵא			
	יִמָּצִיאוֹ		
	מִתְמָצִיא		מִתְמָצֵא
מִתְמָצֵא		מִתְמָצֵא	

	<i>Qal.</i>	<i>Niph'al.</i>	<i>Pre'l.</i>
<i>PERF. Sing.</i> 3. m.	בָּלָה*	נִבְלָה*	בִּלָּה*
3. f.	בָּלְתָה*	נִבְלְתָה*	בִּלְתָה*
2. m.	בָּלִיתָ*	נִבְלִיתָ* (יִתְ—)	בִּלִּיתָ* (בִּלִּיתָ)
2. f.	בָּלִית	נִבְלִית	בִּלִּית
1. c.	בָּלִיתִי	נִבְלִיתִי	בִּלִּיתִי
<i>Plur.</i> 3. c.	בָּלוּ*	נִבְלוּ	בִּלוּ
2. m.	בָּלִיתֶם	נִבְלִיתֶם	בִּלִּיתֶם
2. f.	בָּלִיתְנָן	נִבְלִיתְנָן	בִּלִּיתְנָן
1. c.	בָּלִינוּ	נִבְלִינוּ	בִּלִּינוּ
<i>INF.</i>	בָּלוֹת*	נִבְלוֹת*	בִּלוֹת*
<i>INF. absol.</i>	בָּלָה	נִבְלָה	בִּלָּה, בִּלְהַ
<i>IMP. Sing.</i> 2. m.	בָּלָה*	הִבְלָה*	בִּלָּה*
2. f.	בָּלִי*	הִבְלִי*	בִּלִּי*
<i>Plur.</i> 2. m.	בָּלוּ	הִבְלוּ	בִּלוּ
2. f.	בָּלִינָה*	הִבְלִינָה*	בִּלִּינָה*
<i>IMPF. Sing.</i> 3. m.	יִבְלֶה*	יִבְלֶה*	יִבְלֶה*
3. f.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2. m.	תִּבְלֶה	תִּבְלֶה	תִּבְלֶה
2. f.	תִּבְלִי*	תִּבְלִי*	תִּבְלִי*
1. c.	אִבְלֶה	אִבְלֶה	אִבְלֶה
<i>Plur.</i> 3. m.	יִבְלוּ	יִבְלוּ	יִבְלוּ
3. f.	תִּבְלִינָה*	תִּבְלִינָה*	תִּבְלִינָה*
2. m.	תִּבְלוּ	תִּבְלוּ	תִּבְלוּ
2. f.	תִּבְלִינָה	תִּבְלִינָה	תִּבְלִינָה
1. c.	נִבְלֶה	נִבְלֶה	נִבְלֶה
<i>IMPF. shortened (Jussive).</i>	יִבֵּל*	יִבֵּל*	יִבֵּל*
<i>IMPF. with Suff.</i>	יִבְלִי*		יִבְלִי*
<i>PART. act.</i>	בָּלָה*	נִבְלָה*	בִּבְלָה*
<i>pass.</i>	בָּלוּי*		

<i>Pā'āl.</i>	<i>Hiph'āl.</i>	<i>Hōph'āl.</i>	<i>Hithpā'āl.</i>
גלה*	הגלה*	הגלה*	התגלה*
גלתה*	הגלתה*	הגלתה*	התגלתה*
גלית*	הגלית* (יִתְּ)	הגלית*	התגלית*
גלית	הגלית (יִתְּ)	הגלית	התגלית
גליתי	הגליתי* (יִתְּ)	הגליתי	התגליתי
גלה	הגלו	הגלו	התגלו
גליחם	הגליחם* (יִתְּ)	הגליחם	התגליחם
גליחן	הגליחן* (יִתְּ)	הגליחן	התגליחן
גלינו	הגלינו	הגלינו	התגלינו
גלות*	הגלות*	הגלות*	התגלות*
	הגלה	הגלה	
	הגלת*		התגלה*
wanting	הגלי*	wanting	התגלי
	הגלו		התגלו
	הגלינה*		התגלינה*
יגלה*	יגלה*	יגלה*	יתגלה*
תגלה	תגלה	תגלה	תתגלה
תגלה	תגלה	תגלה	תתגלה
תגלי*	תגלי*	תגלי*	תתגלי*
אגלה	אגלה	אגלה*	אתגלה
יגלו	יגלו	יגלו	יתגלו
תגלינה*	תגלינה*	תגלינה	תתגלינה*
תגלו	תגלו	תגלו	תתגלו
תגלינה	תגלינה	תגלינה	תתגלינה
נגלה	נגלה	נגלה	נתגלה
	יגל*		יתגל*
	יגלני*		
	מגלה*		מתגלה*
מגלה*		מגלה*	

*Masculine Noun. Feminine Noun**Singular.*

<i>Absol. st.</i>	סוס a horse	סוסה a mare.
<i>Constr. st.</i>	סוס horse-of.	סוסה mare-of.
<i>Suff. sing. 1. com.</i>	סוסי my horse.	סוסתי my mare.
2. { <i>masc.</i>	סוסך thy horse.	סוסתך thy mare.
{ <i>fem.</i>	סוסך thy horse.	סוסך thy mare.
3. { <i>masc.</i>	סוסו his horse.	סוסו his mare.
{ <i>fem.</i>	סוסה her horse.	סוסה her mare.
<i>plur. 1. com.</i>	סוסינו our horse.	סוסתנו our mare.
2. { <i>masc.</i>	סוסכם your horse.	סוסתכם your mare.
{ <i>fem.</i>	סוסכן your horse.	סוסכן your mare.
3. { <i>masc.</i>	סוסם their horse.	סוסתם their mare.
{ <i>fem.</i>	סוסן their horse.	סוסתן their mare.

*Plural.*

<i>Absol. st.</i>	סוסים horses.	סוסות mares.
<i>Constr. st.</i>	סוסי horses-of.	סוסות mares-of.
<i>Suff. sing. 1. com.</i>	סוסי my horses.	סוסותי my mares.
2. { <i>masc.</i>	סוסיה thy horses.	סוסותיה thy mares.
{ <i>fem.</i>	סוסיה thy horses.	סוסותיה thy mares.
3. { <i>masc.</i>	סוסיו his horses.	סוסותיו his mares.
{ <i>fem.</i>	סוסיה her horses.	סוסותיה her mares.
<i>plur. 1. com.</i>	סוסינו our horses.	סוסותינו our mares.
2. { <i>masc.</i>	סוסיהם your horses.	סוסותיהם your mares.
{ <i>fem.</i>	סוסיהן your horses.	סוסותיהן your mares.
3. { <i>masc.</i>	סוסיהם their horses.	סוסותיהם their mares.
{ <i>fem.</i>	סוסיהן their horses.	סוסותיהן their mares.



## Paradigms of Masculine Nouns.

L						
	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נָעַר	נֶצַח	פֶּעַל
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
" <i>constr.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נָעַר	נֶצַח	פֶּעַל
" <i>with light suff.</i>	מֶלְכִי	סִפְרִי	קֹדְשִׁי	נַעְרִי	נִצְחִי	פַּעְלִי
" <i>with grave suff.</i>	מִלְכֶּכָּם	סִפְרֵכֶם	קֹדְשֵׁכֶם	נַעְרֵכֶם	נִצְחֵכֶם	פַּעְלֵכֶם
<i>Plur. absol.</i>	מְלָכִים	סִפְרִים	קֹדָשִׁים	נַעְרִים	נִצְחִים	פַּעְלִים
" <i>constr.</i>	מְלָכִי	סִפְרִי	קֹדְשִׁי	נַעְרִי	נִצְחִי	פַּעְלִי
" <i>with light suff.</i>	מְלָכִי	סִפְרִי	קֹדְשִׁי	נַעְרִי	נִצְחִי	פַּעְלִי
" <i>with grave suff.</i>	מִלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם	נַעְרֵיכֶם	נִצְחֵיכֶם	פַּעְלֵיכֶם
<i>Dual absol.</i>	רַגְלַיִם	קַבְלָיִם	מַתְּנַיִם	נַעְלָיִם		צְהָרַיִם
	(feet)	(double pile)	(loins)	(sandals)		(noon, prop. 2 lights)
" <i>constr.</i>	רַגְלִי	קַבְלִי	מַתְנִי	נַעֲלִי		

I.							
	g.	h.	i.	k.	l.	m.	n.
<i>Sing. absol.</i>	מָוֶת	זֵית	שׁוֹט	פֵּרִי	יָם	אִם	חֵק
	(death)	(olive)	(scourge)	(fruit)	(sea)	(mother)	(law)
" <i>constr.</i>	מָוֶת	זֵית	שׁוֹט	פֵּרִי	יָם	אִם	חֵק
" <i>with light suff.</i>	מָוְתִי	זֵיתִי	שׁוֹטִי	פְּרִיִּי	יָמִי	אִמִּי	חֻקִּי
" <i>with grave suff.</i>	מִוְתֵּכֶם	זֵיתֵכֶם	שׁוֹטֵכֶם	פְּרִיֵּכֶם	יָמֵכֶם	אִמֵּיכֶם	חֻקֵּכֶם
<i>Plur. absol.</i>	מוֹתִים	זֵיתִים	שׁוֹטִים	פְּרִיִּים	יָמִים	אִמּוֹת	חֻקִּים
" <i>constr.</i>	מוֹתִי	זֵיתִי	שׁוֹטִי	פְּרִיִּי	יָמִי	אִמּוֹת	חֻקִּי
" <i>with light suff.</i>	מוֹתִי	זֵיתִי	שׁוֹטִי	(kids)	יָמִי	אִמּוֹתִי	חֻקִּי
" <i>with grave suff.</i>	מִוְתֵּיכֶם	זֵיתֵיכֶם	שׁוֹטֵיכֶם		יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם
<i>Dual absol.</i>		עֵינַיִם	יוֹמִים	לְחָיִים	כַּפָּיִם	שֵׁנִים	
		(eyes)	(two days)	(cheeks)	(hands)	(teeth)	
" <i>constr.</i>		עֵינִי	לְחָנִי	כַּפִּי	שֵׁנִי		

## II.

	a.	b.	c.	d.	e.	
<i>Sing. absol.</i>	דָּבָר	חָכֶם	זָקֵן	כָּתֵף	חֲצֵר	שָׂדֶה
	(word)	(wise)	(an old man)	(shoulder)	(court)	(field)
„ <i>constr.</i>	דָּבָר	חָכֶם	זָקֵן	כָּתֵף	חֲצֵר	שָׂדֶה
„ <i>with light suff.</i>	דְּבָרִי	חֲכָמִי	זָקִנִי	כְּתָפִי	חֲצָרִי	שָׂדִי
„ <i>with grave suff.</i>	דְּבָרֶכֶם	חֲכָמֶכֶם				
<i>Plur. absol.</i>	דְּבָרִים	חֲכָמִים	זָקִנִים		חֲצָרִים	[שָׂדִים]
„ <i>constr.</i>	דְּבָרִי	חֲכָמִי	זָקִנִי		חֲצָרִי	שָׂדִי
„ <i>with light suff.</i>	דְּבָרִי	חֲכָמִי	זָקִנִי		חֲצָרִי	שָׂדִי
„ <i>with grave suff.</i>	דְּבָרֵיכֶם	חֲכָמֵיכֶם	זָקִינֵכֶם		חֲצָרֵיכֶם	שָׂדֵיכֶם
<i>Dual absol.</i>	כְּנָפַיִם	חֲלָצִים	יָרֵכִים			
	(wings)	(thighs)	(loins)			
„ <i>constr.</i>	כְּנָפַי					

## III.

## IV.

	a.	b.	c.	a.	b.	c.
<i>Sing. absol.</i>	עוֹלָם	אֹיֵב	חֹזֶה	מְקַדֵּר	עָנִי	כָּתֹב
	(perpetuity)	(enemy)	(prophet)	(overseer)	(poor)	(writing)
„ <i>constr.</i>	עוֹלָם	אֹיֵב	חֹזֶה	מְקַדֵּר	עָנִי	כָּתֹב
„ <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	מְקַדְדִּי		כְּתָבִי
„ <i>with grave suff.</i>	עוֹלָמֶכֶם	אֹיְבֵכֶם	חֹזֶכֶם	מְקַדְדֶּכֶם		כְּתָבֶכֶם
<i>Plur. absol.</i>	עוֹלָמִים	אֹיְבִים	חֹזִים	מְקַדְדִּים	עָנִיִּים	כְּתָבִים
„ <i>constr.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	מְקַדְדִּי	עָנִי	כְּתָבִי
„ <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	מְקַדְדִּי		כְּתָבִי
„ <i>with grave suff.</i>	עוֹלָמֵיכֶם	אֹיְבֵיכֶם	חֹזֵיכֶם	מְקַדְדֵיכֶם	עָנֵיכֶם	כְּתָבֵיכֶם
<i>Dual absol.</i>	מְלָקָחַיִם	מֵאָזַיִם		שְׁבָעִים		
	(tongs)	(balance)		(fortnight)		
„ <i>constr.</i>		מֵאָזִנִּי				

## Paradigms of Feminine Nouns.

## I.

	a.	b.	c.	d.	e.
<i>Sing. absol.</i>	מַלְכָּה (queen)	חֲרָפָה (reproach)	חֲרָבָה (waste)	חֻקָּה (law)	גְּבֵרָה (mistress)
„ <i>constr.</i>	מַלְכָּת	חֲרָפָת	חֲרָבָת	חֻקָּת	גְּבֵרָת
„ <i>with light suff.</i>	מַלְכָּתִי	חֲרָפָתִי	חֲרָבָתִי	חֻקָּתִי	גְּבֵרָתִי
„ <i>with grave suff.</i>	מַלְכָּתְכֶם	חֲרָפָתְכֶם	חֲרָבָתְכֶם	חֻקָּתְכֶם	גְּבֵרָתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
„ <i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	חֻקּוֹת	
„ <i>with suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי	חֻקּוֹתִי	
<i>Dual absol.</i>		רִקְמָתַיִם (double embroidery)			מַצְלִיתַיִם (cymbals)

## II.

	a.	b.	c.
<i>Sing. absol.</i>	צִדְקָה (justice)	זַעֲקָה (outcry)	שָׁנָה (year)
„ <i>constr.</i>	צִדְקָת	זַעֲקָת	שָׁנָת
„ <i>with light suff.</i>	צִדְקָתִי	זַעֲקָתִי	שָׁנָתִי
„ <i>with grave suff.</i>	צִדְקָתְכֶם	זַעֲקָתְכֶם	שָׁנָתְכֶם
<i>Plur. absol.</i>	צִדְקוֹת		שָׁנוֹת
„ <i>constr.</i>	צִדְקוֹת		שָׁנוֹת
„ <i>with suff.</i>	צִדְקוֹתִי		שָׁנוֹתִי
<i>Dual absol.</i>			שְׁפָתַיִם (lips)
„ <i>constr.</i>			שְׁפָתַי

## III.

a.	b.
יוֹנָקָה (sprout)	גִּלְגָּלָת (skull)
יוֹנָקָת	גִּלְגָּלָת
יוֹנָקָתִי	גִּלְגָּלָתִי
יוֹנָקָתְכֶם	גִּלְגָּלָתְכֶם
יוֹנָקוֹת [יוֹנָקוֹת]	גִּלְגָּלוֹת
יוֹנָקוֹת	גִּלְגָּלוֹת
יוֹנָקוֹתִי	גִּלְגָּלוֹתִי
	נְחֻשְׁתַּיִם [נְחֻשְׁתַּיִם] (pair of tethers)

## NUMERALS. §§ 97, 98.

*With the Masculine.**With the Feminine.*

	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁנֵי
3.	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה
9.	תֵּשְׁעָה	תֵּשְׁעַת	תֵּשַׁע	תֵּשַׁע
10.	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

*Masc.**Fem.*

11.	{ אֶחָד עָשָׂר	אֶחָת עֶשְׂרֵה
	{ עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עֶשְׂרֵה
12.	{ שְׁנַיִם עָשָׂר	שְׁנַיִם עֶשְׂרֵה
	{ שְׁנֵי עָשָׂר	שְׁנֵי עֶשְׂרֵה
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

100	מֵאָה <i>fem., constr.</i> מֵאָת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאָתַיִם <i>dual (for מֵאָתַיִם).</i>
300	שְׁלֹשׁ מֵאוֹת.
400	אַרְבַּע מֵאוֹת etc.
1000	אַלְפָּה <i>masc., plur.</i> אֲלָפִים <i>thousands.</i>
2000	אַלְפַּיִם ( <i>dual</i> ).
3000	שְׁלֹשָׁת אֲלָפִים.
4000	אַרְבַּעַת אֲלָפִים, etc.
10000	{ רִבְבָּהּ but, in later books, רִבּוּא <i>pl.</i> רִבּוֹת.
20000	רִבְבַּיִם ( <i>dual</i> ), also רִבּוֹתֵי.
40000	אַרְבַּע רִבּוּא, etc.
60000	שִׁשְׁרִבּוּאֹת Ezra 2. 69.

U. *PREFIX PREPOSITIONS WITH THE SUFFIXES.* § 103. XXXIII

a) לְ with the suffixes:—

<i>Sing.</i>	<i>Plur.</i>
1. לִי <i>to me.</i>	לָנוּ <i>to us.</i>
2. { <i>m.</i> לְךָ, (לְכָה), in pause } <i>to</i> { <i>f.</i> לְךָ } <i>thee.</i>	לָכֶם, לְכֶנָּה [לְכֶן] } <i>to you</i>
3. { <i>m.</i> לוֹ <i>to him.</i> { <i>f.</i> להָ <i>to her.</i>	לָהֶם, לְהֶמָּה, poet. לָמוֹ } <i>to them.</i> לָהֶן, לְהֶנָּה

לְ takes suffixes in the same manner, except that for the 3d person plur. we have בָּהֶם, בָּם, בְּהֶמָּה, fem. בְּהֶן or בָּהֶן, בְּהֶנָּה.

b) כִּ with the suffixes:—

<i>Sing.</i>	<i>Plur.</i>
1. כִּמּוֹנִי <sup>1</sup> <i>as I.</i>	כִּמּוֹנֵנוּ <i>as we.</i>
2. { <i>m.</i> כִּמּוֹדֶה } <i>as thou.</i> { <i>f.</i> — }	כִּכֶּם, seldom כִּמּוֹדֶם } <i>as ye.</i> — — — }
3. { <i>m.</i> כִּמּוֹדָהּ <i>as he.</i> { <i>f.</i> כִּמּוֹדָהּ <i>as she.</i>	כִּהֶם [כִּהֶמָּה] } <i>as they.</i> כִּהֶן, כִּהֶנָּה

c) מִן with the suffixes:—

<i>Sing.</i>	<i>Plur.</i>
1. מִמֶּנִּי, poet. מִנִּי, in pause מִמֶּנִּי <i>from me.</i>	מִמֶּנּוּ <i>from us.</i>
2. { <i>m.</i> מִמֶּדָּה, in p. מִמֶּדֶךָ } <i>from thee.</i> { <i>f.</i> מִמֶּדֶךָ }	מִמֶּכֶם } <i>from you.</i> מִמֶּנָּה }
3. { <i>m.</i> מִמֶּנּוּ, poet. in pause מִמֶּנּוּ, <i>from him.</i> { <i>f.</i> מִמֶּנָּה <i>from her.</i>	מִמֶּהֶם, מִמֶּהֶמָּה, poet. מִמֶּהֶן } <i>from.</i> מִמֶּהֶן, מִמֶּהֶנָּה } <i>them.</i>

<sup>1</sup> לָכֶן happens not to occur in the Old Testament.

<sup>2</sup> See Note <sup>1</sup> on p. 261.

<sup>3</sup> Not לָכֶן, which signifies *therefore*.

<sup>4</sup> The use of לִי for לְ here is simply for euphony.



# INTRODUCTION.

---

## § 1.

### THE SEMITIC LANGUAGES IN GENERAL.

1. The Hebrew tongue is only a single branch of a great family of languages in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Assyria and Arabia; that is, in the countries extending from the Mediterranean sea to beyond the Euphrates and the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Abyssinia, and, through Phœnician colonies, over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient collective name for the nations and languages of this family. We have, however, retained the now generally received names *Shemites*, *Semitic languages*, borrowed from the fact that nearly all the nations, who spoke these languages, were descended from Shem (see Gen. 10, 21—29)<sup>1</sup>.


2. From this Semitic family have proceeded four principal branches. I. The South Semitic or *Arabic*, both the classic and modern (vulgar). To this belongs the Ethiopic

---

<sup>1</sup> From Shem proceeded (Gen. ch. 10) the Aramæan and Arab tribes, as well as the Hebrews; but not the Canaanites (Phœnicians), who are referred to Ham (vs. 6, 15—18); though their language belongs decidedly to those called Semitic.

(in Abyssinia), as an offshoot of the older South-Arabic (Himyaritic).<sup>1</sup> II. The Middle Semitic, or *Canaanitic*. The *Hebrew* of the Old Testament belongs here with the Rabbinical, as well as the Phœnician, the Punic (of Carthage), and other Canaanitish dialects appearing in proper names and on the Moabite Stone. III. The North Semitic or *Aramæan*. This is subdivided into 1) the Eastern Aramæan or *Syriac* (the literary language of the Christian Syrians) of which the religious books of the *Mandæans*<sup>2</sup> (Nasoræans, Sabians, the so-called disciples of John) are in a degraded dialect. A Jewish modification of the Syriac is exhibited in the language of the Babylonian Talmud. 2) The Western or Palestinian Aramæan (inaccurately called Chaldee). This dialect is represented, in the Old Testament, by two words in Genesis 31, 47, by the verse Jer. 10, 11, and by the passages: Dan. 2, 4—7, 28; Ezra 4, 8—6, 18, and 7, 12—26. But principally in Jewish literature such as the Targums, the Palestine Gemara, etc. To the same branch belongs the *Samaritan* with its admixture of Hebrew forms, and also the idiom of the *Nabatean*<sup>3</sup> inscriptions, in the east of Palestine and the region of Sinai. IV. As a distinct and fourth chief-branch, the East Semitic, we may regard the *Assyrian-Babylonian* Cuneiform (3<sup>d</sup> class of so-called Achæmenide) Inscriptions.<sup>4</sup>

<sup>1</sup> On the Himyaritic Inscriptions, see *Rödiger's* Excursus to Wellsted's *Reisen in Arabien* (Halle, 1842) Bd. II, *Ewald* in *Zeitschr. f. Kunde d. Morgenl.* Bd. V, and in *Höfer's* *Zeitsch.*, Bd. I, M. A. *Levy* and *Osiander* in *Zeitschr. d. D. Morgenl. Gesellschaft*, Bd. X, XIX, XX, XXIV. *Prütorius* *ibid.* Bd. XXVI.

<sup>2</sup> See *Nöldeke* über d. Mundart d. Mandäer, Göttingen, 1863. 4to. He traces the name, *Sabians*, to the root  to dip; comp. *Am. Bibliotheca Sacra*, 1851, p. 563.

<sup>3</sup> Yet the names found in these inscriptions are rather Arabic: see *Tuck* in *Zeitschr. d. D. Morgenl. Gesellschaft*, Bd. III, S. 129 ff., M. A. *Levy* *ibid.*, Bd. XIV, S. 363 ff., *Blau* *ibid.*, Bd. XVI, S. 331 ff., *E. Meier* *ibid.* Bd. XVII, S. 575 ff., *de Vogüé* in *Revue archéologique*, nouv. série, IX, 1864, p. 284—288, and his *Syrie centrale*, Paris, 1868, p. 89 ff.

<sup>4</sup> The importance of Assyrian for Hebrew philology, especially lexicographically, is discussed by *Friedr. Delitzsch* in *The Hebrew Language viewed in the Light of Assyrian Research*, London, 1883, and *Prolegomena eines neuen Hebr.-Aram. Wörterbuchs* zum A. T., Leipzig, 1886; also by *Haupt* in various journals devoted to Assyriological research, e.g. *Art. on Assyrian Phonology*, "*Hebraica*," vol. I., 3 (Chicago, Jan., 1885).



If the above division into four branches were reduced to two principal groups, No. I as the South Semitic would stand in contradistinction to the other three branches as the North Semitic.

All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-Norse, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician and the Assyrian, or they exist only in a debased and dwindling form, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan<sup>1</sup>, the Ethiopic (called *Gheez*) in the modern Abyssinian dialects (Tigré, Amharic), and as the Hebrew, among a part of the modern Jews, though the latter in their writings often aim at the reproduction of the language of the Old Testament. The Arabic alone, in a form but slightly altered, has not only retained to this day its original seat, Arabia proper, but also penetrated in all directions into the domains of other tongues.

The Semitic class of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the west of Europe, and which is called the *Indo-Germanic* (also called *Aryan*), as it comprehends, under the most varied forms, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, Gothic with the other Germanic languages and the Keltic. With the Old-Egyptian language, the offspring of which is the Coptic, the Semitic has had, from earliest antiquity, much in common; but also much of fundamental difference.<sup>2</sup> The Chinese, the Japanese, the Tartar and other languages, exhibit a radically different character from the Semitic.

3. The *grammatical structure* of the Semitic stock, as compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. Thus we find: a) among

---

*Ménant*, Exposé des Elements de la Gramm. Assyrienne, Paris, 1868; *Schrader's* valuable articles on the Assyrian Inscriptions and Language, in the Zeitschrift d. D. Morgenl. Gesellschaft, Bd. XXIII (1869), pp. 337—74, also Bd. XXVI (1872), pp. 1—392.

<sup>1</sup> See *Rödiger* in the Zeitschrift für die Kunde des Morgenlandes, Bd. II., S. 77 ff., *Stoddard's* Gramm. of the Modern Syriac Language, London, 1854, *Nöldeke's* Gramm. der neusyrischen Sprache, Leipzig, 1868.

<sup>2</sup> For comparisons of the Egyptian and Semitic, see *Gesenius* in d. Allg. Lit. Zeitung, 1839, No. 77 ff., 1841, No. 40, and in his Thes. Ling. Hebrææ; *Schwarz* in his Altes Aegypten and in *Bunsen's* Aegypten, I., S. 520 ff.; *Ewald* in Abhandl. d. Göttinger Ges. d. Wissen., Bd. IX, 1860, S. 157 ff.; *Birch* in the new ed. of *Bunsen's* Egypt., Vol. II; *Brugsch's* Hieroglyph. Demot. Wörterbuch, and others.

the consonants which, in general, form the pith and substance of these languages, many gutturals of different gradations; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving to mark more subordinate distinctions: *b*) word-stems, generally consisting of three consonants: *c*) in the Verb, only two tense-forms, each having a peculiarly marked out usage; and a pervading regularity in the formation of verbals: *d*) in the Noun, only two genders (masc. and fem.), and a peculiar indication of case: *e*) in the Pronoun, the oblique cases indicated by appended forms (*suffixes*): *f*) scarcely any compounds, either in the Noun (except many proper names) or in the Verb: *g*) in the Syntax, a great simplicity in the expression of syntactical relations (small number of particles, prevalence of simple succession of clauses without periodic structure) to which, however, the classic Arabic furnishes a not unimportant exception.

4. In respect to the *Lexicon* also, the Semitic store of words differs essentially from the Indo-Germanic; though there is here apparently more agreement than in grammatical structure. Very many stems and roots<sup>1</sup> are coincident in sound with those of the Indo-Germanic class. But aside from expressions directly borrowed (see next p.), the actual similarity restricts itself, partly to words imitating<sup>2</sup> natural sounds (*onomatopoeica*), partly to those in which the sameness or similarity of meaning follows readily from the nature of the kindred sounds, according to the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship; to the direct proof of which, the agreement also in grammatical structure is essential.<sup>3</sup>

As examples of *onomatopoeic* stems, imitating<sup>2</sup> the same natural

<sup>1</sup> See the distinction between *stems* and *roots* in § 30, Rem. 1 and 2.—Tr.

<sup>2</sup> Hence words of this sort are aptly called *mimetic* (or *onomatopoeic*) and the curious student can find them generally indicated and compared in the Hebrew Lexicon, e. g. under כח, חח, חה, חה.—Tr.

<sup>3</sup> The earlier empirical comparisons between the Semitic and the Indo-Germanic tongues were of no scientific value. The later attempts of Rud. von Raumer, Ascoli and others to solve the question, are partly not yet carried out and partly self-contradictory; so that there is altogether need of still farther thorough investigations. Ewald gives a survey of the whole subject in the

sound, we may class together the following: קֶלֶךְ, קֶלֶךְ, לֵי'חַו, *lingo*, Sans. *lih*, F. *lécher*, Germ. *lec'en*, Eng. *to lick*, and Erse *lighim* = Welsh *llyvi*<sup>1</sup>; לֵבֶן, (kindr. לֵבֶן לֵבֶן), ἀέλλω, ἀίλλω, κυλίω, *volvo*, Welsh *olwyn* = E. *wheel*, Germ. *quellen*, *wallen*, and Eng. *to well*; קָרַד, קָרַד, קָרַד, χαράττω, Pers. *kharidan*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, Eng. *to grate*, *to scratch*, and Welsh *carthu*, *cravi*; פָּרַק *frango*, Germ. *brechen*, Eng. *to break*, Armoric *frika* = Welsh *briwo*, &c. An example of another kind is *am*, *ham* (*sam*), *gam*, *kam*, in the signification *with, together*; e. g. in Heb. אִמָּם (hence אִמָּם people, prop. assemblage), עַם *together-with*, עַם (hence עַם *also*), Arab. جَمَعَ *to collect*; Pers. *ham*, *hama* (at once), Sans. *amā* (*with*); Gr. ἄμα (*ἄμφω*), ὅμος, ὅμοῦ (*ὅμιλος*, *ὅμαδος*), and harder in sound, κοινός, Lat. *cum*, *cumulus*, Welsh *cym* = Lat. *com*, and with the corresponding sibilant, Sans. *sam*. σύν, ἕνυ, ξυνός = κοινός, Goth. *sama*, Germ. *samnt*, *sammeln*: though doubts may still be felt in regard to several of the instances quoted.

Essentially different from such internal relationship, are the adoption and naturalisation of single words from one language into another (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are called in the Hebrew by their native names: e. g. יַאֲרֹךְ (Egypt, *ior*, *iero*, *iaro*) river, Nile; אֶמָּה (Egypt. *ake*) Nile-grass; פַּרְדֵּס (old Pers. *pairidez* = *παράδεισος*) park; דָּרִי, דָּרִי, Persian gold-coin; תְּכֵימָה, from the Sanscr. *çikhi* Malabar *togâi*, peacocks. Several of them are found also in Greek, as קֶפֶס (Sans. *kapi*) ape, ἀῖπος, ἀῖπος; כַּרְפָּס (Sans. *karpâsa*) cotton, ἀρπασος, *carbasus*.

b) When Semitic words, names of Asiatic products and articles of traffic, have passed over to the Greeks along with the things: e. g. בִּינָה בִּינָה, *byssus*; לֵבֶן לֵבֶן, *frankincense*; קָנָה קָנָה, *canna*, *cane*; מִין מִין, *cuminum*, *cumin*; מִין מִין, *myrrha*, *myrrh*; מִין מִין, *cassia*; מִין מִין, *camelus*, *camel*; מִין מִין, *arrhabon*, *arrha*, pledge. Such transitions would be facilitated, especially, by the commerce of the Phœnicians.

5. As the writing of a language is never so perfect as to express all its various shades of sound, so the *writing of the*

Abhandlungen der Göttinger Gesellschaft der Wissenschaften, 1862, Bd. X, S. 1—80. This at least appears certain, viz. that these two families *do not stand in a sisterly or any close relationship to each other*.

<sup>1</sup> That the *Keltic* dialects (not unlike the Semitic in their relation to each other), namely Welsh, Cornish, Armoric (or Breton), Gaelic, Erse, and Manks, belong to the Indo-Germanic family has been abundantly proved by Dr. *Fritsch* in his *Eastern Origin of the Celtic Nations*, and by *Pictet* in his *Affinité des Langues Celtiques avec le Sanscrit*; see also the *Grammatica Celtica* of *Zeuss* and *Lhuyd's Archæologia Britannica*.—*Tr.*

*Shemites* has decidedly one very remarkable imperfection; *viz.* that only the consonants (which indeed constitute the pith and substance of the language) were marked down in the line as real letters; whilst, of the vowel-sounds, only the fuller ones, and even these not always, were represented by certain consonants (§ 7). Not till a later period were all the vowel-sounds indicated to the eye, by attaching to the consonants (§ 8) particular small signs (points, or strokes, below and above them); which however, for more practised readers, are wholly omitted. The letters are always written, moreover, from right to left<sup>1</sup>.—Dissimilar as the different Semitic characters may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet, of which the truest type among all the existing varieties of alphabetic writing, is preserved in *old Phœnician*, with which the *Early Hebrew* was nearly identical (§ 5, 1), and from which came also the old Greek, and through it all the European alphabets.

See the Table at the beginning of this Grammar, showing the relation of some of the older Semitic Alphabets to each other, and specially the origin of the present Heb. characters from the older forms. For a more detailed view of the Phœnician alphabet, and of those which have proceeded from it, see *Gesenius*, *Monumenta Phœnicia* (Lipsiæ, 1837, 4) p. 15. ff. and Tab. 1—5, and his article *Palæographie*, in *Ersch and Gruber's Encyclop.*, Sect. III, Bd. 9. Of late years, the discovery of numerous monuments has considerably extended and rectified our knowledge of the Semitic alphabet; see *Schröder's Phönizische Sprache*, 1869, S. 75 ff.; *de Vogüé's* tables in Vol. XI of the *Revue Archéol.* (Paris 1865) and his *Mélanges d'archéologie orientale* (Paris 1868); *Lenormant*, *Essai sur la propagation de l'Alphabet Phénicien dans l'ancien Monde*. Tome I (2d ed. Paris 1875) and the appendix to *Curtiss' English translation of Bickell's Grundriss der hebr. Sprache* (Leipz. 1877), which is the best and richest scriptural table of to-day, that of *Jul. Euting*.

---

<sup>1</sup> The Himyaritic writing runs usually from left to right, but at times also from right to left, and even both ways by turns. The Ethiopic is now written from left to right. But this is perhaps in consequence of Greek influence; but a few ancient inscriptions still exhibit the contrary direction. See *Rödiger* in the *Zeitschr. f. d. Kunde des Morgenll.*, Bd. I, S. 332 ff. and his *Excursus to Wellsted's Reisen in Arabien*, II, 376 ff. Also the Assyrian cuneiform writing runs from left to right.

6. In regard to the relative *age of the Semitic languages*, the oldest written works are found in the *Cuneiform*, then in the *Hebrew* of the Old Testament (§ 2); the Jewish *Aramæan* works begin about the time of Cyrus (compare *Ezra* 6, 3 sq.); those of the *Arabic* branch not earlier than in the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type, and therefore has come to us, in an earlier phase of its developement. For the more or less rapid modification of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, has the organism of a language been already impaired, especially by early contact with other tongues. Thus, in the Semitic branch, the *Aramæan* dialects suffered the earliest and greatest decay, and next to them the *Hebrew-Canaanitic* and, in its own way, the *Assyrian*. The *Arabic* retained longest the natural fulness and primitive purity of its sounds and forms; remaining among the secluded tribes of the wilderness more undisturbed, in its fully stamped organism, until, in the Mohammedan revolution, it too became much impaired; and then, at so much later a period, it reached about the same stage as that in which we find the *Hebrew*, even as early as in the times of the Old Testament.<sup>1</sup>

Hence the phenomenon, accounted by some so strange, that the ancient *Hebrew* accords more, in its grammatical structure, with the later than with the earlier *Arabic*; and that the latter, though first appearing as a written language at a later period, has yet, in comparison with the other Semitic tongues, preserved a structure in many respects more perfect, and greater freshness in its vowel-system; and so it holds among them a relation similar to that of the *Sanskrit* among the *Indo-Germanic* languages, or of the *Gothic* in the narrower circle of

---

<sup>1</sup> Among the *Bedawin* of the Arabian desert, the language has still preserved many antique forms. See *Burckhardt's Travels in Arabia*, Append. VII; his *Notes on the Bedouins and Wahabys*, p. 211; *Wallin* in the *Zeitschrift der Deutsch. Morgenl. Gesellschaft*, Bd. V (1851), S. 1 ff., VI, S. 190 ff., 369 ff., XII, S. 673; *Wetzstein* in the same *Zeitschrift*, Bd. XXII, S. 69 ff., 162 ff.

the Germanic. How a language can preserve its fuller structure, amidst decaying sister tongues, is seen (e. g.) in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the Germanic and Norse languages. But even the most constant and enduring structure of language often suffers, in single forms and plastic tendencies; while on the contrary, in the midst of universal decline, the original and ancient is here and there still remaining. Such is the case also with the Semitic tongues. The Arabic, too, has its chasms, and its later growth; but in general, the preeminence is due to it, especially in its vowel-system.

To establish more fully these principles, and to carry them out farther, belong to a Comparative Grammar of the Semitic languages. But it follows from what has been said: 1) That the Hebrew language, as it appears in the ancient sacred literature of the Jews, has already suffered more considerable loss, in respect to its organic nature, than the Arabic which comes later within our historical horizon. 2) That notwithstanding this, we cannot straightway award to the latter the priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as the original form of Semitic speech; for its simplicity was caused by the decay of its organic nature and the crumbling of its forms.

On the character, literature, grammatical and lexical treatment of the Semitic languages, see *Gesenius's* Preface to his *Hebräisches Handwörterbuch*, ed. 4; *de Wette-Schrader*, *Lehrbuch der hist.-krit. Einleitung in die kanon. u. apokryph. Bücher des A. T.* (8th ed. Berlin, 1869) p. 71; *F. Bleek*, *Einleitung in das A. T.* (3d ed. *Kamphausen* Berlin, 1870) p. 37; *L. Diestel*, *Gesch. des A. T. in der christl. Kirche* (Jena, 1869).—Also *American Biblical Repository*, vol. III.

## § 2.

### HISTORICAL SURVEY OF THE HEBREW LANGUAGE.

See *Gesenius*, *Geschichte der hebräischen Sprache und Schrift*, Leipzig, 1815, §§ 5—18. *E. Renan*, *Histoire gén. des Langues Sémitiques*, Vol. I. 4th ed. Paris, 1864. *Th. Nöldeke*, art. "Sprache, hebräische" in *Schenkel's Bibellex.* Bd. V. Leipzig, 1875. *Bertheau* "Hebräische Sprache" in *Herzog's Realencyklopädie*.

1. The *Hebrew Language*, as the name is usually employed, denotes the language of the Sacred Writings of the Israelites, which constitute the canonical books of the Old Testament. It is called *ancient Hebrew* in contradistinction to the modern Hebrew in Jewish works, written since the Biblical period.

The name, Hebrew language (לְשׁוֹן עִבְרִית, Ἑβραϊστική, Ἑβραϊστί), does not occur in the Old Testament; instead of it we find *the language of Canaan* in Is. 19, 18 (from the country where it was spoken) and יְהוּדִית *Jewish* in 2 K. 18, 26 (comp. Is. 36, 11, 13), Neh. 13, 24. In the latter passage it follows the later usage, which arose after the return from the captivity, and in which the name *Jew, Jewish*, was gradually extended to the whole nation (as in Haggai, Nehemiah and Esther).

The names *Hebrews* (עִבְרִי, Ἑβραῖοι, *Hebraei*) and *Israelites* (יִשְׂרָאֵל, יִשְׂרָאֵלִי), are thus distinguished; the latter had more the import of a national name of honour, which the people used to apply to themselves, with a patriotic reference to their descent from illustrious ancestors; while the former was probably the older and less significant national name, by which they were known among foreigners, for which reason it is used in the Old Testament, specially when they are to be distinguished from other nations (Gen. 40, 15; 43, 32; Ex. 2, 7; 3, 18; Jon. 1, 9), and where persons who are not Israelites are introduced as speaking (Gen. 39, 14, 17; 41, 12: compare *Gesenius's* Hebr. Lexicon, under עִבְרִי). On the other hand, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and even Josephus, it is the only customary name. As an appellative it might mean, *those beyond, people of the country on the other side* (with reference to the land beyond the Euphrates), from עֵבֶר *land on the other side*, and the formative syllable י- (§ 86, 2, 5). It might then be appropriated to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. 14, 13); though the Hebrew genealogists explain it, as a patronymic, by *sons (posterity) of Eber* (Gen. 10, 21, Num. 24, 24).

In the time of the New Testament, the term *Hebrew* (Ἑβραῖστί, John 5, 2, 19, 13, 17, 20; Ἑβραῖς διὰλέκτος Acts 21, 40, 22, 2, 26, 14) was applied also to the language (Aramæan) then vernacular in Palestine, in distinction from the Greek; and Josephus (who died about A. D. 95) uses it in this sense, as well as for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Jewish Aramaic versions of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Aramaic vernacular.

2. Out of the Old Testament there are only very few monuments of ancient Hebrew writing, namely—1) an Inscription of 34 lines, which was found (unhappily much injured) in the former territory of the tribe of Reuben, about 4 leagues to the east of the Dead Sea, among the ruins of the city of Dibón (now Dibán), anciently inhabited by the Gadites but afterwards belonging to Moab, and in which the Moabite king

afterwards belonging to Moab, and in which the Moabite king *Mêshâ*\* (at the beginning of the 9th century B. C.) tells about his battles with Israel (comp. 2 K. 3, 4-27), and his various enterprises and achievements;<sup>1</sup>—2) a six-line inscription in the Old Hebrew character of about 700 B. C.<sup>2</sup> was discovered in June, 1880, in the tunnel between the Virgin's fount and the pool of Siloam in Jerusalem;—3) twenty Stones or Gems (written on for seals), but mostly presenting only names;—4) Coins of the Maccabean prince J. Hyrcanus (135 B. C.) and of his successors.<sup>3</sup>

3. In the whole series of the ancient Hebrew writings, as they lie before us in the Old Testament, as also in the extra-Biblical monuments (see No. 2 above), the language appears to stand almost in the same stage of development, as to its general character, irrespective of lesser changes and differences of style (see Nos. 6 and 7 below). In this form it may have been early fixed as a literary language, and the fact that the Old Testament books had been handed down as sacred writings, must have been highly favorable to its remarkably persistent uniformity.

To this Old Hebrew language the Canaanitic<sup>4</sup> or Phœnician came

<sup>1</sup> See plaster facsimiles at several American Universities and elsewhere, and a magnificent reproduction of the inscription by *Smend* and *Socin* (Freiburg i. B. 1886).

<sup>2</sup> Cf. on this inscription, which unfortunately is not dated, though very important in a literary and palæographical point of view, the contents describing the process of building the tunnel: *Kautzsch* in *Zeitschr. des deutschen Palästina-Vereins*, 1881, p. 102 sq. and 260 sq. (with facsimile of the inscription from a plaster cast), also 1882, p. 205 sq.; *Guthe*, *ibid.*, 1881, p. 250 sq.; *W. Wright* in the *Proceedings of Soc. of Bibl. Archaeol.*, Feb. 7, 1882; also the Oriental series of the London Palæographical Society, table 87. *S. R. Driver* in *Notes on the Hebrew Text of the Books of Samuel*, Introduction, Plate I., p. XV. sq.

<sup>3</sup> See *De Saulcy*, *Recherches sur la Numismatique Judaïque* (Paris, 1854, 4to); *M. A. Levy's* *Geschichte der Jüd. Münzen* (Breslau, 1862); *Madden's* *History of Jewish Coinage*, (London 1864): *The Coins of the Jews* (London, 1881); also *Schürer's* *Lehrb. der neutest. Zeitgesch.* (Leipz. 1886-91).

<sup>4</sup> פְּנִינִי, פְּנִינִי is the native name alike both for the Canaanitic tribes in Palestine, and for those who dwelt at the foot of Lebanon and on the Syrian





4. As the Heb. writing on stones and coins, mentioned in No. 2 above, consists only of consonants, so also the writers of the Old Testament books have used merely the consonants (§ 1, 5); and even now the written Rolls, or copies of the Law, used in the Synagogues, must not, according to ancient custom, contain any thing more. The present pronunciation of this consonant-text, its vocalisation, accentuation and chant-like way of being read, rest only on tradition, as kept up by custom and in the Jewish schools, and finally as Jewish scholars settled it by means of the system of vowel-points (§§ 7—17), about the 7th century after Christ.

Yet an earlier stage of developement of the Hebrew-Canaanitic language, or a form of it which must have existed before the time of the written documents in our possession, and have stood nearer to the common and not yet divided speech of the Semitic race, can even now be recognised and established, thus:—1) from many archaic forms, which the writings handed down still preserve, specially in the names of persons and places, inherited from more ancient times, and in particular archaisms especially used in poetic diction;—2) by retrospective inference, in general, from the forms of the words so handed down, in so far as they obviously, in the law and analogy of the sound changes, point back to such an older form of the language;—3) by comparison of the kindred tongues, especially the Arabic, in which this older condition of the language has been maintained to a considerable degree, even down to later times (§ 1, 6). The certainty of such deductions rest on the frequent coincidence of the results won in these different ways, whence we then get an approximate idea of the language, as it may have appeared at that preliminary stage of its developement. But at the same time we may thereby see more clearly, how the Old Test. Hebrew got its system of sounds and grammatical forms.

Although the connected historical tracing and explaining of the process of the language as here indicated, properly belongs to the comparative philology of the Semitic tongues, still it is very needful, for the scientific handling of the Hebrew, to go back to those primitive forms, as we may call them, and to compare the corresponding forms in Arabic; and even elementary grammar cannot quite do without

this laying of a scientific foundation, although it has properly to deal with the language as it exists in the Old Testament, and only here and there uses those obsolete forms in elucidation of the actual ones.

5. But even in the language of the Old Testament, which is on the whole so very uniform, we can distinguish a certain progress in style, marking *two periods*: the first, down to the end of the Babylonish exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs (excepting isolated traces of a later revision), the greater part of the books of the Old Testament: viz. of the prosaic and historical, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings (written near the close of the exile); of the poetical, the Psalms (a number of later ones excepted), Proverbs, Canticles, Job, and the earlier prophets, in chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habakkuk, Obadiah(?), Jeremiah, Ezekiel, the last two being still active in the time of the exile, to the close of which also the contents of some portions, especially chapters 40 to 66 of the book of Isaiah point.

The commencement of this period, and of the literature of the Hebrews in general, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present setting and form, as the work of a later recension. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The pronoun **אִיָּהּ** *he* (but v. p. 100, N.<sup>2</sup>), and the noun **יָלֵד** *lad*, are there used also, as of common gender, for *she* and for *maiden* (as **ὁ παῖς** and **ἡ παῖς**); and certain harder forms of words, e. g. **בָּכָה** *to cry*, **לָחַץ** *to laugh*, which are here the usual ones, are in other books exchanged for the softer, as **בָּכָה**, **לָחַץ**.

On the other hand, there are found in Jeremiah and Ezekiel, as also in the later Psalms, decided approximations to the Aramæan colouring of the second or silver age (see No. 7 on page 15).

6. Even in the writings of this first period of about 1000 years, we find, as may be expected, no inconsiderable differences in the diction and style, which have their ground partly in the difference of time and place of their composition, and partly in the individuality of the authors. Isaiah, for example, writes quite otherwise than the later Jeremiah, and also than Micah, his own contemporary. And among the

historical books of this period, not only do those differ which are separated in date, as the books of Judges and Kings, but also the texts, which in many of them have been taken from older written sources, have a colouring of speech obviously different from the words flowing from later sources, or belonging to the reviser himself. Yet the structure of the language and, with individual exceptions, even the store of words and the usage of speech, specially in the prose books, are on the whole the same.

But the *poetic diction* is everywhere distinguished from prose, not only by a *rhythm* that moves in more strictly measured *parallel members*, but also by *words* and *significations of words*, *inflections* and *syntactical constructions*, peculiar to itself; although this distinction does not go so far, as in the Greek, for example. But most of these poetic idioms are in the kindred languages, particularly the Aramæan, just the common forms of speech, and may be regarded in part as archaisms, which poetry retained, in part as acquisitions with which poets, familiar with Aramæan, enriched their native Hebrew.<sup>1</sup> The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets, except that with these poetical speakers, the sentences often run on to greater length, and the *parallelism* is less measured and regular, than is the case with the poets, properly so called. The language of the later prophets, on the contrary, keeps nearer to prose.

On the *rhythm* of Hebrew poetry, see the Introductions to the Old Testament and to the Commentaries on the Psalms by *De Wette*, *Hupfeld*, *Delitzsch* and others, specially *Ewald* in his *Dichter des alten Bundes*, Th. I. (2d ed., Göttingen, 1866); in brief form, *Gesenius*, *Hebr. Lesebuch*, *Vorerinnerungen zur 2ten Abtheilung*; and *E. Meier*, *die Form der Hebr. Poesie* (Tübingen, 1853), and others.

Of *poetic words*, occurring along with those commonly used in prose, the following are examples: אָנִישׁ *man*=אָדָם; אֶרֶץ *path*=דֶּרֶךְ; אָזָל *to come*=בֹּיָא; מֶלֶךְ *word*=דָּבָר; חָזַר *to see*=רָאָה.

---

<sup>1</sup> That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state (but not the people in Jerusalem) understood Aramæan is clear from 2 Kings 18, 26 (comp. Is. 36, 11).

## § 2. HISTORICAL SURVEY OF THE HEBREW LANGUAGE. 15

To the *poetic significations* of words belongs the use of certain *epithets* for substantives: e. g. אֶחָד *strong* (one), for God; אֶחָד *strong* (one), for bullock, horse; לְבָנָה *alba*, for *luna*; יְחִידָה *unica* or *solitaria*, for *anima, vita*.

Of *poetic forms*, we may note (e. g.) the longer form of local prepositions (§ 103, 3), as עַל=עָלַי, אֶל=אֵלַי, עַד=עָדַי; the endings י, ו, in the noun (§ 90); the suffixes מוֹ, מִן, מֵ, for מִן, מֵ, מִן (§ 58); the plural-ending ין for ים (§ 87, 1, a).

To the *poetic peculiarities in syntax* belong (e. g.) the far more sparing use of the article, of the relative pronoun, and of the accusative-particle אֵת; the construct state before a preposition (§ 130); the shortened form of the imperfect, in the signification of the usual form (§ 109, 2, b, Rem.); and in general, a forcible brevity of expression.

7. The *second* or *silver* age, from the return from the exile to the time of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Western Aramæan; to which the Jews might the more easily accustom themselves already during their abode in Babylonia, since it stands so near to the Hebrew; and which after their return from the exile, came more and more into use also in Palestine, so that it had an ever increasing influence on the Hebrew, as a book language, and now also even on its prose; and thus it gradually banished the Hebrew from the mouth of the people, though the knowledge and written use of the latter still continued among learned Jews.

We may fitly conceive of the relation of the two languages, at this later period, as similar to that of the High and Low German in Lower Saxony, or that of the High German and the popular dialects in the south of Germany and in Switzerland; so far as here also, even among the more educated, an influence is often exerted by the popular dialect on the oral and written expression of the High German. It is a false view, taken from an erroneous interpretation of Neh. 8, 8, that the Jews had immediately after the exile wholly forgotten the ancient tongue, and had to learn it from priests and experts.

The Old Testament writings belonging to this second period, and all exhibiting the Chaldee colouring, though in various shades, are the following books:—Ezra, Nehemiah, Chronicles, Esther; the prophetic books of Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of the earlier

days; yet there are not wanting productions of this time, which, in purity of language and æsthetic value, are but little inferior to those of the golden age. Such (e. g.) are many of the later Psalms (120 and foll., 137, 139).

Examples of *later words* (Aramaisms), for which the earlier writers employ others, are  $\text{זֶמַן} = \text{זֶמַן}$  *time*,  $\text{לָקַח} = \text{לָקַח}$  *to take*,  $\text{סֵף} = \text{סֵף}$  *end*,  $\text{שָׁלַט} = \text{שָׁלַט}$  *to rule*,  $\text{חָזַק} = \text{חָזַק}$  *to be strong*.—Of *later significations*,  $\text{צִוִּי}$  (to say) *to command*,  $\text{עָנָה}$  (to answer) *to begin speaking*.—*Grammatical peculiarities* are:—the frequency of the *scriptio plena* ו and ם, e. g.  $\text{הָיִיד}$  (elsewhere  $\text{הָיִיד}$ ), even  $\text{קִיֶּדֶשׁ}$  for  $\text{קִדֶּשׁ}$ ,  $\text{רִיב}$  for  $\text{רִיב}$ ; the interchange of ו and ם final; the more frequent use of substantives in ך, ך, ך, etc.

But the peculiarities of these later writers are not all Aramaisms. Some are not found in the Aramaic, and must have belonged in earlier times to the vernacular Hebrew, especially, as it seems, in northern Palestine, where Judges and Canticles, among other books, may have been written, and hence the occurrence, in these earlier writings, of the form which was common in the Phœnician, and which recurs in some later books, namely ף instead of ף (§ 36).

Rem. 1. Of diversities of dialect, in the old Hebrew language, only one explicit example is found in the Old Testament; namely, in Judges 12, 6, where the Ephraimites are said to have pronounced ו as ו or ו. In Neh. 13, 23, 24, perhaps a distinctively Philistine dialect is spoken of. To these, however, are to be counted also sundry peculiarities in the North-Palestine books including Hosea (see preceding paragraph), and likewise some exceptional forms in the Moabite Inscription of Mésa<sup>h</sup> (see § 2, 2).

2. The remains of Hebrew literature, now extant, cannot be expected to contain the entire stores of the ancient language; and we must regard its compass and affluence as far greater, than what we now find in the canonical literature of the Old Testament, which is really but a small fragment of the entire national literature of the ancient Hebrews.

### § 3.

#### GRAMMATICAL TREATMENT OF THE HEBREW LANGUAGE.

(cf. Gesenius, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the *interpretation* and *criticism* of this their sacred codex, and to

*translate* it into the popular languages then prevalent among them. The oldest *translation* is the *Greek* of the so-called *seventy interpreters* or *Septuagint* (lxx), commenced at Alexandria in Egypt with the *translation* of the Pentateuch, under Ptolemy Philadelphus, and completed in later years by various authors. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Greek-speaking Jews, particularly those at Alexandria. Somewhat later, the *Chaldee* translations or Targûms (תרגומין i. e. *translations*) were composed in Palestine and Babylonia. The *explanations*, derived in part from professed tradition, almost exclusively refer to civil and ritual law and dogmatic theology, and are no more scientific in character than the remarks on various readings. They are contained in the *Talmû'd*; the first portion of which (the *Mishnâ'*) was composed about the beginning of the third, and the second (the *Gēmārâ'*) was in part (namely the *Jerusalem Gem.*) written about the middle of the fourth, and in part (namely the *Babylon Gem.*) in the middle of the sixth century after Christ. The Mishna is the beginning of the new Hebrew literature; in the Gemara, on the contrary, the Aramaic language is predominant.

2. In the interval between the composition of the Talmûd and the earliest grammarians, fall mainly the *vocalisation* and *accentuation* of the till then unpointed text of the Old Testament, after the pronunciation handed down in the synagogues and schools (§ 7, 3); also the collection of critical remarks, under the name of *Massôrâ'* (מסורה *tradition*), from which the manuscript copies of the present Textus Receptus of the Old Testament, hence called the *Massoretic Text*, have ever since been uniformly derived.

That the original massoretic text goes back to a single chief copy was first recognized by *Olshausen*. Others in the same line are *Frensdorff* in *Ochla W'ochla*, Han., 1864; *Ginsburg* (The Massora compiled from Manuscripts, etc., London, 1880 sq.). Since 1869, *S. Baer* and *F. Delitzsch* in their critical texts have well illustrated the value of the Massora for the critical reconstruction of the text. Cf. also § 7, 8, Rem.

3. It was only about the commencement of the 10th century, that the first beginnings were made by the Jews in

compiling their grammar, after the example of the Arabs. The earliest attempts, by Rabbi *Saadia* († 942) and others, are mostly lost, only *Saadia's* Arabic explanation of O. T. ἀπαξ λεγόμενα having been preserved; but those of R. *Yehuda Chayyûg* (called also *Abû-Zakaria Yachya*) about the year 1000, and of R. *Yona* (*Abû'l-Walid Merwân ibn Ganâch*) about 1030, composed in the Arabic language, are still extant. Assisted by these pioneer labors, *Abraham ben Ezra* (died 1167) and R. *D. Kimchi* (died 1235), especially won for themselves a classic reputation by grammars written in Hebrew.

From these first grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and the weak verbs after the paradigm פִּעֵל (§ 39, 4), the *voces memoriales*, as פִּתְּוֹן, and the like.<sup>1</sup>

4. The father of Hebrew philology among Christians was *John Reuchlin* († 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* († 1629), still adhered almost exclusively to Jewish tradition. It was only after the middle of the 17th century, that the field of view gradually widened; and that the study of the sister tongues, chiefly through the labors of the so-called Holland School, *Albert Schultens* († 1750) and *N. W. Schröder* († 1798), became of fruitful service to Hebrew grammar.

5. In the nineteenth century the advances in Hebrew philology have been linked to the following names: *W. Gesenius* (born 1786, Prof. at Halle 1810–1842, † 1842), who in advance of every one else treated the phenomena of the language in an empirical manner; *H. Ewald* († 1875), who referred the forms of language back to general laws; *J. Olshausen* († 1882), who

---

<sup>1</sup> On the oldest Hebrew Grammarians, cf. *Strack und Siegfried*, *Lehrb. d. neuhebr. Spr. u. Liter.* (Karlsruhe, 1884), p. 107 sq.; the prefaces to *Gesenius'* and *Fürst's* Wörterbb.; *Berliner*, *Beiträge zur Hebr. Gramm. im Talmud u. Midrasch* (Berlin, 1879); *Baer und Strack*, *die Dikduke ha-t'amim*, Leipzig 1879; *Jastrow* in *Stade's Zeitschr.* 1885, p. 193 sq.; *Drachmann*, Breslau, 1885; *J. and H. Derenbourg*, *Opusculs et traites*, Paris, 1880; *Bacher*, *Revue des études Juives*, vol. VI.; *Leben u. Werke des Abulw.*, Leipzig, 1885, etc.



attempted to explain the present forms of the language by referring them back to supposable original Semitic forms; *F. Böttcher* attempted by a comparison of the different forms to explain everything by the Hebrew itself. *Stade* (Lehrb. d. Heb. Gram., I. Th., Leip., 1879) proceeded in a purely scientific manner to unite the systems of *Ewald* and *Olshausen*. *E. König*, in his treatment of sounds and forms, falls back on the old grammarians, and renews the discussion of numerous grammatical questions.

These methods of handling the language grammatically on different scientific principles has influenced its lexicography, and will tend to unify to a certain extent the ultimate methods in both lines of research.

The most noteworthy work of Jewish scholars is that of *Luzzato* (Padua, 1853-59).

#### § 4.

##### DIVISION AND ARRANGEMENT OF THE GRAMMAR.

The division and arrangement of Hebrew grammar depend on the three parts that constitute every language, viz.—1) articulate *sounds* denoted by *written signs*, and their connection in *syllables*, 2) *words*, and 3) *sentences*.

Accordingly, the first part (*doctrine of elements*) includes the doctrine of the *sounds*, and their representation in writing. It describes the nature and relations of the sounds of speech, the manner of pronouncing written signs (orthoëpy), and the established mode of writing (orthography). It then treats of the sounds as combined into syllables and words, and of the laws and conditions of this combination.

The second part (*doctrine of forms*) treats of words in their character as *parts of speech*, and contains:—1) the doctrine of the *formation of words*, or of the rise of the different parts of speech from the roots or even from one another;—2) the doctrine of *inflection*, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

---

<sup>1</sup> Cf. *Kautzsch*, *Gram. des Bibl.-Aram.* p. 19 sq.

The third part (*syntax*, or doctrine of the construction of words) teaches:—1) partly how the various inflections, existing in the language, are used for expressing variously modified thoughts, and how other thoughts for which no forms have been coined in the language are expressed by circumlocution;—2) partly the laws, by which the parts of speech are combined into sentences (*doctrine of the sentence*, or *syntax* in the stricter sense).

---

# PART FIRST.

## OF THE ELEMENTS.

---

### CHAPTER I.

#### OF READING AND ORTHOGRAPHY.

##### § 5.

##### OF THE CONSONANTS: THEIR FORMS AND NAMES.

(See the Table of Ancient Semitic Alphabets.)

1. The Hebrew letters now employed (commonly called the *square* or *Assyrian character*), in which the manuscripts of the O. Testament are written and our editions of the Bible are printed, are not those originally used. *Old Hebrew writing*, as it was used in public monuments as early as the 9th century B. C., is to be seen in the inscriptions (very like in style) on the Stone of Mêsha' and on the Maccabean Coins of the 2d cent. B. C., as also on the ancient Gems (see § 2, 2); and with this Old Hebrew the Phenician writing is nearly identical (see the Table of Ancient Alphabets). According to the analogy of the history of other alphabets, we may assume that out of, and along with, the above writing on stones, another and somewhat quicker style was early formed for writing on softer materials (on skin or parchment, on bark or papyrus, etc.), which style the Samaritans retained in their MSS of the Pentateuch, when they separated from the Jews, while the latter soon after (from the 6th to the 4th century B. C.) exchanged the same for an Aramæan style, out of which came the so-called *Square Character* (from

the 4th to the end of the 3d century B. C.), which has great resemblance to the still extant Aramæan, the Aram.-Egyptian,<sup>1</sup> the Nabatæan, and especially the Palmyrene. One of the Heb. inscriptions in the earlier square character belongs to the year 176 B. C.<sup>1</sup>

2. The Alphabet of the Hebrews, as well as of the other Shemites, consists only of consonants, 22 in number, some of which have also the power of vowels (§ 7, 2). Their forms, names, sounds and numerical values (Rem. 3 below) are shown in the Table on next page.

3. The five characters which have a different form at the end of a word (*final letters*),<sup>2</sup> ד, מ, נ, ך, ן, terminate (with the exception of מ) in a straight stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

<sup>1</sup> *De Vogue*, in the *Revue Archéol.*, nouv. série IX (1864), p. 205 and Tab. VII, No. 2; comp. *Nöldeke* in the *Zeitschr. d. D. Morgenl. Ges.*, Bd. XIX, p. 640; *Merr.*, Art. "Schreiben" in *Schenkel's Bibell.*, Bd. V; upon the paleography of the Hebrew square character; *Harkavy*, *altjüdische Denkmäler aus der Krim* (Petersburg and Leipzig, 1876), pp. 108–116.

<sup>2</sup> These letters are formed into one word and pronounced as **בְּנֵימָךְ**. Such *voces memoriales* were invented by the Jewish grammarians to help the remembering of certain letters. So too **אֶהְיֶהֱיָם** (p. 24), and other *mnemonic* words in § 6, 3 and 4. [Comp. also **אֶהְיֶהֱיָם** (§ 7, 2, Note 3) for vowel letters and the memorial words **מִשְׁהוּ וְכָלֵב** to designate *serviles* among consonants, of which **אֶהְיֶהֱיָם** are prefixed to the *Impf.* of verbs; **הָאֵלֶּם הָיִי** to represent letters used in the formation of nouns from roots; and the *vox memor.* **הָאֵלֶּם** for the poetical books composed of the first consonants of **תְּהִלִּים** (Psalms), **מִשְׁנֵי** (Proverbs) and **אֵיּוֹב** (Job).—*Ed.*]

## THE HEBREW ALPHABET.

Form	Pronunciation.	Hebrew name.	Sounded as <sup>1</sup>	Signification of the name.	Numerical value.
Final	א	אֶלֶף	' <i>Ā-lēph</i>	Ox	1
	ב, bh	בֵּית	<i>Bēth</i>	House	2
	ג, gh	גִּמְל	<i>Gī-mēl</i>	Camel	3
	ד, dh	דֶּלֶת	<i>Dā'-lēth</i>	Door	4
	ה	הָא	<i>Hē</i>	Vent-hole, window	5
	ו <sup>a</sup>	וָו	<i>Wāw</i>	Hook	6
	ז	זֶיִן	<i>Zā'-yīn</i>	Weapon	7
	ח	חֵית	<i>Chēth</i>	Fence or barrier	8
	ט	טֵית	<i>Ṭēth</i>	Snake (winding)	9
	י	יָד	<i>Yōdh</i>	Hand	10
	כ, kh	כָּף	<i>Kāph</i>	Bent-hand	20
	ל	לָמֶד	<i>Lā-mēdh</i>	Ox-goad	30
	מ	מֶם	<i>Mēm</i>	Water	40
	נ	נֶן	<i>Nūn</i>	Fish	50
	ס	סָמָךְ	<i>Sā'-mēkh</i>	Prop	60
	ע	עֵיִן	<i>'Ā'-yīn</i>	Eye	70
	פ, ph	פֶּא	<i>Pē</i>	Mouth	80
	צ	צָדִי	<i>Ṣā-dhē'</i>	Fish-hook	90
	ק <sup>3</sup>	קוֹף	<i>Qōph</i>	Back of the head	100
	ר	רֶשֶׁת	<i>Rēsh</i>	Head	200
	ש	שֵׁן	<i>Shīn</i>	} Tooth	} 300
	sh	שִׁין	<i>Shīn</i>		
	ת, th	תָּו	<i>Tāw</i>	Sign or cross	400

4. Hebrew is written and read from right to left. The division of a word at the end of a line is not allowed; and

<sup>1</sup> For the sounds of the consonants and vowels in this table, see § 6 and Notes on § 8. NB. In our common way of reading Hebrew the letters *℥* and *ץ* have no sound; and the *g* for *ג* is always *hard* as in *give*; the *ch*, always *guttural* as in Welsh and German, or the Greek *γ*.—*Tr.*

<sup>2</sup> As in Arabic, or as the English *w*, not as the German.

<sup>3</sup> The latin *q* serves well for the Semitic *Ṣ* (Greek *κόππα*), as it holds its very place in the Alphabet.

to fill out a line, certain letters (*dilatables*) are at times dilated in MS and in print. These are in our printed books the five following:

ם, ה, ל, ו, ז (אֵלֶּהם).

Rem. 1. The *forms* of the letters were originally hasty and rude representations of visible objects, the names of which began with the letter, which they were meant to indicate; e. g. *Yôdh*, in the older alphabets a rude figure of a hand, denotes properly a *hand*=יָד *yâdh*, but as a letter only the initial י (*y*); *ʿAyîn* (prop. *eye*), עֵיִן, stands only for ע, the initial letter. In the Phœnician alphabet specially, the similarity of the *figures* to the objects signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters, as in ו, י, ז, ב, ל, פ, ש.

NB. The *forms* of the letters in each of these seven groups, ם כ ב ג ד ה ו ז, must be carefully noted to avoid confusion.—*Tr.*

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics and their modified or hieratic style) suggested the principle, though not so much the forms; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*<sup>1</sup>.

2. The *order* of the letters in the Alphabet (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. 25, 34, 37, 111, 112, 119, 145; Lam. 1—4; Prov. 31. 10—31), certainly depended originally on a physiological consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and lingual sounds, viz. ב, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements; but yet other considerations must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yôdh* and *Kâph*), also two exhibiting the *head* (*Qôph* and *Rêsh*), are put together, as is done also with several characters denoting related or connected objects (*Mêm* and *Nûn*, *ʿAyîn* and *Pê*).

Both the names and the order of the letters (with a trifling alteration), passed over from the Phœnician into the Greek, in which the

<sup>1</sup> Comp. *Hitzig*, die Erfindung des Alphabets, Zurich, 1840. *J. Olshausen*, über den Ursprung des Alphabets, Kiel, 1841. *F. Böttcher*, unseres Alphabetes Ursprünge, Dresden, 1860. *Ed. Bohmer*, das Alphabet in organischer Ordnung. Ztschr. der D. Morgenl. Ges., Bd. XVI, p. 579. The effort of *Wutke* (in the 2d ed. of his *Gesch. der Schrift*) and of *W. Deecke* (Ztschr. der D. Morg. Ges., Bd. XXXI, p. 102), to derive the old Semitic Alphabet from the new Assyrian cuneiform writing fails, from chronological reasons.

letters, form *Alpha* to *Tau*, correspond to the ancient alphabet. From the Phœnician proceeded also, directly or indirectly, the Old-Italic, the Roman, and all the alphabets derived from the Latin and the Greek. Comp *Gesenius*, *Monumenta Phœnicia*, p. 65.

3. The letters are used also for *signs of number*, as the Hebrew had no special arithmetical figures or ciphers<sup>1</sup>. But this use of them as numerals (see Alphabet Table) did not, if we may judge from the existing MSS, take place in the O. T. text, and is first found on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible specially for numbering the chapters and verses. Much like the Greek numerals, the Heb. *units* are denoted by the letters from א to ט, the *tens* by י—צ, the *hundreds* from ק to ד, but from 500 to 900, they are sometimes marked by the five final letters, thus, 500, ה 600, ו 700, ז 800, ח 900; and sometimes by ט=400, with the addition of the other hundreds, as טק 500. In combining different numbers the greater is put first (i. e. on the right), as יא 11, קכא 121. Fifteen however is marked by טו=9+6, and not by יד, because with these two letters the name of God (יהוה) commences; and 16 by טז not by יו, for a similar reason. The *thousands* are denoted by the units with two dots above, as א for 1000.<sup>2</sup>

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use among the later Jews. The sign of abbreviation is usually an oblique stroke, as רשׁ for רשׁתא, פל for פלג, aliquis, וגר for וגר, et complens=et cætera, רי or רי (also רד) for רד.

## § 6.

### PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand well the old and genuine sound of every consonant, since very many grammatical peculiarities and changes (§§ 18, etc.) are dependent on, and can be explained only by, the nature of the sounds and their pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects,

<sup>1</sup> Yet the Phœnicians had arithmetical signs in early times, as may be seen in *Schröder's Phœnizische Sprache*, pp. 186—9, with a Table.

<sup>2</sup> The Jews count their dates from the creation of the world, and they have what they call the "great chronology", (לְבָרַיִם גְּדוֹלִים) including the thousands and the "small chronology" (לְבָרַיִם קְטָנִים) omitting the thousands. The date according to the christian era is found by adding 240 to the short Jewish reckoning for the first thousand years and 1240 for the second.

particularly of the still living Arabic, partly from observing the affinity and interchange of the letters in Hebrew itself (§ 19), partly from the tradition of the Jews.<sup>1</sup>

The pronunciation of the Jews of the present day is very divergent. The Polish and German Jews adopt a worse one, partly like the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer a purer one, more in harmony with the Arabic.

The manner in which the Septuagint (LXX) wrote Hebrew proper names in Greek letters, furnishes an older and more weighty tradition. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. א, פ, צ, ש, פ, צ (in which cases they made the best shifts they could). This is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Bargès*, *Journ. Asiat.* 1848, Nov.; for that of the South Arabic Jews see *J. Derenbourg*, *Manuel du Lecteur etc.* Paris 1871 (from a Ms. of Yemen, A.D. 1390).

2. The following list embraces those consonants which require special attention as to the pronunciation, those being arranged and viewed together which resemble each other in sound.

Rem. 1. Among the *gutturals*, א is the slightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greek, on the principle that an initial vowel is naturally preceded by a soft breathing. Even *before* a vowel, it is almost lost upon the ear (אָהָר, *ámá'r*), like the *h* in the French *habit*, *homme*, Eng. *hour*, but *after* a vowel it is mostly quite lost in that vowel-sound (מָסָא' *másá'*, § 23, 1; however comp. מָשָׂא' *másá'*).

ה before a vowel is exactly our *h* (*spiritu asper*); after a vowel it is either likewise a guttural breathing, — so always at the end of a syllable which is not the last one (הָהָר); at the end of a word the consonantal ה has (§ 14) a dot, — *Mappiq* in its center, or it stands inaudible at the end of the word, generally as a mere orthographic compensation for a dropped ה or for a half-vowel (הָהָר *gá'a'y*); see § 7, 2 and § 75, 1.

א is related to א but stronger; and is a sound peculiar to the organs

<sup>1</sup> Important aid may be derived from an accurate, physiological observation of the whole system of sounds, and of their formation by the organs of speech. *E. Brucke's Grundzüge der Physiologie u. Systematik d. Sprachlaute*, Wien, 2d ed. 1876. *C. L. Merkel's Physiologie der menschlichen Sprache*, Leipzig, 1866. *F. Delitzsch, Physiologie und Musik in ihrer Bedeutung für die Gramm., bes. die Hebräische*, Leipzig, 1868. *E. Sievers, Grundzüge der Lautphysiologie*, Leipzig, 1876.



of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עָזָה, LXX Γάζα, עֲמֹרָה Γόμορρα; it is elsewhere a weaker sound of that sort, which the LXX indicate only by a *breathing* (the *spiritus asper* or *lenis*), as in עֲלִי 'Hlî, עֲמֶלֶךְ 'Amalêx. In the mouth of the Arabs, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel-sound like *a*.—To pass over ר, as many do in reading and in the expression of Hebrew words by our letters (e. g. עֲלִי *Eli*, עֲמֶלֶךְ *Amalek*), and to pronounce it simply as *g* or as nasal *ng*, are both incorrect. An approximation to its stronger sound would be *gh* or '*g*'; but since the softer sound was probably predominant in Hebrew, it may suffice to mark it (as in the Alphabet Table, p. 23) by ' , as אַרְבָּע 'arbā', עֲמֹרָה 'amôrā'.

ח is the firmest of the guttural sounds, being a guttural *ch*, as the Swiss pronounce it, as in *macht*, *docht*, *zucht*<sup>1</sup> (not as in *licht*, *knecht*), resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter was doubtless uttered more softly in many words, more strongly in others.<sup>2</sup>

ך also the Hebrews frequently pronounced with a rattling guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals (§ 22, 5).

Rem. 2. In *sibilant* sounds the Hebrew language is uncommonly rich, but they arose in part from the lingual sounds, which appear still as such in Aramæan and, as affected with an aspiration, in Arabic (see י, ז, ש in Lex.).

ש and ש were originally one letter ש, and in unpointed Hebrew this is still the case. But as its sound *sh* was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into ש *sh* (which occurs most frequently), and ש *s*.

ש accordingly was closely allied to ש in pronunciation, and so was uttered more strongly than ש. Hence this difference of sound made at times a difference in sense, as שָׁר to *close up* and שָׂר to *hire*, שָׁבֵל to *be foolish* and שָׂבֵל to *be wise*. The Syrians employed only ש for both. They are also interchanged even in the later Hebrew; as שָׂר = שָׁר to *hire* Ezr. 4, 5; שָׂבֵל for שָׁבֵל for *folly* Eccl. 1, 17.<sup>3</sup>

ז is a soft, whizzing *s*, the Gr. ζ (by which also the LXX represent it), the Fr. and Eng. *z*, quite different from the Germ. *z*.

<sup>1</sup> As also in the Keltic dialects.—*Tr.*

<sup>2</sup> In the Arabic language, the hard and soft sounds of ש and ח (as well as certain differences in the pronunciation of ר, ז, צ), are indicated by diacritic points. Two letters are thus made from each: from ש the softer ע *Ein*, and the harder ע *Gain*; from ח the softer ח *Cha*, and the harder ח *Kha*.

<sup>3</sup> But on the contrary the Samaritans of this day, in reading their Heb. Pentateuch, always pronounce ש as ש.

Rem. 3. The **ז** is, like **פ** and **צ**, uttered with **strong articulation**, and with a compression of the organs of speech in the back part of the mouth. The two latter differ essentially from **כ** and **ק**, which answer to *k* and *t*, but are often aspirated (see No. 3 of this §.). The **ז** has a peculiar articulation differing from every other *s*, and by no means the same as the Germ. *z* or *ts*. [Our *ss* as in *hiss!* sounded not at the teeth, but at the palate, is not very unlike it; but **ז** is here used to represent it.]

3. Six consonants, the so-called *mutes*,

**ה, פ, כ, ד, ג, ב** (בְּנִדְכָּפֶת)

have come down to us with a twofold pronunciation<sup>1</sup>:—1) a harder, more slender sound (*tenuis*) as *b, g, d, k, p, t*, and 2) a softer sound, uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It maintains itself at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Dāghēsh lené*, § 13), as in **ב** *b*, **ג** *g*, **ד** *d*, **כ** *k*, **פ** *p*, **ת** *t*. The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Rāphé* (§ 14, 2), but in the printed text it is known by the absence of the *Dāghēsh*. In some of these letters (especially **ג**), the difference is less perceptible to our ear. The modern Greeks aspirate distinctly **β, γ, δ**, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as **כ** *κ*, **כ** *χ*; **פ** *π*, **פ** *φ*; **ת** *τ*, **ת** *θ*.

The German and Polish Jews pronounce the aspirated **ב** like the German *v*; the Spanish Jews like an English *v*, e.g. **רב** *rāv*. The German Jews pronounce **ת** like *S*, e.g. **רֶשֶׁת** *rēshē'ts*. See also § 21.

4. After what has been said, the usual division of the consonants according to the organs of speech (i. e. throat, palate, tongue, teeth and lips), employed in uttering them, will be more intelligible and useful. The common division is as follows:

a) Gutturals **ה, ח, ע, א,**

(אֶחָד);

b) Palatals, **ק, כ, ג, י,**

(שְׁלֹשָׁה);

<sup>1</sup> Sound **ת** as *t*, **ת** as *th* in *thick*; **ד** as *d*, **ד** as *th* in *that*. Anglo-Sax. **ð**; **ט** as *p*, **פ** as *ph* or *f*; **כ** as *b*, **כ** as *bh* as *v*; **ג** and **ג** as *g* in *go*, or in the German *gegen*; **ק** and **ק** as *k*. To give the aspirated sound of **ג** and **כ**, pronounce *g* and *k*, rolling the palate at the same breath.—Tr.

- c) Linguals, ט, ר, ד, with ג, ל, (דטלקות);  
 d) Dentals or sibilants, צ, ש (ש and ש), ס, ז, (זסצש);  
 e) Labials, פ, ב, מ, ר, (ברמפה).

The letter ר appertains partly to the first and to the third class as being both a throat-sound and a tongue-sound.<sup>1</sup>

Also the liquids (ר, ג, מ, ל), which have in many respects a common character, are grouped together as a distinct class.

The following classification may be useful:

	Mutes			Liquids			Sibilants			Aspirates			
	s.	m.	e.	vibr.	nasal	sensoiv.	s.	m.	e.	s.	m.	h.	e.
Gutturals				[ך]						א[ע] ה ה ע א			
Palatals	ג	כ	ק			י							
Linguals				ל	נ		ז	ש	ס				
Dentals	ד	ת	ט										
Labials	ב	פ			מ	ר							

Rem. 1. The signification of the letters in the superscription is as follows: s=soft; m=medium; h=hard; e=emphatic. Consonants pronounced by the same organ are called *homorganic* (e. g. ג and כ as palatals). Consonants, whose sound is of the same nature, are called *homogeneous* (e. g. מ and נ as liquids). The possibility of an exchange of consonants within the language, as well as between kindred dialects depends upon their homorganic character and upon their homogeneity. Generally the soft sound changes with the soft, the hard with the hard etc. (e. g. ד=ז, ר=ש, ט=צ). Yet other transpositions are not excluded. It is important to observe, whether the change takes place at the beginning, middle or end of the word, since a change in the middle consonant does not always indicate the possibility of a change in the same letter, when standing at the beginning.

Rem. 2. In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which generally characterised the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

<sup>1</sup> Compare, in regard to the double pronunciation of the ר, *Delitzsch*, *Physiol. u. Musik* p. 10 ff.

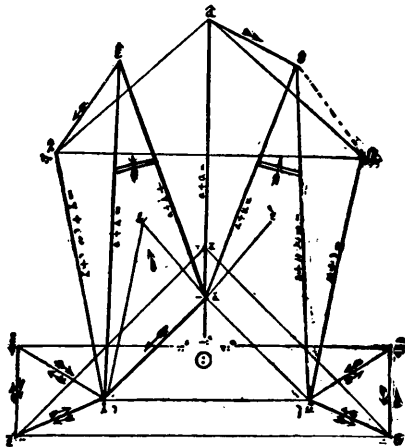
## § 7.

THE VOWELS IN GENERAL, VOWEL LETTERS, AND  
VOWEL SIGNS.

The three *primary vowels* in the Semitic tongues are the short *A, I, U*. From these by various processes are derived all other vowels and vowel sounds. *E* and *O* short are derived from *I* and *U* respectively, either by deflection, or by the shortening of their heightened forms, i. e., *ě* is a deflection from *ĩ* or a shortening from *ē*; *ō* is a deflection from *ũ* or a shortening from *ō*. The naturally long *ê* results from a union of a short *ā* and *ĩ*, i. e. from the diphthong *ai*; and the naturally long *ô* results either from a union of *ā* and *ũ*, the diphthong *aũ*, or from an obscuring of *â*.

The naturally long *â, î, û* are, as a rule, the result of a union of two homogeneous vowels, or vowels and vowel-letters.

A general scheme for illustrating the vowel system may be observed in the following figure:<sup>1</sup>—



<sup>1</sup> The original suggestion of such a figure is due to Dr. Hubbard, of Hamilton, N. Y.

1) The angles of the inner triangle at the base represent the three *primary* vowels,  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ ,  $\bar{\epsilon}$ ,  $\bar{\epsilon}$ ,  $\bar{\delta}$ .

2) The angles of the outer triangle at the base represent the *tone long* vowels,  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$ ,  $\bar{\epsilon}$ ,  $\bar{\epsilon}$ ,  $\bar{\delta}$ , heightened from the corresponding primary vowels at the angles of the inner triangle.

3) The top of the upright lines in the centre and on the extreme left and right give the naturally long vowels,  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ , corresponding to the primary vowels at the points from which those lines emanate. These vowels are the result 1) of lengthening, or 2) of contraction of two like vowels, or 3) of contraction of a vowel and its homogeneous vowel-letter.

4) The union of the upright lines from  $\bar{a}$  and  $\bar{i}$  give  $\bar{e}$ , and those from  $\bar{a}$  and  $\bar{u}$  give  $\bar{o}$ —both the result of contraction of two primary vowels, or of  $\bar{a}$  with the vowel letters,  $\bar{i}$  and  $\bar{u}$ .

Rem. Union of the shorter upright lines from  $\bar{a}$  and  $\bar{i}$  give the anomalous  $\bar{e}$ , found in 3d and 2d fem. pl. Impf. and 2d fem. pl. Imper. of  $\bar{i}$  verbs.

5) The two small triangles, one on the right and the other on the left side of the base, represent the changeable forms of the primary vowels  $\bar{i}$  and  $\bar{u}$ , viz: (1)  $\bar{i}$  is heightened to  $\bar{e}$  or deflected to  $\bar{\epsilon}$ ;  $\bar{e}$  is shortened to  $\bar{i}$  in sharpened syllables ( $\bar{i}$   $\bar{\epsilon}$ ,  $\bar{i}$   $\bar{\epsilon}$ ), or to  $\bar{\epsilon}$  in ordinary closed syllables ( $\bar{i}$   $\bar{\epsilon}$ ,  $\bar{i}$   $\bar{\epsilon}$ ). (2)  $\bar{u}$  is heightened to  $\bar{o}$  or deflected to  $\bar{\delta}$ ;  $\bar{o}$  is shortened to  $\bar{u}$  in sharpened syllables ( $\bar{u}$   $\bar{\delta}$ ,  $\bar{u}$   $\bar{\delta}$ ), or to  $\bar{\delta}$  in ordinary closed syllables ( $\bar{u}$   $\bar{\delta}$ ,  $\bar{u}$   $\bar{\delta}$ ).

6) The following special and anomalous vowel lines and changes must be noticed: (1)  $\bar{a}$  is sometimes attenuated to  $\bar{i}$ ; (2)  $\bar{a}$  is heightened, especially in Segholate forms, to a tone-long  $\bar{e}$ ; (3)  $\bar{a}$  is frequently obscured to  $\bar{o}$  Qāl Part. act.  $\bar{o}$  for an orig.  $\bar{a}$ . (4)  $\bar{e}$  is attenuated to  $\bar{i}$  in the inflection of  $\bar{i}$  verbs; (5) there is also an inexplicable (exc. on euphonic grounds) exchange between  $\bar{o}$  and  $\bar{u}$  in the inflection of the Niph. Perf. of  $\bar{i}$  verbs.

7) The simplest sound in the Hebrew language is the simple Shewā  $\bar{a}$ , occupying the centre of the base triangles. The compound Shewā  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$ , are formed by a union of this simple Shewā with the primary vowel  $\bar{a}$  and the deflected forms ( $\bar{\epsilon}$  and  $\bar{\delta}$ ) of the other two primary vowels ( $\bar{i}$  and  $\bar{u}$ ). These compound forms stand at the inner terminus of lines emanating from  $\bar{a}$ ,  $\bar{\epsilon}$  and  $\bar{\delta}$ , thus occupying the middle of the inner triangle.

To summarize: 1) The angles of the inner triangle represent the three primary vowels,  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ ; 2) The angles of the outer triangle at the base represent the heightened forms of the primary vowels, viz:  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$ ; 3) The upper terminus of the centre and extreme left and right lines emanating from angles of the inner triangle represent the pure naturally long vowels,  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ ; 4) The union at the upper terminus of lines emanating from  $\bar{a}$  and  $\bar{i}$ , and from  $\bar{a}$  and  $\bar{u}$  give  $\bar{e}$  and  $\bar{o}$  respectively; 5) The angles of the small triangles on the left and right of the base give the changeable forms of the primary vowels  $\bar{i}$  and  $\bar{u}$  respectively; 6) special changes are indicated between  $\bar{a}$  and  $\bar{i}$ ,  $\bar{a}$  and  $\bar{e}$ ,  $\bar{a}$  and  $\bar{o}$ ,  $\bar{e}$  and  $\bar{i}$ , and  $\bar{o}$  and  $\bar{u}$ ; 7) The simple Shewā and its com-

pounds are found in the field of the inner triangle at the base of the figure.

NOTE. The so-called obtuse  $\text{ז}$  (in § 27, Rem. 4, b), from an original  $u$  or  $o$  is entirely anomalous.

2. The sparing manner of indicating the vowels by means of certain consonants ( $\text{ה}$ ,  $\text{ו}$ ,  $\text{י}$ ,  $\text{א}$ ), in use long after the Hebrew ceased to be spoken, as well as while it was a living tongue, has probably undergone the following principal stages:—

a) The need of a graphic representation of the vowels in reading made itself felt principally in cases where, after the elision of a consonant or of a whole syllable, a long vowel formed the final sound of a word. In such a case, the originally final consonant was then retained, as a vowel-letter at least, to indicate the presence of a final vowel. There is, in fact, still found in the Old Test., as also on the Moabite Stone, an  $\text{ה}$  thus used, and in reality, also as an indication of the presence of a final  $o$ . From this point it was only a step to use the same consonant to indicate vowels not final (e. g. the vowels  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{i}$ , in the inflection of verbs  $\text{לָהֹו}$ ). Furthermore, after the use of  $\text{ו}$  as vowel-letter for  $\bar{o}$  and  $\bar{u}$ , and of  $\text{י}$  for  $\bar{e}$  and  $\bar{i}$  had become established (vid. under b), the consonants for those vowels were employed — though not consistently — even for the final sound of a word.

As stated in § 91, 1 and Rem. 1, b, the suffix of the 3d sing. masc. of nouns (as of verbs) was originally  $\text{הוּ}$ . Now  $\text{ה}$  is frequently retained as a vowel-letter in such cases where  $\text{הוּ}$ , after the elision of  $\text{ה}$ , is contracted with a preceding  $a$  to  $\bar{o}$ ; e. g.  $\text{סִיתָה, עִירָה}$  Gen. 49, 11, cf. § 91, 1, Rem. 2; thus consistent with  $\text{בִּיתָה, אֶרְצָה}$  (also  $\text{בָּתָה}$ ),  $\text{בָּנָה, בָּה, לָה}$ ,  $\text{הִלְתָּחֲמָה}$  on the Moabite stone (but  $\text{רִיעֹו}$  on the Siloam inscription). Peculiar is  $\text{יָמָה}$  Mesha' l. 8 =  $\text{יָמָיו}$  *his days*, as well as  $\text{רָשָה}$  l. 20 in case it =  $\text{רָאשָיו}$  *his heads*. The verbal forms with suffixed  $\text{ה}$  are to be read  $\text{וַיְחַלְפֶה}$  (l. 6),  $\text{וַיִּסְחָכָה}$  (l. 12 sq.), and  $\text{וַיִּגְרֶשֶה}$  (l. 19).

The  $\text{י}$  of the construct state, pl. masc. may also be considered as a remnant of the original consonant whenever  $\bar{e}$  of the same construction (§ 89, 2, c, Rem.) has arisen from an original  $aj$ . Against this supposition, to be sure, is the fact that in the Phœnician Inscriptions this  $\bar{e}$ , as other final vowels, is not usually expressed.

b) The use of  $\text{ו}$  to indicate  $\bar{o}$ ,  $\bar{u}$ , as well as of  $\text{י}$  to indicate  $\bar{e}$ ,  $\bar{i}$ , may have arisen from cases where a  $\text{ו}$  with a preceding  $a$  was contracted to  $au$ , later to  $\bar{o}$ , or had coalesced with a foregoing  $u$  to  $\bar{u}$ ; also where  $\text{י}$  with  $a$  had become  $ai$ , later  $\bar{e}$ , or with a preceding  $i$  had become  $\bar{i}$  (cf. § 24). In such cases the foregoing consonants were also retained as vowel-letters, and were furthermore brought into use in the final sound of words to indicate their respective long vowels.  $\text{א}$  finally became estab-

lished as a vowel-letter principally wherever a consonantal א had coalesced with *a* to form *â*.

The suppositions above are almost invariably in agreement with the orthography of the Siloam inscription. Here, as on the Moabite stone, are found all long vowels that were not originally derived from diphthongs *without* any vowel-letters; hence we have אֶשֶׁר, שָׁלֵשׁ, קָל, אֶמֶת (מִיָּמִין) or מִיָּמִין, הַצֶּבֶם, אֶשׁ. On the other hand we have מוֹצֵא (from *mauṣa'*), עוֹד (from *'āūd*); מִיָּמִין also, when read מִיָּמִין, these are a sufficient warrant for the retention of ' coalesced with *i* to form *î*. Grounds for the retention of an original consonantal א as a vowel-letter are: קָרָא and מוֹצֵא, קָאֵתִים (in other cases ה is always found in place of a final *ā*) as well as אֶשׁ. Only יָ, instead of the expected יֹ (arab. *jaum*) *day*, would accordingly here be an exception (cf. however, § 97, Note on יֹ). If the reading is correct, this יֹ should be considered as a proof that the knowledge of the origin of many a long vowel was early lost, so that the vowel-letters (at least in the body of words) were omitted even where, according to the statements above, they were required, and were employed where no contraction was apparent. This supposition is greatly strengthened by the orthography of the Moabite Inscription; for there, as expected, is found דִּיבִין (= *Daibōn*, as the *Δαῖβων* of the LXX proves), חוֹרֶבֶן (*ô* from *au*) and בִּיתָה (*ê* from *ai*), but also הוֹשַׁעֲנִי in place of הוֹשַׁעֲנִי (from *haush*), וְאֶשְׁבֵּי = וְאֶשְׁבֵּי, בֵּית, four times, בֵּיתָה, once, for בֵּית and בִּיתָה (from *bait*); לָלֶה = לָלֶה, אֵין = אֵין or אֵין.

c) In the present state of Old Test. orthography, as it appears to us in the Massoretic text, the tendency toward a certain uniformity, notwithstanding seeming irregularities, cannot fail to be appreciated. So the final long vowel, with very few exceptions (cf. § 9, 1 and the doubtful cases, § 8, 4) is represented by means of one vowel-letter — in fact almost always by means of one and the same vowel-letter in definite nominal or verbal terminations. In many cases, the indication of *ô*, *û* by means of *u*, and of *ê*, *î* by means of ' , when due to contraction, are by far the more common. The elision of an original consonantal א (the historic orthography having been superseded by a purely phonetic principle) is, as a rule, of rare occurrence. On the other hand, however, the number of exceptions is nevertheless very large; in many cases (e. g. in the pl. endings יִם — and יָם) the use of vowel-letters for long vowels, not due to contraction, has become customary. Sometimes even short vowels are indicated. From the preceding it is evident that if there ever was a period in the history of Hebrew writing in which there was a tendency to establish fixed rules for all individual cases, either these rules, in the further transmission of the text, were not consistently obeyed, or else error and confusion afterwards crept in. Furthermore, much uncertainty remained even in such texts as were

abundantly supplied with vowel-letters. For even if the language was unmistakable, there were still examples where, from the many possible pronunciations of a word, more than one seemed admissible.

3. But when the Hebrew had died out, the ambiguity arising from such an indefinite mode of writing, and the fear of losing the right pronunciation, must have been increasingly felt; then the *vowel-signs* or *vowel points* were invented, which minutely settled what had till then been left uncertain. Of the date of this punctuation (*vocalization*) of the Old Testament text we have no historical account; but a comparison of historical facts warrants the conclusion, that the present vowel-system was not completed till the seventh century after Christ; and that it was done by Jewish scholars, well versed in the language, who, it is highly probable, copied the example of the Syriac, and perhaps also of the Arabic, grammarians.

See *Gesenius*, *Gesch. d. hebr. Spr.* p. 182 sq. and *Hupfeld* in the *Theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmūd and Jerome make no mention of vowel-signs; *Abr. Geiger*, *Zur Nakdanini-Literatur* (*Jüd. Ztschr. für Wissensch. u. Leben*, Jahrg. X, Breslau, 1872, p. 10 sq.); *Geiger*, *Massorah bei den Syrern* (*Ztschr. der D. M. G.*, Bd. XXVII, Leipz., 1873, p. 148 sq.); *H. Strack*, *Prolegomena critica in Vet. Test. Hebr.*, Leipz., 1873; *Strack*, *Beitrag zur Gesch. des hebr. Bibel-Textes* (*Theol. Stud. u. Krit.*, 1875, IV, p. 736 sq.); also in the *Ztschr. f. die ges. Luth. Theol. u. Kritik*, 1875, p. 619 sq.); “*Massorah*” in the *Protest. Real Encyc.* IX, 388 sq.; *M. Schwab*, *des points-voyelles dans les langues sémitiques*, Paris, 1879; *A. Merz* in the *Verhandl. des Orientalistencongresses zu Berlin*, I, Berlin, 1881, p. 164 sq., and as appendix to that, p. 188 sq.: die Tschufutkaleschen Fragmente; Eine Studie zur Gesch. der Masora. *H. Graetz*, eine masoreth. Studie. Die Anfänge der Vokalzeichen im Hebr., *Monatsschr. f. Gesch. u. Wissensch. d. Judenth.*, 1881, p. 348 sq. and 395 sq. *Hersmann*, zur Gesch. des Streites über die Entstehung der hebr. Punktation, Ruhrort, 1885. On the hypothesis that the punctuation originated in Jewish primary schools, cf. *J. Dérenbourg* in the *Rev. Crit.* vol. XIII (1879), No. 25. Cf. *Pick* in *Hebraica* I, p. 153 sq.

This vowel-system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency,



as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common life as the formal style, which was sanctioned by tradition in reading the sacred books, in the synagogues and schools, in the 7th century after Christ. Its authors laboured with great care to represent by signs the minute gradations of the vowel-sounds, marking even half-vowels and helping-sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours on the Hebr. Text we owe the different marks, by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel-system, for they have only three vowel-signs, according to the three primary sounds. The Syriac vowel-pointing is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel-system, but no actual traces of it are found.

## § 8.

### THE VOWEL-SIGNS.<sup>1</sup>

1. Of full vowels, besides which there are also certain *half-vowels* (§ 10, 1, 2), grammarians have generally reckoned *ten*, and divided them into *five long* and *five short* or *doubtful*. As this division, though not faultless, is simpler and more convenient for the beginner, it is here presented: —

---

<sup>1</sup> The vowels, as represented in this translation, are supposed to be sounded as follows:—*ā* or *â* like *a* in *father*; *ā* like *a* in *fat*; *ä* like *æ*, or as *a* in *fate*; *ē* or *ê* like *e* in *there*; *ë* like *e* in *her*; *î* or *ï* like *i* in *pique*; *ĩ* like *i* in *pick*; *ō* or *ô* like *o* in *no*; *ö* like *o* in *not*; *û* or *ũ* like *u* in *rule* (sounded as *rool*); *ũ* like *u* in *full*; *ai* and *au* as proper diphthongs, each vowel being distinctly heard, as in German.—NB. The same vowel, whether long or short, has properly but *one* sound, differing only in *quantity*, i. e. in the longer or shorter time we may take in pronouncing it, as in *sō* and *sôt*.—*Tr.*

Long Vowels.	Short Vowels.
— Qā'měṣ, ā, ā, קָם qām, יָם yām.	— Pā'thäch, ä, בַּת bāth.
— Šē'rē, ē, שֵׁם shēm.	— S'ghō'l, ě, ě or ä, מֶלֶךְ mē-lēkh.
י (or —) Chī'rēq long, ī, בִּין bin, גֹּם gô-yīm.	— Chī'rēq short, ĩ, מִן mīn.
י (or —) Chō lēm, ô, ô, קוֹל qôl, סב sōbh.	— Qā'měṣ-chā'ûph, ö, חֹף chōq.
י (or —) Shū'rēq, û, מוֹת mûth, מוֹת mû-thī.	— Qībḅû'ş, ü, שׁוּל שׁוּל-chā'n.

A more philosophic and complete view of the vowels, according to the three primary vowel-sounds (§ 7, 1, 2), is the following:—

*First Class. For the A sound.*

1. — Qā'měṣ, ā, ā, יָד yādh (hand), קָם qām (he arose).
2. — Pā'thäch, ä, בַּת bāth (daughter).
3. — S'ghō'l, ě, ě (ä), a modification of *a*,<sup>2</sup> as in the first syllable of יָדְכֶם yědhē-khēm (your hand) from yādhē-khēm, פֶּסַח pēsāch (πάσχα); also in union with י as יָדֶיךָ yā-dhē-khā (thy hands), גִּלְיָה g'le-nā, like the French *é* in *mère* or the first *e* in Eng. *there*. Comp. in Eng. *man* changed into *men*; Ger. *mann* into *männer*; W. *carreg* (stone) into pl. *cerrig*.

*Second Class. For the I and E sound.*

- |   |   |  |
|---|---|--|
| I | { | 1. — י and — long Chī'rēq, ī, יָדֶיךָ šād-dī-qīm (just ones).  |
|   |   | 2. — short Chī'rēq, ĩ, יֵם im (if).  |
| E | { | 3. — Šē'rē with Yôdh, ē, and — Šē'rē without Yôdh, ē, as in בֵּית bēth (house), שֵׁם shēm (name). Very rarely the — (defective, see No. 4 on p. 37) stands also for ē. |
|   |   | 4. — S'ghō'l, ě, an abbreviation from ē as in שֵׁן shēn (tooth), from שֵׁן (gdf. shīn) or an obscuring from ĩ e. g. חִפְּזִי (Grdf. chīphs).                           |

<sup>1</sup> The equivalents for the Hebrew vowels are marked here variously, viz., *a*, *ē*, *ô* for the essentially long-vowels, *ā*, *ē*, *ō* for the merely tone-long, *ä*, *ě*, *ö* for the short (see § 9). For the others, the distinction of *i* and *ĩ*, *u* and *ü* is sufficient.

<sup>2</sup> So mostly; hence Jewish grammarians call *S'ghōl* also *small Pā'thäch* (פֶּתַח קטן).

<sup>3</sup> The sign — marks in this Grammar the *accented* syllable of Heb. words, when that syllable is not the last, as in בֵּית. Comp. § 15, Rem. 3.

*Third Class. For the U and O sound.*

- U { 1. 𐤔 Shû'rêq, û, מוּת *mûth* (to die), rarely also for ü.  
 2. 𐤔 Qibbû'š, ü, סֻל *sul-lām* (ladder), but also û, written defectively (see No. 4 on p. 37) instead of Shû'rêq, מוּת *mû-thî* (my dying).
- O { 3. ִי and ִי Chô'lēm, ô, ô, קוֹל *qôl* (voice), רֹב *rôbh* (multitude). Often defective ִי for ô, seldomer ִי for ô.  
 4. ִי Qā'mêš-châ'û'ph, ô, חֹק *chôq* (statute).  
 5. also ִי, obtuse ê, so far as it is changed from u or o, as in ִי 'attēm (ye) from 'attū'm (see § 27, Rem. 4, b), ִי 'êth (from 'ôr).

The names of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, 𐤔 signifies *opening*, ִי (also ִי) *bursting* (of the mouth), 𐤔 *gnashing*, ִי *fulness*, from its full tone (also ִי מִלָּא *full mouth*), ִי *hissing* 𐤔 *closing* (of the mouth). This last meaning belongs also to ִי; and the reason why long *a* and short *o* (ִי ִי Qā'mêš *correptum*) have the same sign and name, seems to be that the inventors of the vowel-signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a full *o* with the present German and Polish Jews; comp. the Syriac *â* with the Maronites=*ô*, the Swedish *å*, and the early change of *â* into *ô* even in the Hebrew (§ 9, 10, 2).<sup>1</sup> The distinction between them is shown in § 9. But *Sêghôl* (ִי *lunch of grapes*) appears to be named after its *form*; so too some call *Qibbûš* ִי *שָׁלשׁ נקודות* (*three points*).

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in accordance with this, some write *Sāghôl*, *Qō'mêš-châ'û'ph*, *Qūbbû'š*.

2. As appears from the examples given above, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, as ִי *rā*, ִי *rā*, ִי *rē*, ִי *rū*, etc. There is an exception to this rule in *Pā'thäch*, when it stands under a guttural at the end of a word (*Pā'thäch furtive*, see § 22, 2, b), for it is then spoken *before* the consonant, as ִי *rū'ch* (wind,

<sup>1</sup> In the Babylonian punctuation (see next note) *ā* and *ô* are clearly distinguished, — as they are also in many manuscripts with the usual punctuation, — by adding a *sheva* to the pure vowel *ô*. Still, it is probable that both signs were originally quite identical.

spirit). We must also except *Chō'lēṃ* (without *Wāw*), which is put to the left *over* the letter, as in ר̣ *rō*.<sup>1</sup>

NB. When *Chō'lēṃ* (without *Wāw*) and the diacritic point over ש (שׁ, שׂ) come together, one dot serves for both, as שׂנֶזֶק *sō-nē'* (not שׁנֶזֶק) bating, מִשְׁחָה *mō-shē* not מִשְׁחָה. שׂ (with two points), when no vowel stands under it, is *sho*, as in שׂכִּיר *shō-mē'r* (keeper); when no vowel goes before it, *os*, as in שׂרֵפָה *yŭr-pō's* (he treads down), like רִקְנָל, רִקְנָלִים. Is. 45, 20 *han-nō-sē'im* (the bearers), like רִקְנָלִים.

The figure י is sometimes sounded *ow*, the ך being a consonant with *Chō'lēṃ* before it, as לֹוֶה *lō-wē* (lending); and sometimes *wō*, the *Chō'lēṃ* being read after the *Wāw*, as יוֹן *ā-wō'n* (sin) for יוֹן. In very exact impressions a distinction is made thus: י̣ *ōw*, י̣ *wō*, and י̣ *ō*.

3. The vowels of the first class (the *A* sound) are, with the exception of ו̣ in the middle, and of ו̣, ו̣, ו̣,

<sup>1</sup> Only very recently have we been made acquainted with a vowel system in many respects different from the common one. It is found in some MSS formerly kept at Odessa, but now in St. Petersburg. All the vowels except י are placed above the consonants, and deviate almost throughout in figure, and partly even in respect to the department of sound. Thus, for instance, Pathach and S<sup>c</sup>ghol, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a syllable sharpened by Daghes forte (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. In respect to this, the so-called "Babylonian punctuation" (נקודת בבל) see *A. Harkavy* and *H. L. Strack's* "Catalog der hebr. Bibelhandschr. der Kaiserl. öffentl. Bibliothek zu St. Petersburg." Vol. I & II, Petersb. & Leipz. 1875 p. 223 ff. A more thorough study of the system was made possible by *H. Strack's* facsimile edition of *Prophetarum posteriorum codex Babylonicus Petropolitanus* (Petersb. 1876 fol.); a codex of the year 916 which was discovered by *Firkovitsch* in 1839 in the synagogue of Tschufutkale in the peninsula of the Crimea. *Strack* has given a fragment of the same codex in *Hosea et Joel prophetae ad fidem cod. Babylon. Petrop.* St. Petersburg. 1875. The result shows that the two systems (the Eastern or Babylonian and the western or Tiberian) were developed simultaneously, but that the western shows a higher degree of originality and approaches nearer the ancient fundamental laws of punctuation. A long specimen of this peculiar Text (the Book of Habakkuk) is given in *Pinner's* Prospectus der Odessaer Gesellschaft für Gesch. und Alterth. gehörenden ältesten hebr. und rabb. Manuscripte, Odessa, 1845, 4. A sketch of this vowel-system, which had probably its origin among Babylonish Jews, has been given by *Rödiger* in the *Halle Allgem. Lit. Zeit.* 1848, Aug., No. 169, and by *Encald* in the *Jahrb. d. bibl. Wissenschaft*, I., Göttingen, 1849, p. 160 and foll.; but more thoroughly still by *Pinsker* in his *Einleitung in das Babylon.-hebr. Punctuationssystem*, Wien, 1863; and *Olshausen* in the *Monatsbericht d. Berlin. Akad. d. Wissensch.* July, 1865.

(§ 9, 1, 3) at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but those of the two other classes (the *I* and *E* sound and the *U* and *O* sound) when long, are mostly expressed by vowel-letters, the sound of which is determined by the sign standing before or within or above them. Thus,—

י may be determined by *Chîrêq* (י־), *Ṣê're* (י־), *S'ghô'l* (י־).

י by *Shû'rêq* (י) and *Chô'lêm* (י).<sup>1</sup>

In Arabic the long *â* is regularly indicated by the vowel-letter *ʾA'leph* (آ—), so that in it three vowel-letters answer to the three vowel-classes. In Hebrew this use of *ʾ* is very rare (§ 9, 1, and § 23, 3, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed *without* a vowel-letter, it is called *scriptio defectiva*, when *with* a vowel-letter, *scriptio plena*. Thus קֹל and קִים are written *fully*, קֹלֹ and קִים *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is written for *û*, *i*, *ê* as well as for *ê* in הוֹדָה etc. (§ 9, 8), and is necessary at the end of a word, e. g. מַלְכִי, יְדִי, קְטֹלָתִי, קְטָלִי; but in Is. 40, 31 the Massora requires וְקָנִי for וְקָנִי, but the defective is usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גּוֹיִם for גּוֹיִם *nations*, מִצְוֹת for מִצְוֹת *commands*,<sup>2</sup> עֲשׂוּיִם for עֲשׂוּיִם.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הִקְיִמְתִּי Ezek. 16, 60, הִקְמִיתִי Jer. 23, 4, where other editions have הִקְמִיתִי (comp. § 25, 1). It may be observed, however,

<sup>1</sup> The vowel-sign, which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, 'The vowel-letter rests (*quiesces*) in the vowel sign.' Hence the letters י and ו (with י and ו, see § 23) are called *litteræ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable; we should rather say, 'The vowel-letter is sounded as this or that vowel, or stands in place of the vowel.' The vowel-letters are also called by grammarians, *matres lectionis*, since they partly guide in reading the unpointed text.

<sup>2</sup> So also עֲדוּתֵי *testimonies* is for עֲדוּתֵי (plural of עֲדוּת in Aram. style), but used only in pl. with suf. as in עֲדוּתֵי 1 K. 2, 3 *his testimonies*.—Tr.

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward (see § 29, 2), as צִדְקִים, צִדְקִי; קוֹל, קוֹלִי; קָלוּהוּ, קָלוּהוּ;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual<sup>1</sup>.

5. In the kindred dialects, when a vowel-letter has before it a vowel, that is not kindred or homogeneous, if it be *a*, then a diphthong is formed, e. g. אֹ— *au*, אֵ—, אִ— *ai*. But in Hebrew, according to the pronunciation handed down, א and י retain here their consonant-sound, so that we get *āw*, *ay*,<sup>2</sup> e. g. אֹךְ *nāw* (hook), אֵי *chāy* (living), and so also אֹהֵי *gōy* (nation), אֵשׁוּי *āsūy* (made), אִי *gēw* (back). The sound of אֵ— is the same as אֹ—, namely, *āw*, as in אֵבְרָאִי *d'bhā-rā'w* (his words); therefore often אֹ— defectively for אֵ—.

The LXX give generally, in these cases, an actual diphthong as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αβ, εδ sound like *av*, *ev*. In the manuscripts *Yodh* and *Waw* are, in this case, even marked with *Mappiq* (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chāi*, *gēu*, and so also *bait* (בַּיִת).

## § 9.

### CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as the Heb. vowel-signs appear, they are yet insufficient for completely representing the various modifications of the vowel-sounds in respect to length and shortness, sharpness and expansion. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels,

<sup>1</sup> The same historical relation may be shown in the Phœnician, and in the Arabic when א is used as a vowel-letter. Probably the vowel letters have been added to the older text of the Bible, in part at least, by later copyists.

<sup>2</sup> The *w* and *y* in these cases, as expressing the consonant-sound, are as much as possible like *w* in *wo* and *y* in *yet*, not as in *now* and *nay*.—*Tr.*

especially in respect to *length* and *shortness*; but at the same time noticing also their *changeableness* (see §§ 25, 27).

### I. First Class: A sound.

1. *Qā'měš* (—) is every where long *a*, but yet is in its nature of two kinds:

a) The essentially long *ā* which is not easily shortened and never entirely dropped (§ 25, 2), for which the Arabic regularly has **آ**—, as **قَاتِب** *k'ithā'bh*<sup>1</sup> (writing), **غَنَب** *gān-nā'bh* (thief), **قَام** *qām* (he arose), very seldom written **قام**.<sup>2</sup>

b) The prosodically lengthened or tone-long *ā* (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *ā*,<sup>3</sup> and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g. **קָטַל**, **רָקִים**, **אָסִיר** (in Arabic *lākā, qātālā, yāqūm, 'āsir*), and also in a closed syllable (i. e. one ending with a consonant), as **רָד**, **כֹּרֵב** (Arabic *yād, kaukāb*). In the closed syllable, however, it can stand only when this has the tone,<sup>4</sup> **דְּבָר**, **עוֹלָם**, but in the open, it is especially frequent *before* the tone-syllable, as **זָקֵן**, **דְּבָר**, **נָדוּל**, **קִטְלָנִי**, **לָכֵם**. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (*Pä'thäch*), and in the latter, vocal *Sh'wā* (§ 27, 3), **דְּבָר**, **דְּבַר** (*a'bhār*); **חָכֵם**, **חֶכֶם** (*ch'khām*); **קִטְלָם**, **קִטְל**.

Under the final letter of a word, *Qā'měš* may stand alone (**קִטְלָה**, **לָה**), but in this position it is also indicated by **ה** (**קִטְלָהּ**, **אִתָּה**, **אִשָּׁה**). Comp. § 7, 2.

2. *Pä'thäch*, or the short *ä*, stands properly only in a closed syllable with and without the tone (**קִטְלָם**, **קִטְל**). Most of the cases where it now stands in an open syllable, had the syllable originally closed, as in **נָחַל** (original form *nachl*) and

<sup>1</sup> This long *ā* is rare in Hebr., since it has generally changed into *ō*, see No. 10, 2 on p. 42.

<sup>2</sup> Of another sort are the cases in which **א** has lost its original consonant-sound by softening (see § 23, 1, 2).

<sup>3</sup> In the Arabic, the short *a* is still maintained. “

<sup>4</sup> When the tone is marked in this book, the sign <sup>ˆ</sup> is usually put over the first letter of the syllable, see § 15, 2, Rem. 3.—Tr.

בַּיִת (Arab. *bait*), see § 28, 4. Such an *ā* in an open syllable is else generally changed into *ā* (—); comp. above in No. 1, *b*.

On the rare union of Pā'thäch with א (א—), see § 23, 2; on *ā* as a helping-sound (*Pā'thäch furtive*), see § 22, 2, *b* and § 28, 4.

3. *Sēghō'l* (ē, ē —) belongs, according to its origin, chiefly to the first class of vowels, but now and then to the second or the third. It belongs to the first, when it is a modification of *a* (as in the Ger. *Bad*, pl. *Bäder*) either in an unaccented syllable, e. g. יִדְכֶם (for יִדְכֶם), or in the tone-syllable, e. g. יָרֵן from יָרֵן (Arabic *qārūn*), קָמַח (Arab. *qāmch*); even in an accented final syllable e. g. בְּרִי, or with a final ה as in מְרִאָה (Arab. *mar'ā*), or even in the gravest tone-syllable at the end of a clause or sentence (in *pause*, § 29, 4), as in מְלִיךָ, צֶדֶק, though it then becomes *ā* in other words of this form, as in קָמַח, קָרֵן. *Sēghō'l*, which seems to be lengthened from *shwā* but which in fact comes likewise from an original *ā*, stands in pausal forms, as פָּרִי (groundform *pārī*), יָחִי (*yāhī*) etc.

## II. Second Class: I and E sound.

4. The long *Chī'rēq*, *i*, is most commonly expressed by the letter י (a fully written *Chī'rēq* י—); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צִדִּיק *just*, plur. צִדִּיקִים (*šād-di-qīm*); יִירָא *he fears*, plur. יִירָאִי *they fear*. Whether a defectively written *Chī'rēq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or at the same time from the position of *Méthēgh* (§ 16, 2) at its side, as in יִירָא (*yī-rēū*).

5. The short *Chī'rēq* (never written with י) is especially frequent in sharpened syllables (קָטָן, קָטָן),<sup>1</sup> and in closed unaccented syllables (לְקָטָן). It often comes from a shortening of *a*, as in בָּתִּי (*my daughter*) from בַּת, דְּבָרִי from דְּבַר, קָטָן out of יָקָטָן; or it is an original *i*, lengthened by the tone to

<sup>1</sup> For this sharp *i* the LXX mostly use ε, Ἰεμμανούηλ.



ē, as in אֵיבָהּ (*thy foe*) from אֵיב (orig. 'āyibh). Sometimes also it is a mere helping-vowel, as in בִּירָהּ for בִּירָה (§ 28, 4).

The older grammarians call every fully written Chirēq, *Chirēq magnum*, and every defectively written one, *Chirēq parvum*; but as to the sound, this gives a wrong distinction.

6. The longest ē, *Ṣērē* with Yôdh (יֶ—), is a blended sound of the diphthong *ai* יֶ— (§ 7, 1), which, in the Arabic and Syriac, stands for it, as הַיְכָל (*palace*), in Arab. and Syr. *haikal*. It is therefore a very long and firm vowel, longer even than יֶ—, since it approaches the quantity of a diphthong. This יֶ— is but very seldom written defectively (עֲרִי for עֲרִי Is. 3, 8), and then it retains the same value.

At the end of a word, יֶ— and יֶ— must be written fully. In the form קִשְׁלָהּ (§ 44, Rem. 4), the vowels belong to the marginal reading קִשְׁלָהּ, called the *Q'rî* (§ 17).

7. The *Ṣērē* without Yôdh is the long ē of the second rank, always lengthened from a short ē, and it stands only *in* and *close by* the tone-syllable, like the ā above (p. 39) in No. 1, *b*. It stands in an open syllable *with* or *before* the tone, e. g. סִפְרָה (Arab. *sīphr*) *book*, שְׁנָה (Arab. *sināt*) *sleep*; in a closed syllable only *with* the tone, as in בֶּן *son*, אֵלֶם *dumb*.

8. The *S'ghô'l*, so far as it belongs to the second class, is most generally a short obtuse ē, a shortening of the tone-long —, (this shortening having been occasioned by the weakening of the tone through the addition of a suffix or a word joined by *Mäqqēph*), as הָגֵן from הָגַן (*give*), יַצְרֵה from יָצַר (*maker*), but also in the tone-syllable, as גֶּרְזֵן *gärzēn* (Arab. *kärzīn*) *an axe*, אֶחָרָה (fem. of אָחַר), and at the end of a word as in חוֹזֶה *chô-zé* (*a seer*); it appears besides as a helping-sound, as in סִפְרָה for סִפְרָה, יֶגֶל for יָגַל (§ 28, 4).

On the rise of *S'ghô'l* out of other vowels see more in § 27, Rems. 1, 2, 4.

### III. Third Class: U and O sound.

9. In the *third class* is found much the same relation as in the second. In the *U* sound we have:

- 1) the *long û*, whether *a*) fully written as *Shūrēq* שׁ (answering to the יֶ— of the second class), e. g. גְּבֻלָּה (*border*), or *b*) defectively written (analogous to the long — of

the second class) without the Wāw, as *Qibbūʿ* (—); viz., that which stands for *Shūrēq*, and should more properly be called *defective Shūrēq* (שׁוּרֵק, שׁוּרֵק), being in fact a long vowel like *Shūrēq*, and only an orthographic shortening for the same.

2) The short *ū*, the proper *Qibbūʿ* (analogous to the short *Chīrēq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (*table*), סִבָּה (*booth*).

For the latter the LXX put *o*, e. g. שֻׁלְחָן, Ὀδολλάμ; but this only indicates on their part a defective pronunciation, since they also express the sharp *Chīrēq* by *ε*, as Ἐμμῆρ equals אֶמֶר. Equally incorrect was the former custom of giving to both sorts of *Qibbūʿ* the Germ. *ū*, though it finds an apparent justification in Palestine, (comp. the Turkish *būlbūl* for the Persian *bulbul*, and the Syrian pronunciation *dūnjā* of the Arabic *dunja*.)

Sometimes also the short *ū* in a sharpened syllable is expressed by *י*, e. g. רִיזִי—רִיזִי (see § 27, Rem. 1 and *Delitzsch* Com. Ps. 31. 3).

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations:

1) the longest *ō*, sprung from the diphthong *au* (§ 7, 1), and mostly written in full *י* (*Chōʿlēm plenum*), שׁוֹט (*a whip*, Arabic *saut*), עוֹלָה (*evil*) from עוֹלָה; more rarely it is written defectively, as שׁוֹרָה (*thy bullock*), from שׁוֹר;

2) The long *ō*, which has sprung from an original *ā* (still found in Arab. and Aram.), usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קִטֹּל (Arab. *qāṭil* and Aram. *qāṭēl*); אֱלֹהִים (*god*), Arab. *ʾilāh*, and Aram. *ʾēlāh*, pl. אֱלֹהִים; שׁוֹק (*leg*), Arab. *sāq*; גִּבּוֹר (*hero*), Arab. *gābbār*; חוֹתָם (*seal*), Arab. *khātām*; רִמּוֹן (*pomegranate*), Arab. *rūmmān*; שׁוֹטָן (*dominion*), Aram. *šūṭān*, Arab. *sūṭān*; שָׁלֹם (*peace*), Aram. *šālām*, Arab. *sālām*. Sometimes both forms co-exist, as שׁוֹרָן and שׁוֹרִין (*coat of mail*); comp. § 68.

3) The tone-long *ō*, which is lengthened by the tone from an original short *o* or *u*, and which becomes short again on its removal, as כָּל (*all*), כֹּל (*köl*), כֹּלָם (*kül-lām*), יִקְטֹל, יִקְטֹלָה, יִקְטֹלָה (in this last instance it is shortened to vocal *Sh-wā*, *yiq-ṭlūʾ*, Arab. *yāq-tūlū*). In this case the *Chōʿlēm* is *fully* written only exceptionally.

4) The *Qā'měṣ-chāṭū'ph* (—), always short and in the same relation to *Chō'lēm* as the *S'ghō'l* of the second class to the *S'érē*, כֹּל *kōl*, נַיִם *nāy-yā'-qōm*. On the distinction between this and *Qā'měṣ*, see below in this section.

11. The *S'ghō'l* also belongs here, so far as it arises out of *u* or *o* (No. 3), e. g. in מִן *mīn*, מִן *mīn*. See § 27, Rem. 4, *b*.  
On the *half-vowels*, see § 10.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions, which occur in the language, but yet it furnishes a view of those in more frequent use:—

First Class: <i>A</i> .	Second Class: <i>I</i> and <i>E</i> .	Third Class: <i>U</i> and <i>O</i> .
— longest <i>ā</i> (Arabic אֵ). — tone-long <i>ā</i> (from short <i>ā</i> or —) in and before the tone-syllable.	— <i>ē</i> diphthongal (from <i>ay</i> ). — or — long <i>i</i> .	— diphthongal (from <i>aw</i> ). — or — obscured from <i>ā</i> . — or — long <i>u</i> .
— partly tone-long <i>ē</i> , partly short <i>ē</i> (both inflections from <i>ā</i> ). — short <i>ē</i> . — <i>i</i> attenuated from <i>ā</i> . Greatest shortening to — <i>a</i> , — <i>ē</i> or — <i>e</i> .	— tone-long <i>ē</i> (from — <i>i</i> or — <i>ē</i> ) in and just before the tone-syllable. — <i>ē</i> accented <i>ē</i> . — short <i>i</i> . Greatest shortening to — or —.	— tone-long <i>ō</i> (from — <i>ū</i> or — <i>ū</i> ) in the tone-syllable and in open syllables. — <i>ē</i> (modified from <i>u</i> ). — short <i>ō</i> . — short <i>ū</i> specially in a sharpened syllable. Greatest shortening to — <i>o</i> or —.

#### ON THE DISTINCTION OF QĀ'MĒṢ AND QĀ'MĒṢ-CHĀTŪPH.<sup>1</sup>

As an instance of incongruity in the vowel-signs, we may notice the fact, that the long *ā* (*Qā'-mēṣ*) and the short *ō* (*Qā'-mēṣ-chāṭū'ph*) are both represented by the same sign (—), e. g. מִן *qām*, כֹּל *kōl*.<sup>2</sup> The beginner who has as yet no

<sup>1</sup> This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on *Méthég* in § 16, 2.

<sup>2</sup> For exceptional cases, see Note <sup>1</sup> on p. 35; but cf. *Bær-Del*. Job 17, 9.

knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, follow these two chief rules: viz. —

1. The sign (—) is *ö* in a closed syllable which has not the tone (or accent); for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

a) When *simple Sh<sup>w</sup>â*, as syllable-divider (§ 10, 3), follows, as in חֹכְמָה *chökh-mâ* (wisdom), אֹכֶל־לֶחֶם *'ökh-lâ* (food); with a *Methëgh* on the contrary, the (—) is *â* and closes the syllable, and then the following *Sh<sup>w</sup>â* is a half-vowel (vocal *Sh<sup>w</sup>â*), as in אָכַלְתָּ *'â-kh<sup>w</sup>â* (she ate), according to § 16, 2.

b) When *Däghê'sh forte* follows, as in חֲנִינִי *chön-né-ni* (pity me); but בָּתִּים *bâtîm* the plural of בַּיִת, house, has its — supported by *Methëgh* (§ 16, 2. b. 5), and is therefore pronounced *bätt'm*.

c) When *Mäqqêph* follows (§ 16, 1), as כֹּל־הָאָדָמָה *köl-hâ-'ädhâ'm* (all men), thereby rendering the syllable toneless.

d) When the closed unaccented syllable is final, as וָאֵם *wây-yâ'qôm* (and he stood up).—There are some cases where *â* in the final syllable loses its tone by *Mäqqêph* (§ 16, 1) and yet remains unchanged, e. g. בְּחֹרֶב־הַיָּדָיִם Est. 4, 8, שְׁמִירָה Gen. 4, 25, 16, מְנוּחָה Ps. 16, 5. In such cases the *Methëgh* or a secondary accent generally stands by the (—).

In cases like לָמָּה *lâ'mma*, where the (—) of the closed syllable has the tone, it is *â*, according to § 26, 6.

2. The sign (—) as short *ö* in an open syllable is less frequent. It occurs:—a) when *Châṭêph-Qâ'mêš* follows, as פְּעֻלָּתוֹ *pö-'ölô'* (his deed); or simple vocal *Sh<sup>w</sup>â* as שְׁטִיגָה *sting*;—b) when another *Qâ'mêš-châṭêph* follows, as פְּעֻלַּתְּךָ *pö-'öl'khâ'* (thy deed);—c) in two anomalous words, where it is also written with (—), according to some manuscripts, viz., קְדָשִׁים *qö-dhâ-shî'm* (sanctuaries) and שְׁרָשִׁים *shö-râ-shî'm* (roots).

In these cases (—) is followed by *Methëgh*, which indicates that the *Massora* (comp. *Bær-Del.* Job VI.) read *â* thus: *pâ-ölô*, *dâ-rêbân*, *pâ-öl'khâ*, *qâ-dâšîm*. This tradition though sustained by the Babylon. Punct. (§ 8, 2, Note) and by the orig. Jewish Grammarians, is not to be accepted without question. The *Methëgh* may orig. have had another meaning, or have been founded upon an error. It is better to divide and read: *pö-ölô* (f. *pö-ölô*), *pö-öl'khâ*, *qö-dâ-šîm* (clearly orthogr. for *qö-dâšîm*). Quite as difficult would be *Methëgh* as a sign of *â* in קְדָשִׁים Ex. 11, 8, however possibly in שְׂרָשִׁים *bâ-ö'mê*, in the fleet 1 K. 9, 27 where the *â* of the article is found under the *â*.

## § 10.

THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH<sup>W</sup>Â).

1. Besides the full vowels, which § 9 chiefly treats of, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.<sup>1</sup> They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel-sounds in an earlier period of the language.

To them belongs, first, the sign —, which indicates the shortest, slightest, and most indistinct half-vowel. something like an obscure half *ë* (°). It is called *Sh<sup>w</sup>â*,<sup>2</sup> and also *simple Sh<sup>w</sup>â*, to distinguish it from the *composite* (see below in No. 2), and *vocal Sh<sup>w</sup>â* (*Sh<sup>w</sup>â mobile*), to distinguish it from the *silent* (*Sh<sup>w</sup>â quiescens*), which is merely a divider of syllables (see No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh<sup>w</sup>â*. Of the vocal *Sh<sup>w</sup>â* we have again to distinguish two kinds,

1) the real *Sh<sup>w</sup>â mobile*, beneath such consonants as are closely united (as a kind of *appoggiatura*), with the following syllable, whether—*a*) at the beginning of the word, as קָטַל *qā-ṭāl*, מַמְלֵלָה *māmlēlā*; or—*b*) in the middle of the word, as קָטַלָה *qā-ṭālā*, יִקְטֹל *yiq-ṭālū*, קִטְלָה *qittēlū*,

2) the so-called *Sh<sup>w</sup>â medium*, or *Sh<sup>w</sup>â wavering* [*schwebende*] placed under such consonants as stand at the end of a syllable with a short vowel, and thus effect at least a slight close of the same, while at the same time they serve as *appoggiatura* to the following syllable. The *Sh<sup>w</sup>â medium* therefore stands between the *Sh<sup>w</sup>â quiescens* and the real *Sh<sup>w</sup>â mobile*. With reference to pronunciation however, it must be

<sup>1</sup> In the table § 9, 12 on p. 43, the half-vowels have already been exhibited for the sake of a more complete view. We express them by very small letters.

<sup>2</sup> The name שׁוֹׁ is written also שׁוּׁ, and its derivation and proper meaning are disputed.

counted among the latter; e. g. הִנְנִי *hin-nî* (which stands for הִנְנִי *hin-n-nî*); לַמַּנְחָה *la-maṣṣe'ch* (for לַמָּה), מַלְכֵה *mal'khé*.

The sound *ē* may be regarded as representing *vocal Sh'wâ*, although it is certain that it often accorded in sound with other vowels. The Sept. express it by ε, even η, כְּרֹדִים *Xeroudim*, הָלֵלִי *hallelouia*, oftener by α, Σαμουήλ, but very often they give it a sound to accord with the following vowel, as סֹדוֹמָא, סֹלּוֹמוֹן (besides Σαλωμών), Σαβαώθ, נָאθָאנָא *Nāthanāh*.<sup>1</sup> A similar account of the pronunciation of *Sh'wâ* is given also by the Jewish grammarians of the middle ages<sup>2</sup>.

How the *Sh'wâ* sound springs from the slight or hasty utterance of a stronger vowel, we may see in בָּרַחָה (for which also בָּרַחָה occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Sh'wâ* an ordinary short vowel.

2. With the simple *vocal Sh'wâ* is connected the so-called *composite Sh'wâ* or *Chāṭē'ph* (*rapid*), i. e. a *Sh'wâ* attended by a short vowel to indicate that we should sound it as a half *ā*, *ē*, or *ō*. We have, answering to the three principal vowel sounds (§ 7, 1), the following *three Chāṭē'phs*:

(—) *Chāṭē'ph-Pāthäch*, as in חָמֹר *ch'môr* (ass).

(—) *Chāṭē'ph-S'ghô'l*, as in אָמַר *'môr* (to say).

(—) *Chāṭē'ph-Qā'mēs*, as in חָלִי *ch'û* (sickness).

These *Chāṭē'phs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be rather more distinctly sounded. At the beginning of the syllable a guttural can never have a *simple Sh'wâ*.

Rem. Only (—) and (—) occur under letters which are not gutturals.

<sup>1</sup> This is not unusual in the Greek and Latin transcriptions of Phœnician words, e. g. מַלְכָּא *Malaca*, גּוּבּוּלִין *gubulin* (see *Schröder*, die phonic. Sprache, p. 139). Compare the Latin augment in *momordi*, *pupugi*, with the Greek in τέτυφα, τετυμμένος, and the old form *memordi*.

<sup>2</sup> See especially *Juda Chayyug*, p. 4 and p. 130 of the edition by Nutt, (Berlin, 1870) = p. 200 in ed. by Dukes (Stuttg. 1844), also in *Ibn Ezra's* *Sachoth*, p. 3, *Gesenius's* *Lehrgebäude der hebr. Sprache*, S. 68. The "Manuel du lecteur" mentioned above § 6, 1 contains also express rules for the different utterances of the *vocal Sh'wâ*. See also "*dikduke hate'amim*" (ed. Baer and Strack, Leipzig, 1879), p. 12.

The *Châṭēph-Pāthäch* is thus found instead of *simple vocal Sh'wâ*, especially *a*) under a doubled letter, since the doubling causes a more distinct utterance of the vocal *Sh'wâ*, as שְׁבָבִי *branches* Zech. 4, 12, especially also where the sign of doubling has fallen away (*Del. and Guer. Ztschr.* Bd. 24, p. 499), יִתְאַבְּרִי Judg. 16, 16; no less universally where after a consonant with (—) the same consonant follows (for sharper distinction) e. g. חִזְרִים Ps. 68, 7; קָלְלָהָ Gen. 27, 13 (except some special cases like הִנֵּי see me!) and finally under ר after the long vowel and before the tone e. g. בָּרַחֲרִי Ps. 103, 1; *b*) under the initial sibilants after ו copulative e. g. וַיִּרְבֵּ Gen. 2, 12; וַיִּשְׁקָה Gen. 27, 26, to give the *Sh'wâ* more prominence; for the same reason under emphatic ק in וַיִּקְרַב Ps. 55, 2 and under ר in וַיִּרְיֵם Ps. 28, 9; *c*) under liquids, sibilants, or ק after ז, e. g. וַיִּצְרֹחַ Ps. 12, 7, וַיִּבְסֹךְ Ps. 74, 5 for the same reason, as cases under *b*.

The *Châṭēph-Qā'mēs* is less restricted to the gutturals than the first two, and stands frequently for *simple vocal Sh'wâ* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאִי for רָאִי *vision* (§ 93, I. Rem. 6), יִרְפֶּה for the usual יִרְפָּה Ez. 35, 6, from יִרְרֶה; קִרְקִרִי *his pate* from קִרְקִי. It is used, also, like (—) when *Dāghē'sh forte* has fallen away, לִקְרַח for לִקְרַח Gen. 2, 23. Here, as in וַיִּצְרֶה 1 K. 13, 7, and וַיִּצְעֲקִי Jer. 22, 20, the choice of this *composite Sh'wâ* is dependent on the following guttural and the preceding *U* sound; in וַיִּטְהֹר (*u-ṭhōr*) additionally on the fol. *O* sound.

3. The sign of the *simple Sh'wâ* (—) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'wâ* (Arab. *sukūn* rest). It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* כ, e. g. מֶלֶךְ (*king*), and in the less frequent case where a word ends with a mute after another vowelless consonant, as in נָרָה (*nard*), אַתָּה (*thou, fem.*), קָטַלְתָּ (*thou hast killed*), וַיִּשְׁקַךְ (*and he watered*), וַיִּשְׁבֹּךְ (*and he took captive*), אֲלִיתָּ (*drink thou not*).

The real difference between *simple vocal Shewâ* and *silent Shewâ* is dependent upon a correct understanding of the laws of syllable formation (§ 26). The beginner should early notice that (1) *Shewâ* is always *vocal*: *a*) at the beginning of words (except in שְׁתִּי, שְׁתִּי § 97, 1, foot note, 1). *b*) under a consonant with *Dāghē'sh forte*, e. g. גִּיד־דֶּפְחִי. *c*) after another *Shewâ*, e. g. יִגְטְלִי *yigtelû* (except at the end of words, vid. 3, above). (2) *Shewâ* is *silent*. *a*) at the end of words (also in ר) *b*) before another *Shewâ* (vid. c), above.

## § 11.

## THE OTHER SIGNS WHICH AFFECT THE READING.

In intimate connection with the vowel-points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of װ and ױ (p. 27), a point is used in a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: — *a*) as *Dāghē'sh fortè* or sign of *doubling* (§ 12); — *b*) as *Dāghē'sh lenè* or sign of the hard (not aspirated) sound (§ 13); — *c*) *Mappī'q*, a sign that the vowel-letter (§ 7, 2) especially the ף at the end of a word (§ 14, 1), has the sound of a consonant. The stroke *over* a letter, *Rāphè*, has a contrary effect, and is rarely used in the printed text (§ 14, 2).

## § 12.

## DĀGHĒSH IN GENERAL, AND DĀGHĒSH FORTÈ IN PARTICULAR.

1. *Dāghē'sh* is a point written in the bosom<sup>1</sup> of a consonant, and is employed for two purposes; *a*) to indicate the *doubling* of the letter (*Dāghē'sh fortè*), e. g. לָשׁוֹן *qīṭ-ṭē'*; *b*) the *hardening* of the aspirates (§ 6, 3), i. e. the removal of the aspiration (*Dāghē'sh lenè*). Comp. Note p. 49.

The root שׁוֹן, from which שׁוֹן is derived, signifies in Syriac to *thrust* or *bore through* (with a sharp iron). Hence the word *Dāghē'sh* is commonly supposed to mean, with reference to its figure merely, a *prick* or a *point*. But the names of all similar signs are expressive of their grammatical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language שׁוֹן means,—1) *acuere* (*literam*), to *sharpen* the letter by doubling it;—2) to *harden* the letter by taking away its aspiration. Accordingly שׁוֹן means *sharpening* and *hardening*, i. e. the sign of sharpening or hardening (like

---

The 1 with *Dāghēsh* is easily distinguished from *Shûrēq*, which never admits a vowel or *Shewâ* under or before the 1. Cf. *Grätz die mannigfache Anwendung u. Bedeutung des Dāgēs, Monatsschr. Gesch. u. Wiss. d. Juden*, 1887, p. 425 sq. and 473 sq. Cf. also *Stade's Hebr. gr.*, 1879.



Māppi'q, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus* (*punctum*). In a manner somewhat analogous, in textual criticism letters and words are represented as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them.—The opposite of Dāghē'sh is רַפֵּשׁ *soft* (§ 14, 2).—That טָזֵז, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as *Dāghē'sh forte*, i. e. for *doubling* a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luculū*s for *Lucullus*, and in German the stroke over *m* and *n*). It is wanting in the unpointed text, like the vowel and other signs.

For the cases where it stands, and for further particulars respecting its varieties, see § 20.

### § 13.

#### DĀGHĒSH LENE.

1. Dāghē'sh *lene*, the sign of *hardening*, belongs only to the aspirates (*literae aspiratae*) בְּגֵרֶכֶפֶת (§ 6, 3)<sup>1</sup>. It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literae tenues*) e. g. מַלְכֹּי *mā-lēkh*, but מַלְכוֹי *mal-kō'*; תַּפְּרֹר, but תַּפְּרֹר *yith-pō'r*; שְׁתָּרָה *shā-thā'*, but יִשְׁתָּרָה *yish-tē*.

2. Dāghē'sh *lene*, as shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Dāghē'sh *forte*, which always follows a vowel, while Dāghē'sh *lene* never does. Thus the Dāghē'sh is *forte* in אַפִּי, רַבִּים, but *lene* in יִנְדֹּל, פָּנִים.

3. When the Dāghē'sh *forte* stands in an aspirate, the doubling of itself excludes the aspiration since the second of the two consonants would have required a Dāghē'sh *lene*, e. g. אַפִּי (for אָפִי) in reality *āp-pî*.

<sup>1</sup> Prof. *Kautzsch* notices here an anomalous application of the *Dāghē'sh lene* to other than the aspirates in order to accentuate the beginning of a new syllable. Examples of this are to be found in the corrected text of *Baer-Delitzsch*, e. g. בְּכֹל־לְבִי Ps. 9, 2, כֹּחֲסִי Ps. 62, 8, comp. *Delitzsch luth. Zeitschr.* 1863, p. 413, and his *Complut. Var. zu dem Alttest. Texte*, p. 12.

## § 14.

## MAPPÍQ AND RĀPHÈ.

1. *Mäppi'q*, like *Dāghē'sh*, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literae quiescibiles*, see § 7, 2), and shows that they are to be fully sounded as *consonants*, instead of serving as vowels. It is at present used only in final ה, for in the body of a word this letter always has its consonant force, e. g. גבה *gā-bhā'h* (to be high), ארצה *ār-šā'h* (her land), the *h* having its full consonant-sound (shortened from *-hā*), in distinction from ארצה *ār-šā* (land-ward), which ends with a vowel.

Without doubt such a ה was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable. There are cases where the consonantal character of such an ה, and likewise the *Mäppi'q*, are lost, so that it retains only the character of a vowel letter; cf. § 91, 1, Rem. 2, on 3 fem. sq.

The name מְפִי'ק signifies *proferens* i. e. a sign that requires the sound of the letter to be clearly expressed as a consonant. The same sign was selected for this and for *Dāghē'sh*, because the design was analogous; viz., to indicate the strong sound of the letter. Hence also *Raphē* is the opposite of both.

In Mss., *Mäppi'q* occurs also with א, ו, י, expressly to mark them as consonants; e. g. ג'י (*gōy*), ק' (*qāw*). In printed editions a point with א (א' or א) is found in only four places: Gen. 43, 26; Lev. 23, 17; Ezra 8, 18; Job 33, 21 (א'י); here also the point may be understood only as an orthophonetic sign, but not with *King* as *Dāghē'sh forte*). Cf. *Delitzsch Com. zum Buch Hiob*, 2. Aufl., p. 439 sq.

2. *Rāphē* (רַפָּה i. e. *soft*), a horizontal stroke over the letter, is the opposite of both *Dāghē'sh* and *Mäppi'q*, especially of *Dāghē'sh lene*. In exact manuscripts especially an aspirate has either *Dāghē'sh lene* or *Rāphē*, e. g. מַלְלֶכְךָ *mā'lekh*, מַלְלֶכְךָ; but in printed editions of the Bible (except of Baer-Delitzsch, v. Note, p. 49) it is used only when the absence of *Dāghē'sh* or *Mäppi'q* is to be expressly noted, e. g. *Dagh. f.* wanting in רַחֲמֵיךָ for רַחֲמֵיךָ Judg. 16, 16, and *Dāghē'sh lenē* in מַשְׁחִי v. 28, and *Mäppi'q* in Job 31, 22.

## § 15.

## ON THE ACCENTS.

1. The design of the *accents* is, *principally*, to regulate to the smallest details the musical recitation (cantillation) of the sacred text. They are, therefore, above all, a kind of musical notes. Their signification as such has been lost in tradition, a few traces excepted. But, besides this original design, they serve for two objects, by which they are even now of the greatest importance to grammar (including syntax), viz. *a*) as *accents*, for the right accentuation of single words, and *b*) as *signs of interpunction*, to indicate the logical (syntactical) relation of each word to the adjoining ones, and thus to the whole sentence.

2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value besides may be, stands regularly (comp. Rem. 2, p. 54) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the last but one (*penultima*). In the first case, the word is called by the grammarians *mīl-rā'* (מִלְרָא' Aram. *from below*), e. g. קָמַל *qā-tāl'*; in the second, *mīl-é'l* (מִלְעֵל Aram. *from above*), e. g. מִלְכָּה *mā-lēkh*. On the third syllable from the end (*antepenultima*) the chief tone never stands; but we often find there a secondary one, or by-tone, which is indicated by the *Méthēgh* (§ 16, 2). The Jewish grammarians accept also a proparoxytone in such cases as יָחַד נֶעְמְדָה Is. 50, 8.

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon, semicolon and comma, but also as marks of *connection*. Hence they form two general classes, *Distinctives* (Domini) and *Conjunctives* (Servi). Again there is to be distinguished a double system of accentuation *a*) the *Prosaic*, found in 21 O. T. books (the so-called כ"א i. e. 21) and *b*) the *Poetical* in the three first

books of the *Hagiographa*, Psalms, Proverbs and Job. Comp. Note<sup>6</sup> p. 22. The latter system is not only richer and more complicated in itself, but also musically more significant than the Prosaic.

The following list of the accents presents them in the order<sup>1</sup> of their value as *signs of interpunction*.

### I. PROSAIC ACCENTS.

#### A. *Distinctives* (Domini).

- |                       |   |   |
|-----------------------|---|---|
| I. <i>Imperatores</i> | { | 1. (.) סִלּוּף (Sillū'q, <sup>2</sup> "end") with (:) סִיף פָּסוּק;                       |
|                       |   | 2. (.) אֲתָנָח (Athnā'ch, "rest"); <sup>3</sup>   |
|                       |   | 3. (.) סִגְלֵתָא (S'ghöltā, "bunch of grapes"); ††  |
|                       |   | 4. (.) שְׁלֶשֶׁלֶת (Shālshelēth, "chain") with פָּסִיק following;                         |
| II. <i>Reges</i>      | { | 5. (.) זָקֶה קָטוֹן (Zāqēph qātōn, "slight suspension");                                  |
|                       |   | 6. (.) זָקֶה גָּדוֹל (Zāqēph gādhōl, "great suspension");                                 |
|                       |   | 7. (.) רִבְיַע (R'bhia', "square" or "reposing");   |
| III. <i>Duces</i>     | { | 8. (.) פָּשְׁטָא (Pāshṭā, "letting down"); ††   |
|                       |   | 9. (.) יָתִיב (Y'thibh, "sitting still"); †   |
|                       |   | 10. (.) טִפְחָא (Tiphchā, "palm of the hand");  |
|                       |   | 11. (.) תִּבְרִיר (T'bhīr, "interruption");   |
|                       |   | 12. (.) זֶרְקָא (Zarqā, "dispersion"); ††   |
| IV. <i>Comites</i>    | { | 13. (.) גֶּרֶשׁ (Gērēsh, "expulsion");  |
|                       |   | 14. (.) גֶּרָשִׁים (G'erāshim, "double Geresh");  |
|                       |   | 15. (.) לְגַרְמֵהוּ (L'garmēh = מִתְּחַלָּה (see 21) with (ו) פָּסִיק (P'siq, "cut off"); |
|                       |   | 16. (.) פָּזֵר (Pāzēr, "separator");  |
|                       |   | 17. (.) קָרְנֵי פָרָה (Qārñē-phārā, "heifer's horns");                                    |
|                       |   | 18. (.) תִּלְיָשָׁא גְּדוֹלָה (T'lishā G'dholā, "great shield") †;                        |

<sup>1</sup> This list has been tabulated and enlarged for the sake of clearness. The order here given is that adopted by *Kautzsch*, with the addition of the Hebrew names and their definitions as given by *Stade* (Lehrb. 1879), *Ewald* and others.—*Ed.*

<sup>2</sup> Only at the end of the verse and always united with (:) *Sōph-pāssū'q* which separates each verse, e. g. : פָּסִיק סִלּוּף.

<sup>3</sup> Usually under the tone-syllable of the last word in the first half of the verse.

<sup>4</sup> For explanation of the signs † and †† see Rem. 2 below.

B. *Conjunctives* (Servi).

19. (,) מִירְכָא (*Mēr<sup>e</sup>khā*, "prolonging");
20. (,) מִירְכָא כְפֻלָּא (*Mēr<sup>e</sup>khā kh<sup>e</sup>phūla*, "m. doubled");
21. (,) מִינָח (*Mūnāch*, "at rest");
22. (,) דָּרְגָא (*Dārgā*, "progress");
23. (') קְדָמָא (*Qādhmā*, "beginning");
24. (,) מִהֲפָךְ (*Māhpāch*, "inverted");
25. (') תְּלִישָׁא קְטַנָּה (*Tēlishā Q<sup>e</sup>tannā*, "little shield"); ††
26. (,) יָרַח בְּנֵי יוֹמֵי (*Yērāch ben Yōmō*, "moon a day old");
27. (,) מֵאֵילָא (*M<sup>e</sup>ailā*, "from afar").<sup>1</sup>

## II. POETICAL ACCENTS.

A. *Distinctives*.

1. (:) סְלִיֻק *Silluq* (see above).
2. (') מִירְכָא מִהֲפָךְ *Mēr<sup>e</sup>khā m<sup>e</sup>huppākh* or 'Ölèv<sup>e</sup>jōrēd, a stronger separator than
3. (,) אֶתְנָח *Āthnā'ch* (v. s.). In smaller verses *Āthnāch* suffices as chief separator; in larger ones the *Mēr<sup>e</sup>khā m<sup>e</sup>huppākh* serves as such, and is then always followed by *āthnach* as greatest distinctive of the second half of the word,
4. (') גְּדוּל רְבִיעַ גְּדוּל Great *R<sup>e</sup>biā*,
5. (') מִגְרָשׁ רְבִיעַ מִגְרָשׁ *R<sup>e</sup>bhi<sup>a</sup> Mugrāsh*, i. e. *R<sup>e</sup>bhi<sup>a</sup>* with *Gē'rēsh* over the same word,
6. (') שְׁלֶשֶׁלֶת *Shālshēlēth* (v. s.),
7. (') זִנְנוֹר *Ẓinnôr* (*Zārqu*) ††;
8. (') קְטַנָּה רְבִיעַ קְטַנָּה Little *R<sup>e</sup>bhi<sup>a</sup>*, immediately before *Mēr<sup>e</sup>khā m<sup>e</sup>huppākh*,
9. (,) דְּחִי *D<sup>e</sup>chī* or *tiphchā prepositive* †,
10. (') פָּזֵר *Pāzēr* (v. sup.),
- 11a. (,) מִהֲפָךְ לְגַרְמֵה *M<sup>e</sup>huppākh l<sup>e</sup>garmēh*, i. e. *māhpakh* with *P<sup>e</sup>siq*,
- 11b. (') אֶזְלָא לְגַרְמֵה *Āzlā l<sup>e</sup>garmēh*, i. e. *Azlā* with *P<sup>e</sup>siq*.

<sup>1</sup> To indicate the secondary tone in words which have *Silluq* or *Āthnā'ch*,

*B. Conjunctives.*

12. (.) מִרְכָּא *Mēr<sup>e</sup>khā* (v. s.),
13. (.) מִנַּח *Mūnach* (v. s.),
14. (') עֲלִי *Illui* or *Munach Superior*,
15. (.) תִּרְחָא *Tārchā* placed under the tone-syllable and thus easily distinguished from No. 9.
16. (.) גָּלְגַּל *Galgāl* (or *Yērāch* v. no. 26 supra.),
17. (.) מִהֶפֶךָ *Māhpākh* (v. s.),
18. (') אֲזֵלָא *Azlā* (v. s.),
19. (') שְׁלִשְׁלֵת קִטְנָה *Shalsheleth q<sup>e</sup>tannāh* (little Sh.). The last three are distinguished from the distinctives of the same name by the absence of the *P<sup>s</sup>iq* stroke.

## REMARKS ON THE ACCENTS.

*I. As Signs of the Tone.*

1. As in Greek and English (comp. εἰμί and εἴμι, *entrance* and *ēntrance*), so also in Hebrew, words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנוּ *bā-nū'* (*they built*), בָּנוּ *bā'nū* (*in us*); קָמָה *qā'mā* (*she stood up*), קָמָה *qāmā* (*standing up, fem.*).

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way.

3. The place of the accent, specially when it is on the penultima, is indicated in this book by the sign (—), e. g. קָטְנָה *qā-ṭā'l-tā*.

*II. As Signs of Interpunction.*

4. In respect to this use of the accent, every verse is regarded as a period, which closes with Sillū<sup>q</sup>1, or, in the figurative language of the grammarians, as a realm (*ditio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

1 This has the same form with *Méthēgh* (§ 16, 2); but they are readily distinguished, as *Sillūq* always stands at the last tone-syllable of a verse, while *Méthēgh* never stands at a tone-syllable.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive. For the closest connection of two or several words *Mäqqēph* is used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. Without attempting here to explain<sup>1</sup> the laws of consecution, we may remark, to avoid misunderstanding, that in poetic accentuation, the *Rēbhā'* *Mugrāsh* before *Sillūq* and the *Dēchī* before *'Athnā'ch* must be changed into a *conjunctive*, unless at least two unaccented syllables precede the chief distinctives. Here *Sh'wā mobile* after *Qā'mēṣ*, *Ṣērē* or *Chōlēm* (with *Methēgh*) is considered as forming a syllable.

## § 16.

## OF MÄQQĒPH AND MĒTHĒGH.

These are both closely connected with the accents.

1. *Mäqqēph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*, אֶת־כָּל־עֵשֶׂב *every herb* Gen. 1, 29, אֶת־כָּל־אֲשֶׁר־לֹו *all which to him* (was) Gen. 25, 5.

Certain monosyllabic words, like אֶל־ *to*, עַל־ *on*, אֶת־ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הָיָה־לָּהֶם־נָח Gen. 6, 9, וַיְהִי־יָן Gen. 1, 7, 9; or two polysyllables, e. g. שָׁבַח־הַדָּשָׁן Gen. 7, 11. —Compare the Greek proclitics ἐν, ἐξ, ἐκ, ἐλ, ὡς, οὐ, which as ἀτονα lean on the next word.

2. *Methēgh* (מֶתֶחַךְ *a bridle*), a small perpendicular line on the left of a vowel, indicates a kind of check upon the influence of the accents as marking the tone-syllable, and shows

<sup>1</sup> The curious student is referred, for a full treatment of the Accents, to *Ewald's Lehrbuch d. hebr. Sprache*, §§ 97—100. See also Prof. A. C. Davidson's *Outlines of Heb. Accentuation*. Edinb. 1861, the appendix to *Delitzsch's* commentary on Psalms, and *Delitzsch's* review, in Curtiss' English translation of Bickell's elements (Leipz. 1877). It is to be noted that a thorough study of the accents can only be made with the aid of correct editions of the text, like those of *Baer-Delitzsch*, our ordinary texts being corrupt.

that the vowel, though not accented, should not be hastily passed over in pronunciation; (hence the other names of *Méthègh*: *Ma'rikh* (מַאֲרִיחַ), i. e. *lengthener*, or gā'yā (גָּאֵיָא) i. e. *raising of the voice*).<sup>1</sup>

There has to be distinguished: 1) The *light Méthègh*. This is divided again into: *a*) the ordinary *Méthègh* of the secondary tone, as a rule on the second syllable before the tone, e. g. הָאָרֶם; but also in the third when the second is closed, e. g. הָאֲרֵבִים and, when the third cannot take it, even the fourth (open) syllable before the tone. This *Méthègh* may be repeated in the fourth syllable before the tone when it already stands in the second. Finally it is always added to the vowel of an open *ultima* which is joined by *māqqēph* to a word beginning with *Sh'wā* pretonic, e. g. שְׁלֹמֹה-בֶּרֶךְ, מִרְיָהּ to prevent the *Sh'wā* from being regarded as *silent*.

This *Méthègh* never stands with the *copulative*; therefore *not*. וְבָנִים etc. (likewise *not* וְבָנִי etc.—contrary to *b*, *α*, below; although וְזֶה etc. according to *b*, *δ*, comp. § 10, 2. Rem.)

*b*) the firm or indispensable *Méthègh*. *α*) with all long vowels which are followed by vocal *Sh'wā* pretonic, e. g. קָטֹל etc. *β*) to emphasize a long vowel immediately before *Māqqēph*, e. g. שְׁדֵּלִי Gen. 4, 25 (*ā*, not *ō*). *γ*) with *Šērē* which has lost its accent by the removal of the tone, to prevent its pronunciation as *S'ghôl*, e. g. אֶהְבֶּה (not *'ōhēbh*). *δ*) with all vowels before composite *Sh'wā* e. g. יַעֲקֹב, יַעֲקֹבִים etc. except when the following consonant is doubled, e. g. יַקְבֹּבִי Is. 62, 2, because the sharpening by *dāghēsh* excludes the lengthening of the vowel by *Méthègh*. *ε*) In the initial syllable of all forms of הָיָה *to be*, and חָיָה *to live*, where the ה and ח stand with *silent Sh'wā* (for greater distinctness of utterance) e. g. הָיָה, חָיָה etc. *ζ*) with the *Qā'mēs* of the plural forms בָּתִּים *house* (thus בָּתִּים *bāttim* etc.) and with אָנָּה *prithēe!* to avoid the sounds *bōttim*, *ōnnā*.

Every kind of light *Méthègh* may in certain circumstance be changed into a conjunctive accent.

<sup>1</sup> Comp. as the source of the article on *Méthègh*, the thorough discussion of *S. Baer* upon the "Metheg-Setzung nach ihren überlieferten Gesetzen" in *A. Merx*, Archiv für die wissenschaftl. Erforschung des A. Test. Heft I (Halle 1867), S. 56, and Heft II (1868), S. 194.



2) The *grave Mèthègh* (Gá'yā in a more limited sense) is not employed to lengthen, but only to give more importance to a short vowel or an initial *Sh'wā*, especially to the *Pāthäch* of the article or the prefixes ל, כ, ב, when followed by *Sh'wā*, e. g. הַמִּסְלָה, לְמִסְלָה *etc.*, but not before י (except יִיחַי and יִיחַי when they stand before *Mèthègh* or with the accent *Pāshtā*) nor before or after the ordinary *Mèthègh*. It is also put with interrogative ה when it has *Pāthäch* and at the *right side* of it e. g. הֲאֵלֶּךְ (except before י, *dāghē'sh forte*, or the tone). The so-called *Sh'wā Gá'yā* is especially important in poetical accentuation, for purposes of musical recitation. It stands chiefly upon words whose principal tone is marked by a *Distinctive* without a preceding *Conjunctive*.

3) The *Euphonic Gǎ'yā*, for the distinct enunciation of such consonants as, in consequence of the loss of the tone, might easily be neglected, e. g. וַיִּשָּׁבַע לוֹ Gen. 24, 9; מִדְּנֶה אָרָם 28, 2 *etc.*

Rem. 1. The *Mèthègh* is of special service to the beginner, as indicating (according to letter *a*, above) the quantity of *Qāmēs* and *Chirēq* before a *Sh'wā*. Thus in אֶכְלָה 'ā-kh'elā the *Mèthègh* shows that the *Sh'wā* is here *vocal*; but the (־) in an open syllable before (־) must be *long* (§ 26, 3), consequently *Qāmēs*, not *Qāmēs-chātū'ph*. On the contrary, in אֶכְלָה 'ōkh'lā without *Mèthègh* the (־) stands in a closed syllable and is consequently *short* (*Qāmēs-chātū'ph*). Thus also יִירָאוּ (they fear) with *Mèthègh* with a long *i*, yī-r'-ū', but יִרְאוּ (they see) without *Mèthègh* with short *i*, yir'-ū'; see also the rule about *Qāmēs* and *Qāmēs-chātū'ph* above in § 9.

Rem. 2. It should be said however that the Jewish Grammarians do not consider syllables lengthened by *Mèthègh* as open. With them the *Sh'wā* is silent, in cases like אֶכְלָה (above), the כ belonging to the preceding syllable. Comp. *Baer*. *Torath 'Emeth* p. 9. and in *Merx's Archiv* L p. 60. Rem. 1.

## § 17.

### THE QERÊ' AND KETHIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קרי (*read*), because in the view of the Jewish critics they are to be preferred

<sup>1</sup> On Qerê for Qerî cf. *Kautzsch*, *Gram. des Bibl.-Aram.*, p. 81, note.

to what stands in the text, and to be read instead of what is there written, hence called כּוּרִיב (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text; e. g. in Jer. 42, 6, we find in the text אָנֹכִי, in the margin אֶנְחִי קִרִי. Here the vowel-points in the text belong to the word in the margin, which is to be pronounced אֶנְחִי *ne*; but in reading the *Kethibh* אָנֹכִי, the proper vowels must be supplied, namely אָנֹכִי *ne*. A small circle or asterisk over the word in the text always directs to the marginal reading. — With some words of frequent occurrence, that are *always* read otherwise than they are written, it has not been thought needful to put in the margin the word as read, but only to attach its vowels to the word in the text; and the word so pointed is called a *Qrê perpetuum*. So we find הָיָא (*Q. הָיָא*) in the Pentateuch wherever it stands as *feminine* (§ 32, Rem. 6); יִשְׁכָּר (*Qrî יִשְׁכָּר*) Gen. 30, 18 *etc.* comp. *Gesen. Lex.* and *Baer-Delitzsch, Liber Genesis* p. 84, יִרְשָׁלַם (*Qrê יִרְשָׁלַם*), properly יִרְשָׁלַם; יְהוָה (*Qrê אֲדֹנָי the Lord*), or יְהוָה (*Q. אֱלֹהִים God*) whenever אֲדֹנָי stands next before it in the text, but properly it is always יְהוָה *Yāh-wè* (comp. § 102, 2, Rem.). It occurs, however, in the cuneiform inscriptions in the form *Ja'ava*, according to to *Sayce* and *Pinches'* reading; cf. *Strassmaier's Babylonische Texte*, Heft VII, No. 307, line 2.

---

## CHAPTER II.

### PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLES AND THE TONE.

---

#### § 18.

In order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws which govern those changes. These laws are founded

partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to the syllables and the tone.

## § 19.

## CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the progress of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are *homorganic* or *homogeneous* (comp. § 6, Rem. 1 on page 29), e. g. עֲלֹז, עֲלֹז, עֲלֹז to *exult*; לָהָד, לָהָד, לָהָד, Aram. לָהָד to *tire*; יִרְיָ and יִרְיָ (as plural ending); נָחַץ and נָחַץ to *press*; סָכַר and סָכַר to *close*; מָלַט and מָלַט to *slip* or *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds specially were exchanged for softer ones, e. g. נָחַץ for נָחַץ to *reject*, צָחַק for צָחַק to *laugh*; and for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ח for ש; which latter cases may be regarded as a return to an earlier pronunciation.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs rather to the lexicon. Examples occur, however, in the grammatical inflection of words; viz., the interchange — *a*) of ח and ט in Hithpaél, (§ 54); — *b*) of ב and ו in verbs *Pē Yòdh* (§ 69), as בָּדַח for בָּדַח (*he begat*).

2. *Assimilation* usually takes place when a consonant, at the close of a syllable, passes over into the one beginning the next syllable, so as to form with it a double sound, as *illustis* for *inlustis*, *affero* for *adfero*, συλλαμβάνω for συλλαμβάνω. In Hebrew this occurs —

*a*) most frequently with the slightly nasal נ, especially before harder consonants, e. g. מִשָּׁם (for מִשָּׁם) *from there*,

מִזֶּה (for מִזֶּהָ) *from this*, יִתֵּן (for יִתֵּנָה) *he will give*, נָתַתָּ (for נָתַתָּה) *thou hast given*. Before gutturals נ is commonly retained (except sometimes with ה); also after the prefix ל, as לִנְתָּה *etc.* and when the נ is the third letter of the stem, as שָׁכַנְתָּ *thou hast dwelt* (comp. however נָתַתָּ for נָתַתָּה); finally in isolated cases as תִּנְתָּה Ps. 68, 3 (here and elsewhere probably as intentional emphasis in long pause, comp. Is. 29, 1; 58, 3. Deut. 33, 9).

b) less frequently, and only in special cases, with ל, ר, ת, ד, e. g. יִקַּח for יִלְקַח *he will take*; הִזְכִּינֵן for הִזְכִּינֵן *to be established*, שָׁלִי for אֲשֶׁר לִי *who to me* (§ 36); אָהַרְתָּ for אָהַרְתָּ.

c) in isolated cases with אהרי e. g. בְּסִטְאֶמְרָה Is. 27, 8; אָמַר from אָמַר; finally ו and י mostly before sibilants in forms like יִצָּר for יִצָּר comp. § 71.

In all these cases, the assimilated letter is expressed by *Dāghē'sh forte* in the next following. In a consonant at the end of the word, however, as it cannot be doubled (§ 20, 3, a), the *Dāghē'sh* is omitted, e. g. נֶסֶם *nose* for אָנַם or אָנַם, תָּתַר for תָּתַר (prop. תָּתַר) *to give*, לָתַר for לָתַר *to bear*; comp. τύψας for τύψας.

By way of assimilation backwards, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטַלְתָּ from קָטַלְתָּ (§ 59, Rem. 3), מִמֶּנּוּ for מִמֶּנּוּ *from him* (§ 103, 2). With this may be reckoned יִסֹּב for יִסֹּב *he will surround* (§ 67, 5); אָסַס for אָסַס (§ 66, 2) is more like Aramaic.

3. The complete *rejection* or *falling away* of a consonant can only take place in the case of the weaker ones, viz. the breathings (א, ה), or vowel-letters (ו, י), or liquids (נ, ל). It happens—

a) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נָחַנְיָ and אָנַחְנִי (*we*), שָׁ for אֲשֶׁר (comp. No. 2, b, above), שָׁב (*sit thou*) for יָשָׁב; דַּע for orig. יִרַע; 2 Sam. 22, 41 for נָתַתָּ is an aphaeresis of a weak consonant with a strong vowel. Perhaps also רַר Judg. 19, 11 for יִרַר, and שׁוּב for יָשׁוּב Jer. 42, 10; according to *Kimchi* also קָה Ezek. 17, 5 for לָקַח, and קָה Hos. 11, 3 for לָקַח.

- b) in the midst of a word (*syncope*) when the weak consonant has *Shewâ* before it; thus א e. g. הוֹכֵם Gen. 25, 24, for הָאֲמִים, קָאִים for קָאִים (as a rule the א in such cases is orthographically retained e. g. רָאֲשׁוֹן for רֹאשׁוֹן); often with ה e. g. לְהַכִּיל for לְהַכִּיל (§ 23, 4, § 35 Rem. 2), יִקְטִיל for יִקְטִיל (§ 53. 1). — The syncope of א with *Shewâ* occurs in cases like בָּאֲרִי for בָּאֲרִי; in בְּשִׁמְשֹׁה Is. 27, 8 (for בְּשִׁמְשֹׁה) we have, through syncope of א, an open syllable artificially closed by *dag. forte*. In לְקַרְאָה for לְקַרְאָה we have syncope of א (yet orthographically retained) in the beginning of the syllable. Finally, to syncope belongs the elision of ו at the close of a syllable after a heterogeneous vowel, e. g. יִרְדּוּ for יִרְדּוּ as well as of the ו and ו in verbs לִ'ה (§ 75, 3).
- c) at the end of a word (*apocope*) e. g. יִקְטִיל for orig. יִקְטִיל; גִּלְיָה *prop. name* (comp. גִּלְיָה); וִירָא (א orthographically retained). Upon the apocope of ו and ו in verbs לִ'ה see § 75.

4. To avoid harshness in pronunciation the *addition* of א (*Ālêph prostheticum*), with its vowel, takes place sometimes at the beginning of a word, e. g. זְרִיב and אֲזִרִיב *arm* (comp. χθές, ἐχθές, Lat. *spiritus* = French *esprit*, Welsh *ysprid*).

5. *Transposition* seldom occurs in the grammar, as in הִשְׁתַּמֵּר for הִשְׁתַּמֵּר (§ 54, 2) because *sht* is easier to sound than *thsh*; but oftener in the province of the lexicon, as כָּבֵשׁ and כָּשֵׁב *lamb*, שְׂמִלָּה and שְׂמִלָּה *garment*, מִלְחָמָה and מִלְחָמָה *tooth*; they are, however, chiefly confined to the sibilants and liquids.

6. *Softening* occurs, for example, in כֹּרֶב *star*, from *Kaukabh-Kawkabh* for *Kabhkabh* (cf. Syr. *raurab* = *rabrab*); in מִטְפֹּחַ *armlets* or *fillets* for *taphṭaphôt*; according to the usual view also אִישׁ from *'insh*; cf. § 96.

Rem. For other cases of softening, cf. § 24, 1, b, Rem.; § 47, 2, note 1; § 93, 1, Rem. 6, a and c; § 95, Rem.

## § 20.

### THE DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Dāghêsh fortè* (§ 13) takes place, and is *essential*, i. e. necessary to the form of the word (*Dāghêsh essential*)—

- a) when the same letter is to be written twice in succession, without an intermediate vowel—or *vocal Shewâ*; thus for נָתַנּוּ we have נָתַנּוּ *we have given*; for שָׂתַתִּי שָׂתַתִּי *I have set*; for חָכַרְתִּי חָכַרְתִּי *I have cut off*.
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַן. In both these instances (a and b) it is called *Dāghē'sh compen sative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Dāghē'sh characteristic*).

The double consonant is actually and necessarily written twice (without admitting the compensation), whenever a vowel sound, even the shortest (a vocal *Shewâ*), comes between. In the latter case according to the correct Massora, there should be a composite *Shewâ* preceded by *Methēgh* e. g. הוֹלִלִים, קַלִּלִּים etc. (comp. § 16). The *compos. Shewâ* does not stand before the ה, e. g. הַבְּרָכָה Gen. 27, 4, but also here the first כ has *Vocal Shewâ* (otherwise the 2d כ would have naturally a *Dāghē'sh lene*). Also in cases where the first of the two consonants has already been doubled by *Dāghē'sh forte*, it can have no other than the *Vocal Shewâ* and therefore a further contraction is impossible. This holds true also there when the *Dāghē'sh forte* (v. below 3 b) has been omitted, e. g. in הָלַל really הָלַל=hal-l'āl. The form רָקַע Ps. 9, 14 (not רָקַע) may be explained as *Imper. Pi'el*=רָקַע; in the *Imper. Qâl* the insertion of a *Vocal Shewâ* under the first נ would be just as strange as in שָׁדַד Jer. 49, 28 and in the *Imperf.* יִשְׁדָּד Jer. 5, 6.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of *Dāghē'sh* in such cases (*Dāghē'sh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

- a) when two words are more closely united in pronunciation by doubling the initial consonant of the second (*Dāghē'sh fortē conjunctive*), 1) in the first letter of a monosyllable or of a word accented on the first syllable and closely united by *Maqqeph* to a preceding word which ends in accented ה־ or ה־ (except when the ה־ is the ending of the 3. masc. sing. perf. of a verb לָה, or of a substantival infinitive) the so-called פִּזְמוֹן *pulsum* of the Jewish grammarians. Some limit the use of the *dāchig* to the closest union of a monosyllable with a following

*B'gadh\*phath.* However here belong also cases like יהוה שמו Jer. 23, 6 (for שמו is considered *one* accented syllable): לקחה Gen. 2, 23; וצרה לה Ps. 91, 11, and even with *Resh* מצהיה Prov. 15, 1; ומשנה עסקה Gen. 43, 15. In all these cases the tone would be on the last syllable of the first word, if there were no *Maqqēph*.

Rem. 1. It is very doubtful whether the close attachment of the interrogative מה (מה) to the following word by *Dāghēsh forte* must also be counted here. According to *Olshausen* this *Dāghēsh* comes from assimilation of the really consonantal *Hē*. In favor of this hypothesis are a) the form מהיה *etc.* in which the ה has been kept only orthographically (therefore also מהה Exod. 4, 2 מלכם Is. 3, 15); b) the fact that the close union exists when no monosyllable or word accented on the first syllable follows, e.g. מהפצתה Gen. 38, 29.

Rem. 2. By no means do such examples as the following belong here: נאה נאה Ex. 15, 1, 21 (Comp. verse 11, במנה v. 13 נאלה v. 16, נאנך). In all these cases the *Dāghēsh* can be nothing but *lene* v. § 21, 1. Rem.

2) in the first letter of a monosyllable or word accented on the first syllable, after a closely connected *Mil'el* terminating in *Qā'mēs*, מה or מה. Such a *Mil'el* is called by the Jewish grammarians אחי מרחיק *veniens e longinquo* (i. e. as to accent). The attraction of the following tone syllable through *Daghesh forte conjunctive* has here its reason in a rhythmical pressure, e.g. שביה שבי Ps. 68, 19; להליה Is. 5, 14 (prefixes לה, לה, לה [exc. לה and להליה Ps. 19, 3] receive no *Dāghēsh*). Forms like מלאה שחר Ps. 26, 10; נעמדה יחר Job 21, 16 as well as נעמדה יחר Is. 50, 8, with a receding accent, are likewise considered *Mil'el*. The *Daghesh* is used even then when the attracted word does not begin with the principal accent, but with a syllable having *Methēgh*, e.g. חמה יירשי Ps. 37, 9; אלה יעקב Is. 44, 21; עשית קערתי Ex. 25, 29.

Rem. Exceptional are such cases as קנה Deut. 32, 6 and קשית 32, 15; also because beginning with aspirates קאלם Ex. 15, 11; קל Josh. 8, 28; קרוץ Ps. 77, 16; קנהיה Job 5, 27.

- b) when a consonant with *Shewá*, preceded by a short vowel, is doubled in order to sharpen the syllable still more, and

to make the *Sh'wâ* more audible (*Dāghē'sh dirimens*), e. g. עֲנָבִי for עֲנָבִי *grapes* Deut. 32, 32; comp. Gen. 49, 10, Ex. 2, 3, Is. 57, 6, 58, 3, Job 17, 2, 1 Sam. 28, 10, Ps. 45, 10; Hos. 3, 2; Is. 9, 3. Several cases of this sort may be referred to the influence of a following consonant.<sup>1</sup>

c) when the final tone-syllable of a clause or sentence (§ 29, 4), is to receive more strength and emphasis by the doubling, the *daghesh forte affectuosum*, e. g. נָתַתִּי for נָתַתִּי *they gave* Ez. 27, 19, יָחַלְתִּי for יָחַלְתִּי *they waited* Job 29, 21, Is. 33, 12.

d) the doubling of liquids by the so-called *Daghesh forte firmativum* in the pronoun הִנֵּה, הִנֵּה, הִנֵּה and in לָמָּה *wherefore*, to give greater firmness to the preceding vowel.

3. The Hebrew omitted, however, the doubling of a letter by *Dāghē'sh fortè*, in many cases where the analogy of the forms required it; viz.—

a) *almost always* at the end of a word, because there the pronunciation, at least as handed down to us, does not easily admit of such a sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but like the English *all*, *call*, *small*. Instead, therefore, of doubling<sup>2</sup> the consonant, they often lengthened the preceding vowel (§ 27, 2, b), as רֵב (*multitude*) from רִבּ; עַם (*people*) with a distinctive accent (§ 15, 3), for עַם from עָם. The exceptions are very rare, as תָּתָּת *thou f.*, נָתַתָּ *thou hast given* Ez. 16, 33 (see § 10, 3, Rem.).

b) *often* in certain consonants with *vocal Sh'wâ* in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλτο, Homeric for ἄλλετο). Under this rule come first ר and ר, as well as the liquids מ, נ and ל, and then the sibilants (except ש), especially when a guttural

<sup>1</sup> Kautsch refers such cases chiefly to the nature of the consonant affected viz: *liquids*, *sibilants*, or the emphatic *Qôph*. Comp. however 3, b.—Ed.

<sup>2</sup> The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*), gen. *fellis*; *mel*, gen. *mellis*; *os*, gen. *ossis*. In the Middle-High German, the doubling of consonants never took place at the end of a word, but always in the middle (as in the Old-High Germ.), as *val* (Fall), gen. *valles*; *svam* (Schwamm), etc.: Grimm's Deutsche Gramm. 2nd ed. I. 383.



follows, and finally the emphatic ק. Of the *B<sup>g</sup>adk<sup>h</sup>phat* ח is found only once (Is. 22, 10) without *Dāghē'sh*. Examples: צִיְרִים, צִיְרִי (so always the prefix י in the *Impf.* of the verb), לְמַנְצָה, הִלְלִי, יִשְׂאֵר, יִקְוֶה etc. In correct MSS. the omission of the *Dāghē'sh* is indicated by the *Rāphē* stroke (§ 14) over the consonant. Moreover the preceding short vowel, which would be lengthened in open syllables, indicates that at least a *virtual* doubling takes place by means of the *Dag. forte implic.* v. § 22, 1. Rem.

c) In the gutturals (see § 22, 1).

Rem. We sometimes find *Dāghē'sh* omitted, especially in the later books in an abnormal way by lengthening the preceding vowel which is usually *chîrêq* (comp. *mîle* for *mille*), as יִרְיִקֵם *he terrifies them* for יִרְיִקֵם (Hab. 2, 17), יִקְוֶה Is. 50, 11 *fiery darts* for יִקְוֶה.

## § 21.

### ASPIRATION: WHERE IT OCCURS AND WHERE NOT.

The *hard* but *thin* (*tenuis*) sound of (ח, פ, כ, ג, ד, ב) the six *aspirates* with *Dāghē'sh lenè* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity when it was the initial sound, and after a consonant; but when it immediately followed a vowel or vocal *Shewâ*, it was softened and aspirated by the influence of the vowel, so פָּרֶץ *pārăṣ* becomes פִּרְץ *yiphro's*; כֹּל *kōl*, לָחַל *lakhōl*. Hence the *aspirates* take *Dāghē'sh lenè*:

1. At the beginning of words, a) without exception when the preceding word ends with a vowelless consonant, as עֲלֵיכֶן *'āl-ke'n* (therefore), עֵץ פֵּרִי *'ēṣ p<sup>r</sup>i* (fruit-tree, lit. tree of fruit), b) at the beginning of a chapter (בְּרֵאשִׁית in the beginning Gen. 1, 1), a verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), even when the preceding word ends with a vowel. The distinctive accent in such a case prevents the influence of the vowel on the

following *tenuis*, e. g. **וַיְהִי כֵּן** *it happened when* Jud. 11, 5 (on the contrary, **וַיְהִי כֵּן** *it was so* Gen. 1, 7); **וַיִּדְּבַר הָרֶגֶב פָּנָיו** *and lo! the face of the ground was dried up* Gen. 8, 13; **וַיִּפְּלוּ פָּנָיו** (with dist. accent) 4, 5, but in ver. 6 **וַיִּפְּלוּ פָּנָיו** (with conj. accent); **שָׁמַר בְּנֵי יִשְׂרָאֵל** Gen. 35, 5; **שָׁמַר בְּנֵי יִשְׂרָאֵל** Ex. 5, 14.

Rem. 1. The vowel letters **א, י, ו, ה**, as such, naturally effect no close of syllable and are therefore followed in close connection by aspirates without *Dāghēsh*, e. g. **וַיִּמְצָא בָהּ** etc. On the contrary syllables are closed by consonantal **ו** and **י** as well as by **ה** with *Mappiq*, e. g. **וַיִּפְּלוּ פָּנָיו** Ps. 22, 14. (*Dāghēsh lenè* is therefore regularly found after *והוהו*, because **וְהוּא** was read instead of it; § 17.)

2. In a number of cases the *Dāghēsh lenè* remains, although a vowel closely precedes. It is almost always so when the word begins with combinations of consonants like the following: **כָּס, כָּב, כָּפ, כָּח, כָּט** (i. e. the aspirates with *Shēwā* before another aspirate); **כָּ** is uncertain; according to *David Kimchī* **כָּר, כָּד** and **כָּה** must remain aspirate. Sometimes the first letter in the above cases has a *Dāghēsh*, even when it is followed by a firm vowel instead of *Shēwā*. In all these cases an endeavor is shown to prevent too great an accumulation of aspiration. Doubly anomalous are the forms **כָּרְבָּר** Is. 54, 12 and **כָּלְכָּל** Jer. 20, 9.

2. In the middle of words after *silent Shēwā*, i. e. at the beginning of a syllable, immediately preceded by a vowelless consonant, e. g. **וַיִּרְפָּא** *yir-pā' (he heals)*, **וַיִּזְכֹּר** *he remembers*, **וַיַּמְלִיכוּ** *ye have killed*. On the contrary, after *vocal Shēwā* the soft pronunciation obtains, e. g. **וַיִּרְפָּא** *r-phā (heal thou)*, **וַיַּמְלִיכָהּ** *she was heavy*.

On **וַיִּשָּׁב, וַיִּשָּׁב** and like forms see in § 10, 3.

Whether *Shēwā* be vocal and consequently cause the aspiration of the *tenuis*, depends upon the formation of the respective words. It is always vocal

- a) when it has arisen from the weakening of a strong vowel, e. g. **וַיִּרְפָּא** *pursue ye* (not **וַיִּרְפָּא**) from **וַיִּרְפָּא**; **וַיִּמְלִיכָהּ** (not **וַיִּמְלִיכָהּ**) formed immediately from **וַיִּמְלִיכָהּ** *kings* (on the contrary, **וַיִּמְלִיכָהּ** *māl-kī*, because it is formed directly from **וַיִּמְלִיכָהּ** *mālk*); **וַיִּמְלִיכָהּ** *house-ward* (not **וַיִּמְלִיכָהּ**) from **וַיִּמְלִיכָהּ**.
- b) With the **כ** in the suffixes of the 2d person (**וַיִּרְפָּא, וַיִּמְלִיכָהּ**), in which *vocal Shēwā* is characteristic, see § 58, 3, b.

Rem. 1. The form **וַיִּשָּׁבְתָּ** *thou (fem.) hast sent*, where we might expect the feeble pronunciation of **ר** on account of the preceding vowel, was originally **וַיִּשָּׁבְתָּ**; and the sound of the **ר**, notwithstanding the slight vowel sound thrown in before it, was not changed. Comp. § 28, 4.

2. The hard or soft pronunciation of these letters does not affect the *signification* of the words (comp. in Greek *θρίξ*, *τριχύς*); but this affords no ground to deny that such a distinction was made in the sound.

## § 22.

## PECULIARITIES OF THE GUTTURALS.

The four gutturals, ה, ח, ע, א, have the following properties in common, which result from the pronunciation peculiar to them; yet א and ע, both having a weaker sound than ח and ה, differ from these in several respects.

1. The gutturals cannot really be doubled in pronunciation, although they may be strengthened and so they do not admit *Dāghē'sh fortè*. But we must here carefully distinguish between *a*) the complete omission of the doubling and *b*) the so-called *half*, or better *virtual* doubling. In the first case the syllable preceding the letter which omits *Dāghē'sh* becomes longer in consequence of the omission;<sup>1</sup> hence its vowel is commonly lengthened, especially before א (*always* after the article § 35); as a rule also before ע, less often before ח, and still less before ה. The second case admitted a sharpening of the syllable, though orthography excluded the *Dāghē'sh f.* (as the *ch* in the German *sicher*, *machen*, has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, or in some cases, when it is a *Päthäch* followed by a guttural with *Qāmeš*, it is merely augmented into *S'ghôl*. This virtual doubling takes place most frequently with ח, usually with ה, more rarely with ע and very seldom with א.

Examples of *a*) מֵאֵן (f. מֵאֵן); הָאֵדָם f. הָאֵדָם; הָרֵר; הָרֵר; יָחֵבָא (f. יָחֵבָא). Of *b*) הַחֵשׁ, הַחֵד, אַחֵד, הַחֵג, מַחֹשׁ (f. מַחֹשׁ); הַחֵרִים, הַחֵרִים; בַּעַר, הַעֲנִי (on the contrary before ע as initial letter of the tone-syllable always *Qā'mēš* of the article, e. g. הַעֲרָב and so mostly before ח,

<sup>1</sup> Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*; Germ. *drollig*, and Fr. *drôle*. In this omission we see an enervating of the language. The fresher and more original sounds of the Arabic (§ 1, 6), still admit always the doubling of the gutturals

e. g. דָּחַר, whilst דָּחַר Gen. 6, 19 is an exception); נִצָּץ, נִצָּץ etc.—In all these cases of virtual doubling the *Dāghēsh fortē* is to be regarded at least as *implied* (therefore it is called *Dāghēsh fortē implicitum, occultum, delitescens*).

2. The gutturals are apt to take a short *A* sound before them, because this vowel is organically closely akin to them. Hence—

- a) Before a guttural, *Pāthäch* is used instead of any other short vowel, such as *i, ē* (*Chirēq parvum, S'ghôl*), and even for the rhythmically long *ē* and *ō* (*Šērē* and *Chōlēm*); e. g. זָבַח *sacrifice* for זָבַח, שָׁמַע *report* for שָׁמַע. This is still more decidedly preferred when the form with *Pāthäch* is the original one, or is otherwise admissible. Thus in the *Imper.* and *Impf.* Qāl of verbs, שֵׁלַח *send thou*, יִשְׁלַח *he will send* (not יִשְׁלַח); *Perf.* פִּעֵל שִׁלַּח (not שִׁלַּח); נָעַר *a youth*, יִחְמוֹד (not יִחְמוֹד) *he will desire*. In the last 3 cases, *ā* is the original vowel.

Rem. But before the weak *א* final the *—* remains, e. g. בָּרָא, הִשָּׂא, etc.

- b) After a heterogeneous long vowel i. e. after all except *Qā'mēš*, the hard gutturals (consequently not *א*) demand, when standing at the end of the word, the insertion of a hasty *ā* (*Pāthäch furtive*) between them and the vowel. This *Pāthäch* is placed under the guttural but sounded before it. It is merely an orthographical indication not to neglect the guttural sound in pronunciation, e. g. רוּחַ *rūch* (*spirit*), שְׁלוּחַ *shā-lūch* (*sent*), רִיחַ *rēch* (*odour*), רֵעַ *rē* (*companion*), גְּבוּהַ *gā-bhōch* (*high*) when consonantal ה is final, it necessarily takes *Mäppiq*, הִשְׁלִיחַ *hish-liach*,<sup>1</sup> etc. But הַמְצִיא without *Pāthäch furt.* and so with hard gutturals at the beginning of a syllable e. g. דָּחַר etc.

For the same reason the Swiss pronounces *ich* as *iach*, *Buch* as *Buach*, and the Arabian מִשְׁיחַ as *mesīach*, though neither writes the supplied vowel. The LXX write ε instead of *Pāthäch furtive*, as Νῶε, at times α, as ῥοιζε 'Ιεδδούα (also 'Ιαδδού).

<sup>1</sup> Compare with the above our use of a furtive *e* before *r* after long *ē, i, ū* and the diphthong *ou*, e. g. *here* (sounded *hēr*), *fire* (*fīer*), *pure* (*pūer*), and *our* (*ouer*).—IV.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples (esp. with ח) are few, and are to be regarded rather as exceptions than as establishing a general rule, e. g. צַר *a youth* (not צֵר), דֵּד *deed* (not דֶּד); but also רחם etc.

2. S'ghôl is used instead of Chi'rêq attenuated from Pâthäch both *before* and *under* the guttural, but only in an initial syllable, as רַחֵם (also רַחֵם, רַחֵם, רַחֵם, רַחֵם etc.

When, however, the syllable is sharpened by Dāghēsh, the more slender and sharp Chfrēq is retained even under gutturals, as חִפְרֶק, חִפְרָה, חִפְרָה; but when the sharpening of the syllable ceases by the falling away of Dāghēsh, the S'ghôl, which is required by the guttural, returns, e. g. חִפְרִין, const. state חִפְרִין *meditation*; חִפְרִין, constr. state חִפְרִין *vision*.

3. Instead of *simple Sh'wâ vocal* (§ 10, 1), the gutturals take a *composite Sh'wâ* (§ 10, 2), e. g. אָהִים, אָמִר, אָנְטֵל they have slain, יִשְׁחָטוּ they will slay. This is the most common use of the composite Sh'wâs.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, it may retain its silent *Sh'wâ*, especially with ה or ע at the end of the tone-syllable, e. g. שָׁחַתְּ *thou hast sent*, but also before the tone (v. examples under No. 2, Rem. 2) and this also with ה and א. But more often it occurs that, *before* the tone, the closed syllable is artificially opened by giving to the guttural a slight vowel (one of the *composite Sh'wâs*), which has the same sound as the full vowel preceding, as יִחְשַׁב *he thinks* (also יִחְשֵׁב), פָּעִלָּו (פָּעִלוּ) (f. יִחְזֹק, (יִחְזֹק); this composite *Sh'wâ* is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יִחְזָקוּ, יִחְזָקוּ *yô-'ôbhê-dhû'* (from יִחְזָקוּ, יִחְזָקוּ *yă-hăphê-khû'* (from יִחְזָקוּ).

Rem. 1. The grammarians call *simple Shewâ* under the gutturals *hard* (קָדָם), and the *composite Shewâs* in the same situation *soft* (רַקֵּם). See more in the observations on verbs with gutturals (§§ 62–65).

2. Respecting the choice between the three composite Sh<sup>u</sup>wās it may be remarked, that—

a) ח, ה, צ, at the beginning of syll. prefer  $\text{—}$ , but א prefers  $\text{—}$ , e. g. חמור *ass*, הרג *to kill*, אמר *to say*. But when a word receives an

increase at the end, or loses the tone, א also takes — (considered as lighter), as אֵלִי *to*, but אֶלֶיךָ *to you*; אָכַל *to eat*, but אָכַלְתָּ Gen. 3, 11. Comp. § 27, Rem. 5.

- b) In the middle of a word, the choice of a composite Sh<sup>w</sup>â is regulated by the vowel (and its class), which another word of the same form, but without a guttural, would take before the Sh<sup>w</sup>â; as *Perf.* *Hiph'il* הִפְעִיל (after the form הִפְעִיל), *Inf.* הִפְעִיל (after הִפְעִיל), *Perf.* *Höph'al* הִפְעִיל (after הִפְעִיל).

For some further vowel changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which in sound belongs also to the gutturals (§ 6, 4), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

- a) The exclusion of Dāghé'sh fortè; in which case the vowel before it is always lengthened, as בֵּרַךְ *he has blessed* for בִּרַךְ; בֵּרַךְ *to bless* for בִּרַךְ.
- b) The use of *Päthäch*<sup>1</sup> before it, in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. הִרָא *and he saw*, while the full form הִרְאָה is in use; הִסָּב *and he turned back*, and הִסָּב *and he caused to turn back*.

Rare exceptions to the principle given under letter *a* are מַרְאָה (trouble) Prov. 14, 10; לֹא־כָרַח שֶׁכֶּךָ *lō khörrā'th shör-rē'kh* (thy navel was not cut) Ez. 16, 4, (cf. Pr. 3, 8); הִרְאָהָם Cant. 5, 2 הִרְאָהָם 1 Sam. 10, 24 (the Arab. and Samar. retains this doubling, and the LXX write שֶׁכֶּךָ Σάρεχ). A case of virtual doubling (after ר for ר) is found in Is. 14, 3 מְרִינָה and in 1 Sam. 23, 28 מְרִינָה (for מְרִינָה), comp. 2 Sam. 18, 16.

## § 23.

### OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (i. e.

<sup>1</sup> The preference of *r* for the vowel *a* is seen also in common Greek, e. g. in the feminine of adjectives ending in ρα, as φανερά for φανερή from φανερός.—Tr.

*quiesces*), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *roh, geh, nahte*), as in מָצָא *he has found*, מָלָא *he was filled*, מָצָא *to find*, כָּלִיא, מִצְאָה (from מִצְאָה), חֲמִצָּה. In cases like הִירָא, שָׂרָא, הָטָא etc. the א has only an orthographical significance.

2. On the contrary א retains, generally, its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאָסוּ *they have rejected*, or in a closed syllable with silent *Sh'wā* e. g. נָאָדָר *nēdār*, or where it is protected by *Châṭēph* in a slightly closed syllable e. g. לֶאֱכַל *for to eat*. Yet even in this case it sometimes loses its consonant sound, a) when it follows with a long vowel, a half-vowel (*vocal Sh'wā*) in the middle of a word; for then the vowel under א is shifted back, to the place of the *Sh'wā*, as in ראָשִׁים (heads) for ראָשִׁים, בָּרָאם for בָּרָאם Neh. 6, 8, מֵאָתַיִם (two hundred) for מֵאָתַיִם; א is *orthogr.* in ראָשׁוֹן for ראָשׁוֹן (chôlîm) for חֲוִיָּם 1 Sam. 14, 33. Sometimes this causes a still greater change in the syllables, as מֵלֶאכֶה for מֵלֶאכֶה, לִקְרָאתָ for לִקְרָאתָ or with silent *Sh'wā* יִשְׁמַעְיָאֵל for יִשְׁמַעְיָאֵל; b) when it stands with (—) or (—) preceded by their corresponding firm vowel, the latter is sometimes lengthened and retains א only as a vowel letter (or merely orthographically), e. g. נִיאָצַל Num. 11, 25 for נִיאָצַל; יֵאָכַל modified from יֵאָכַל for יֵאָכַל; נֵאָמַר for נֵאָמַר etc. An elision of the *Châṭēph* and retention of the short vowel occurs in נֵאָדָרְיִי and my lord for נֵאָדָרְיִי, נֵאָדָרְיִי for נֵאָדָרְיִי (§ 102, 2) נֵאָדָרְיִי Is. 41, 25, etc.

Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ô* and the latter with *ê* and *î*; e. g. בִּיר for בִּיר (cistern), רִים (buffalo) for רִים, רִישׁוֹן (first) for רִישׁוֹן in Job 8, 8; comp. לֹא for לֹא (not) 1 Sam. 2, 16 in *Kethâbh*; at the end of a word ה also is written for א, as יִמְלֵא (he fills) for יִמְלֵא Job 8, 21.

3. When א is thus quiescent, it is sometimes entirely dropped, e. g. יָצָאתִי (I went forth) for יָצָאתִי, מָלֵא (I am full) for מָלֵא Job 32, 18, אָמַר (I say) constantly for אָמַר, מָלֵא Ezek. 28, 16, לֵהֲשִׁית (to lay waste) 2 K. 19, 25 for לֵהֲשִׁית (Keth.) comp. Is. 37, 26.

Rem. 1. In Aramæan the **ℵ** becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography **ℵ** serves also to indicate the lengthened *ā*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *ā* sound, as in קָאָם Hos. 10, 14 for the usual קָם *he stood up*, רָאָשׁ *poor* Prov. 10, 4, 13. 23 for רָשׁ (comp. § 7, 2). Hebrew orthography generally omits, in this case, the vowel-letter (§ 8, 3).

2. In Syriac **ℵ** even at the beginning of words cannot be spoken with a half vowel (*vocal Shēwā*), but always receives then a full vowel, usually *E*, as Aram. לְאָ, in Syr. ܠܐ. Accordingly in Hebrew, also, instead of a *composite Shēwā* it receives, in many words, the corresponding long vowel, as אֶזְרִי *girdle* for אֲזִיר, אֶתֵּן *tents* for אֲתֵן, אֶסְתַּל *stalls* for אֲסִיל, אֶפֶּשׂ *bake ye* Ex. 16, 23 for אֲפִשׁ.

3. We may call it a mode of writing common in Arabic, when at the end of a word an **ℵ** (without any sound) is added to a final *ū*, *i* and *ô*, as אֵלֵּךְ *they go* Josh. 10, 24; אֲוִיָּא *they are willing* Is. 28, 12; also זָקִיָּא for זָקִי *pure*, אִיָּא for אִי *if*, אֲנֵּא for אֲנִי *then*, רִבִּיָּא for רִבִּי *myriad* Neh. 7, 66, 72. As to the **ℵ** in הוּאָ and הִיאָ, see also § 32, Rem. 6.

4. The **ה** is stronger and firmer than the **א**. It never loses its consonantal sound (*quiesces*) in the middle of a word;<sup>1</sup> at the end it is always a vowel letter, and only consonantal when it takes *Mäppîq* (§ 14, 1). Yet at times the consonant sound of **ה** at the end of a word is given up, and ה (without *Mäppîq*, or rather with *Rāphê* ה) takes its place to indicate better the softening, e.g. לָהּ (*to her*) Num. 32, 42 for לָהָה, Job 31, 22, Ex. 9, 18. Often an elision of ה occurs through so-called *syncope*; a) by transferring its vowel to the place of the preceding *vocal Shēwā* (v. § 23, 2, a, with א) e. g. (the ה of the article) לְבֹקֶר (*at the morning*) for לְהַבְקֶר, בְּאַרְץ (*in the land*) for בְּהַאֲרֶץ; יִפְקִיד (*Impf. Hiph.*) for יִהְיֶה־יִפְקִיד, contracted יוֹיִתֶן. b) by contraction of the vowels preceding and following the ה, e. g. סוֹסִי (also written סוֹדָה) from סוֹסָהוּ (*a + u = ô*).—In other cases, however, the vowel *under* ה is displaced by the one *before* it, as בָּם (*in them*) from בָּהֶם.

<sup>1</sup> Only seeming exceptions are *proper names*, as מַגִּשְׁתָּאֵל, מַגִּשְׁתָּאֵר, which are compounded of two words, and therefore sometimes written separately (also forms like מַגִּשְׁתָּאֵל acc. to many MSS. instead of מַגִּשְׁתָּאֵל in the printed text of Jer. 46, 20, artificially separated by *Magqeph*).



According to this, the so-called *quiescent* ׀ at the end of a word stands, sometimes, in the place of the consonant ׀. But usually it serves quite another purpose, viz., to represent final *ā*, as also *ō*, *ē* and *é* (S<sup>g</sup>hó'l), e. g. אָשָׁה, גָּלָה, גָּלָה, גָּלָה, רִגְלָה. See § 7, 2, and § 8, 3.

Rem. In connection with *ō* and *ē*, ׀ is occasionally changed for ׀ and ׀ (רָאָה=רָאָה, חָיָה=חָיָה Hos. 6, 9), and in all cases for ׀ according to later and Aramæan orthography, particularly with *ā*, e. g. שָׁנָא (sleep) Ps. 127, 2 for שָׁנָה, נָשָׂא (to forget) Jer. 23, 39 for נָשָׂה, etc., which shows that the so-called vowel letter, ׀ final, has chiefly an orthographical importance.

## § 24.

### CHANGES OF THE FEEBLE LETTERS ׀ AND ׀.

The ׀ *n* and the ׀ *y* are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily turn into these vowels in certain positions. On this depend, according to the relation of the sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflection of words. This is especially important for the form and inflection of the feeble stems, in which a ׀ or ׀ occurs as a stem consonant (§ 69 etc., § 85, III.—VI, and § 93).

1. The cases where ׀ and ׀ lose their power as consonants and turn into vowel-sounds, are principally only in the middle and end of words, their consonant sound being nearly always heard at the beginning. (Respecting the use of ׀ for ׀ and, see § 26, 1, and § 104, 2, c.) These cases are chiefly the following:—

- a) When ׀ or ׀ stands at the end of a syllable with a *silent Sh<sup>w</sup>ā* immediately after a *homogeneous* vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound but blends with its homogeneous vowel. Thus הוֹשֵׁב *it has been inhabited* for הוֹשֵׁב or הוֹשֵׁב, יִקְץ *he awakes* for יִקְץ, בִּיהַדָּה for בִּיהַדָּה; so also at the end of the word, e. g. עֲבָרִי *ibh-rī*

(properly *-riy*, hence fem. עֲבִירָה *'ibh-rîy-yā'*) a *Hebren*; עָשִׂי (made) Job 41, 25 for עָשִׂי (comp. עֲשִׂיָּה 1 Sam. 25, 18 in *Kethibh*). Thus the vowel substance of ו and י is blended with the preceding vowel into *one* (necessarily long) vowel, but they are mostly retained orthographically as quiescent letters. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as in שָׁלֵן *quiet*, מַי *May* (month), גּוֹי *nation*, גָּלִי *disclosed*. Yet with a preceding short *ā* the ו and י mostly form a diphthongal *ô* and *é*; see below, No. 2, *b*.

b) When ו or י is preceded by vocal *Sh'wâ*, and such syllables are formed as *q'wom*, *b'wo*. Hence בּוֹא *to come* for בּוֹא, קוֹם *to arise* for קוֹם. When ו and י preceded by *Sh'wâ* come to stand at the end of a word, they are either entirely dropped and orthographically replaced by ה (e. g. בָּכָה from בָּכִי, though we have also the regularly formed בְּכִי *fletus*; comp. § 93) or they are likewise softened into their vowel sound. In the latter case the י, with its homogeneous *Chireq*, also attracts the tone and the preceding vowel becomes *Sh'wâ*, as e. g. פָּרִי from פָּרִי, really פָּרִי; ו changed into ו is often without the accent (e. g. רוּחַ from רוּחַ).

c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם *surgendo* for קוֹם, קוֹם for קוֹם. Comp. in latin *mihi*=*mî*, *quum*=*cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ו is sounded, even at the beginning of words, merely as *i*, not as ו or ו (like *e* for א § 23, 3, Rem. 2); and so in the LXX יְהוּדָה is written Ἰουδα, יִצְחָק Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which shifts the vowel *i*, belonging to the feeble letter, forward to the preceding consonant, which should properly have simple *Sh'wâ*, e. g. כִּיּוֹרָן as the *superiority* for כִּיּוֹרָן Ec. 2, 15, וִיחֲלִי (in some editions) for וִיחֲלִי Job 29, 21 (acc. to *Kimchi* וִיחֲלִי=*ikhol* and the 1. pers. is punct. וִיחֲלִי to avoid confusion; in fact the Babylonian punct. has always *i* instead of *e*).

2. After such a contraction has taken place, the vowel-letter quiesces (see No. 1, *a* above) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

- a) When the vowel is short and homogeneous with the vowel-letter (ו or י) they are contracted into their corresponding long vowel, as יִיטֵב *he is good* for יִיטֵב (analogous to רִכְבֵּד for רִכֵּב, הִיטֵב for הִיטֵב).
- b) When a short *ă* stands before י and ו, then we get diphthongal *ê* and *ô* (according to § 7, 1); thus מִיטֵב becomes מִיטֵב *doing good*; הוֹשִׁיב, הוֹשִׁיב; עוֹלָה, עוֹלָה.<sup>1</sup>
- c) But when the vowel is heterogeneous (*ă*), while the character of the form prevents contraction to a diphthong, especially at the end of words, the above mentioned dropping of ו and י (No. 1, b), or the substitution of ה occurs. So especially in the so-called ה"ל verbs, e. g. orig. גָּלִי=גָּלִי(י), whilst *ă* after the rejection of י comes to stand in an open syllable, and must be lengthened to *ā*. ה stands orthographically for the long vowel; in the same way שָׁלָה for שָׁלָה.<sup>2</sup> On the origin of וְגָלָה from וְגָלִי v. § 75, 1; upon קָם as perf. of קָם § 72, 2; upon וְלָד etc. from וְלָד § 69, 1.

## § 25.

## IMMOVABLE OR FIRM VOWELS.

What vowels in Hebrew are firm and not removable, can be known, certainly and completely, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel-system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels,

<sup>1</sup> Instances in which no contraction takes place after a short *a* are מִיטֵב *using the right hand* 1 Chron. 12, 2; אֶצִּירֵם *I chastise them* Hos. 7, 12; שָׁלָה *I am at ease* Job 3, 26. At times both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי *living*, construct state חַי. Analogous is the contraction of מוֹת (ground-form מוֹת) *death*, constr. מוֹת; עֵינִי (ground-form עֵינִי) *eye*, constr. עֵינִי.

<sup>2</sup> The Arab. often writes in this case (etymologically) גָּלִי, but speaks *gālā*. So the LXX write סִינִי as Σινᾱ. But in Arabic شَلَا is written for שָׁלָה and sounded *shālā*.

readily become short again or become *Shewâ* by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications: —

1. The essentially long and hence hardly changeable vowels of the *second* and *third* class, viz., *i*, *û*, *ê*, *ô*, are mostly expressed in the text by their vowel-letters, *i* and *ê* by ו, *û* and *ô* by ר, with their appropriate vowel signs; thus וִי, וֵי, וּי, as in וִיטִיב *he does well*, הֵיכַל *palace*, גְּבוּל *boundary*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is frequent enough; e. g. וִיטִיב for וִיטִיב, גְּבוּל for גְּבוּל, קוֹל for קוֹל; but this is merely a difference of orthography, by which nothing is essentially changed in the nature and quantity of such a vowel, and the *û* in גְּבוּל is as essentially long as in גְּבוּל; comp. § 8, 4.

It is an exception, when now and then a merely tone-long vowel of these two classes is written *fully*, e. g. the *ô* in רָקִיעַ for רָקִיעַ.

2. The essentially long and immovable *â* (so far as it is not become *ô*; see § 9, No. 10, 2) has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the א, which occurs in Hebrew but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining, therefore, whether *a* is long by nature (*â*) or only tone-long (*ā*), there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like מִצָּע (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable (§ 26, 6), followed by *Dāghē'sh fortè*, e. g. גֵּנֶב *thief*; likewise in every closed syllable (§ 26, 2, c) which is followed by another closed syllable, e. g. מִלְכוּשׁ *garment*, אֲבִיּוֹן *poor*, מִדְבָּר *wilderness*.

4. Such are also the vowels lengthened because a *Dāghēsh fortè* has been omitted on account of a guttural, according to § 22, 1 (or ר see § 22, 5), e. g. מֵאֵן for מֵאֵן *he has refused*, בֵּרַךְ for בֵּרַךְ *he has been blessed*.

## § 26.

## OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of the syllable* on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is א (and), in certain cases for א, e. g. in אֶמְלִיךָ (§ 104, 2, c),<sup>1</sup> The word אֶמְרָא is no exception, because the א has here its consonant force as a light breathing.

2. With regard to the *close* of a syllable, it may end —

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in אֶמְלִיךָ *qā-tāl-tā* the first and last are open. See No. 3.

b) With one consonant, and called a *closed* or *mixed* syllable, as the second in אֶמְלִיךָ *qā-tāl*, לֶבֶב *lē-bhābh*. See No. 5.

Here belongs also the *sharpened* syllable, as the first in אֶמְלִיךָ *qāt-tāl*. See No. 6.

c) With two consonants, as in אֶמְשָׁה *qōshē*, אֶמְלִיךָ *qā-tāl*; comp. § 10, 3.

We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long vowel*,<sup>2</sup> whether they have the tone, as in אֶמְרָא *in thee*, אֶמְרָא *book*,

<sup>1</sup> It may be questioned whether א in the above position be a real exception; for אֶמְלִיךָ ought probably to be pronounced *wūmālēkh* (not *āmālēkh*), the א retaining its feeble *w* sound before the *Shūrēq*.—Tr.

<sup>2</sup> In opposition to the fundamental law in Hebrew (long vowel in open syllable) the Arabic, and partly also the other Semitic languages retain every-

קָדֹשׁ *sanctuary*, or not, as in קֶטֶל, גֶּזֶב, *grape*, יִירָאוּ *they will fear*. Usually there is a long vowel (*Qā'mēš*, less frequently *Šērè*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, יָקִים, קָטַל, לָבָב.<sup>1</sup>

Short vowels in open syllables occur more or less apparently:—

- a) In dissyllabic words formed by means of a helping vowel (§ 28, 4) from monosyllables (*Sēgholates*), as נָחַל *brook*, בַּיִת *house*, יָרַב *let him increase*, from the crude forms נָחַל, בָּיִת, יָרַב. But the helping vowel cannot be taken strictly as a full vowel, i. e. it does not effect a complete close of the syllable. Forms like נָחַל (Arab. *nachl* etc.) are therefore to be taken as one closed syllable.
- b) The so-called union-vowel (§ 58, 3) in certain forms of the suffixes, as קָטַלְנִי (Arab. *qātālānī*).<sup>2</sup>
- c) Sometimes before the so-called *He local* (ה־), which has not the tone (§ 90, 2), e. g. מִדְבָּרָה *towards the wilderness*; however only in the construct state (1 K. 19. 15), because the character of the form is unchanged, elsewhere it is מִדְבָּרָה.

In all these cases the short vowel is supported by the chief tone of the word.<sup>3</sup> Elsewhere it has at least the support of *Methēgh*, viz.—

- d) In these combinations,  $\overline{\text{—}} \text{—} \text{—}$ ,  $\overline{\text{—}} \text{—} \text{—}$ ,  $\overline{\text{—}} \text{—} \text{—}$ , as טַעַם *his taste*, יָאֶסֶר *he will bind*, פַּעַל *his deed*. In all these cases there really at first existed a closed syllable, but the guttural had caused the *Chateph*, and with it the opening of the syllable (comp. however יָאֶסֶר 1 K. 20, 14). For cases like יְדִירָה comp. § 104, 2.

where the orig. short vowels in open syllables. The above Heb. words in their Arabic forms sound as *bikā, sifr, qūds, qātālā, 'ināb*. Undoubtedly therefore the Hebrew had also short vowels in open syllables. Still it would be very hazardous to suppose that the present pronunciation is derived from the solemn, slow and chanting way of reading the Old Testament in the synagogues for with this hypothesis, facts like the very ancient lengthening of *i* and *u* in the open syllable to *ē* and *ō* would remain unexplained.

<sup>1</sup> The Arabic has for this pretonic vowel constantly a short vowel (*lāhūm, yāqūm*, etc.); the Aramaic only a vocal *Shewa*, לָהֶם, יָקִים, קָטַל, לָבָב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, a). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of *Shwā*, on account of the tone on the following syllable; but it originally was a short vowel, and the circumstance of its standing before the tone-syllable only lengthens it, whilst it is reduced to a vocal *Shwā* upon the shifting forward of the tone.

<sup>2</sup> But as *י* is often Dagheshed, we may presume that the accented *Pāthāch* causes a sharpening of the following liquid which is equivalent to the closing of the syllable.

<sup>3</sup> Compare the effect of the *Arsis* on the short vowel in classical prosody.

e) In some other forms, as יִצְחָק *yě-chě-z'qû'* (*they are strong*), פִּדְיוֹן *pō'ôl'khā'* (*thy deed*). These cases had originally a closed syllable (therefore also יִצְחָק; the other case originally sounded *pō'ôl'khā*).

The first syllable in יִצְחָק, פִּדְיוֹן, and similar forms, does not belong here (cf. No. 6); neither does accented — (fr. *ā*) in suffix as יִצְחָקִי, on שְׁרָשִׁי and קָקְשִׁי (ō for —) comp. p. 44, No. 2.

4. The above described independent syllables with the firm vowel are often preceded by a consonant with *vocal Shewā* (simple or composite). Such consonants with *vocal Shewā* have never the value of an independent syllable, and they constantly lean on to the stronger syllable that follows, e. g. לָחִי (*cheek*) *l'chi*, יֵלֶמְדוּ *yil-m'dhū'*, חָלִי (*sickness*) *ch'li*, פְּעֻלָּתוֹ *pō-'ôlô'* (*his work*). The so-called prefixes ו, ב, כ, ל, especially belong here. See § 102. It is true, these *vocal Shewā's* have sprung from an originally firm vowel (e. g. יִקְטִילוּ, Arab. *yāqtūlū*, בָּה, Arab. *bikā* etc.); from this however it cannot be concluded that the Masorites should have considered them as a kind of open syllable, for this would be in contradiction of their fundamental law requiring a long vowel in an open syllable, much more so than the exceptions cited in No. 3 above. Nor does the placing of the Mèthégh by the *Shewā* in certain cases (v. § 16, 2) prove that the Masorites considered these as open syllables.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,<sup>1</sup> as מַלְכָּה *queen*, חִשְׁבוֹן *understanding*, חֲכָמָה *wisdom*, וָיָסַר *and he turned back*, רִגְלָם, רִגְלָם.

When *with* the tone, they may have a long-vowel just as well as a short, e. g. חָכָם *wise* and חָכֵם *he was wise*; yet of the short vowels only *Päthäch* and *S'ghôl* have strength enough to stand in such a tone-syllable.<sup>2</sup> The accented closed penult permits only the *tone* long vowels (*ā, ē, ō*), not the *longest* vowels (*i, ê, û, ô*). Thus with יִקְטִילוּ (3d pl. impf. masc.

<sup>1</sup> There are some exceptions, when a word loses the tone through *Maqqēph*, as כֶּתֶב-הַחַיִּים (*kethābh*) Esth. 4, 8. In such cases the *Mèthégh* prevents a wrong pronunciation.

<sup>2</sup> See § 9, 2. Short *Chirēq* (*i*) occurs only in the particles אֵם, בֵּן, אֵם, which, however, are often toneless, because followed by *Maqqēph*.

Hiph.) we have the fem. **הִתְקַלְלָהּ**, the *i* being reduced to *ē*; with **קִימֵהוּ** (2d pl. imperat. *Qāl*) the fem. is **קִמְיָהּ** (*ū* contracted into *ō*).

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as **אִמִּי** 'im-mi', **כֻּלִּי** kŭl-lō'. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given, when *with* the tone, either a short vowel, as **כִּבְרִי**, **הִנְנִי**, or a long, as **שִׁמְרָה**, **הִנְמָרָה**.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as **קִטְלָהּ**, **רִישָׁב**, yet sometimes also *Sērê*, as **בָּרָהּ**, **רִנְנָהּ**, and *Chōlēm*, as **קִשְׁטָהּ**. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

## § 27.

### CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO QUANTITY.

The changes which the Hebrew language has undergone, with respect to its sounds, before arriving at the state represented in the Massoretic text (see § 2, 4), have especially affected its vowel system, so that, for the better comprehension of the vowel changes occurring in the O. T. language, it is of importance to go back to the corresponding states and relations of the language in that earlier period, and, at any rate, to compare that which is preserved in the Arabic. In general it is to be observed especially:—

1) That the language has now in an originally open syllable often preserved only a half-vowel (vocal *Shewâ*), where a full, short vowel stood; this is the case in the second syllable of the noun, and the first of the verb, before the tone, e. g. **עֲגָלָהּ** (original form 'ägälât) *waggon*, **צִדְקָהּ** (original form šädäqât) *righteousness*, **קִטְלִי** (Arab. qätälü);

2) That vowels originally short have now, in the tone-syllable, as also in open syllables before the tone, passed



over into tone-long vowels, *ă* into *ā*, *ĭ* into *ē*, *ŭ* into *ō* (see § 9, No. 1, 2. No. 7 and No. 10, 3). These, again, either return to their original shortness, when the tone is shifted or made lighter, or they become still more shortened even to half-vowels (vocal *Shewās*), at a greater distance from the tone, or are entirely dropped in consequence of a change in the relations of the syllables. E. g. מָטָר (Arab. *māḷār*) *rain*, in construction with a following genitive (in the *construct state*, § 89) מֵטָר, pl. מֵטָרוֹת, *constr.* מֵטָרוֹת; עֶקֶב (Arab. *‘āqīb*) *heel*, dual עֶקְבָּיִם, עֶקְבָּי; רֶקֶט (Arab. *yāqtūl*), pl. רֶקֶטִּי (Arab. *yāqtūlū*).

The vowels, with the changes of which we are chiefly concerned here, have been given in the vowel-table § 9, No. 12. According to that threefold classification, we have the following graduated scale to describe the process of lengthening or shortening:

<i>A-class</i> <i>ă</i> (ĕ) <i>ā</i> .	Shortening: <i>ā</i> (ĕ) <i>ă</i> , attenuation from <i>ă</i> to <i>ĭ</i> .
<i>I-class</i> <i>ĭ</i> (ĕ) <i>ē</i> .	„ <i>ī ē ĭ</i> .
<i>U-class</i> <i>ŭ</i> <i>ō</i> .	„ <i>ô û</i> (as obs. from <i>ō</i> ) <i>ō ō ŭ</i> .

Here also occurs in all the three classes the reduction of the original strong vowel (especially also the tone-lengthened or pretonic *ā ē ō*) to simple *Shewā mobile*.

Agreeably to the principles of § 26, the following changes occur:—

1. A tone-long vowel is changed into the original or kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד *hand* is יַד, as יְדִי־יְהוָה *hand of God*; בֶּן *son*, בְּנֵי־הַמֶּלֶךְ *son of the king*; כֹּל *a whole*, כָּל־הָעָם *the whole-of-the-people*; also when the tone is moved backwards, e. g. יָקָם, וָקָם; יָלַךְ, וָלַךְ. So also, when an open syllable with a tone-long vowel becomes by inflection a closed one, e. g. סֵפֶר *book*, סֵפְרִי *my book*; קֹדֶשׁ *sanctuary*, קִדְשִׁי *my sanctuary*. In these cases *Šērê* (*ē*) passes over into *Chirêq* (*ĭ*) or *S’ghôl* (*ĕ*), *Chôlēm* (*ō*) into *Qāmêş-châḡûph* (*ō*). But

when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Şērē* is changed back into *Chîrēq*, and *Chōlēm* into *Qibbûş*, as **אָם** *mother*, **אִמִּי** *my mother*; **הַקָּדָשׁ** *statute*, plur. **הַקָּדָשִׁים**.

2. On the contrary, a short vowel is changed into a corresponding long one,—

- a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession beginning with a vowel, to which the final consonant of the closed syllable is attached, as **הָקָטַל**, **הָקָטְלוּ** *he has killed him*; **מִרְכֹּסִי** *my mare* from **מִרְכָּה** = **מִרְכָּה**.
- b) When a syllable, which should be sharpened by *Dāghē'sh fortē*, has a guttural or **ר** for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a).
- c) When it meets with a feeble consonant (according to § 23, 1, 2, § 24, 2), as **מָצָא** for **מָצָא** *he has found*, for the **א**, losing its value as a consonant, loses also the power to close a syllable, and the open syllable demands a long vowel.
- d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in a sentence or clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, full vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal *Shēwā*), or may even be entirely *dropped*, so that only the syllable-divider (silent *Shēwā*) supplies their place; e. g. the first is the case in **שֵׁם** (*name*), pl. **שִׁמּוֹת**, which become **שְׁמִי** (*my name*), and **שְׁמוֹתָם** (*their names*); the second in **בְּרָכָה** (*blessing*), constr. **בְּרַכְתָּ**. Whether the full vowel remains, or is changed into a half-vowel, or is altogether dropped (**רָמִי**, **רָמִי**; **שֵׁם**, **שְׁמִי**), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflection of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as **יָקָר** (*dear*), fem. **יִקְרָה** *yēqārā'*; in the in-

flexion of verbs, the second, as יָדָר (*he was dear*), *fem.* יָדָרָה *yāq'rā'*. Thus we have a half-vowel in place of—

- a) *Qā'mēš* and *Šērê* in the first syllable (principally in the inflection of nouns), as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוֹלָה; לֵב *heart, plur.* לְבָב; לֵבִי *my heart*; תָּשׁוּב *she will return, plur.* תִּשְׁוּבוּן *they (fem.) will return*.
- b) The short or merely tone-long vowels *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל *fem.* קָטְלָה *qāṭlā'*; קָטַל *plur.* קָטְלִים *qāṭlīm*; יָקַטַל *plur.* יִקְטְלוּ. The *S'ghôl* as a helping vowel is entirely rejected (becomes silent *Sh'wâ*), e. g. מָלַךְ (*grdf.* מְלָךְ). If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוּב, יָשׁוּבוּ, יָשׁוּבוּן; כָּרְמָל, כָּרְמָלָה.

Where the tone is advanced two places or syllables, *both* the vowels of a dissyllabic word may be shortened, so that the first becomes *i* and the second becomes *Sh'wâ*. From דָּבָר we have in the *plur.* דְּבָרִים, and with a *grave suffix* (i. e. one that always has a strong accent) this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *i*, see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal *i ô* (from *au*), as also the *ô* derived from the firm *ā* (§ 9, 10, 2), is longer than *i û*; and therefore, when the tone is moved forward, the former is often shortened into the latter; e. g. נָקַם, נָקִימָה (see Paradigm M. *Niph.*); בָּרַח *flight, fem.* בָּרַחָה, with *suff.* מְנִיחָה; מְנִיחָה *sweet, fem.* מְנִיחָה. The *i* stands sometimes even in a sharpened syllable, as in הוֹדָה Ps. 102, 5, כוֹדָה Jer. 31, 34, חוֹדָה Ez. 20, 18, יוֹדָה Judg. 18, 29. Nearly the same relation exists between diphthongal *i—ê* and long *i—î*; see examples in § 75, 2.

NB. On the contrary, *i û* is shortened into *ô*, which in the tone-syllable appears as a tone-long *ô* (*Chôlēm*), but on the removal of the tone it becomes again *ô* (*Qāmēš-châṭûph*), as יָקַם (*he will rise*), יָקַם (*jussive, let him rise*), וְיָקַם (*and he rose*), see Parad. M. *Qal*. So also *i—* becomes a tone-long *Šērê* (*ê*), as יָקַם (*he will set up*), יָקַם (*let him set up*), and in the absence of the tone, *S'ghôl* (*ê*), as וְיָקַם (*and he set up*); see Parad. M. *Hiph'il*.

2. From a *Pāthāch* (*ā*) in a closed syllable there arises a *Sēghôl* (*ē*), acc. to § 9, 3, through an obscuring of the sound.
- 1) in a closed antepenult, e. g. אֲבִיתָר (*pr. n.*) for אִבְתָּר; also in a closed penult, e. g. הָרֶחַךְ, and in a loosely closed penult, e. g. יָדְכֶם *your hand* for יָדְכִם. The influence of surrounding consonants affects all these cases; in יָדְכֶם is seen the tendency to assimilate the vowels.
- o) regularly before a guttural with *Qamēṣ* when *Dāghēsh fortē* is wanting (unless *Pāthāch* must be lengthened into *Qāmēṣ*); e. g. אחָיו *his brothers* for אחֵיו; כָּחֶשׁ *false* for כָּחֵשׁ; הַחַי *the living* (with art. הַ) and so always before ה. Before ה and ע *Sēghôl* stands only on the 2d syll. before the tone; e. g. הָהָרִים *the mountains*; הָעֵוֹן *the misdeed*; immediately before the tone *Pāthāch* is lengthened into (pretonic) *Qāmēṣ*, e. g. הָהָרִים. Before א and ר (§ 22, 1, 5) occurs the lengthening of *Pathach* to *Qāmēṣ*, e. g. הָאָב *the father*, pl. הָאָבוֹת; הָרֹאשׁ *the head*, pl. הָרֹאשִׁים (exception הָרֶה *mountainward* Gen. 14, 10 in accented syllable for הָרֶה; הָרֶכְהוּ *prop. n. for* (יִכְרְכְּהוּ); on ה instead of the interrogative ה (ה) v. § 100 4; on כָּה for כָּה (מָה) § 37, 1. Finally here also belongs in part אֲכֹלֶךְ, Ex. 33, 3 for אֲכַלֶּךְ through omission of *Daghesch*.
- c) in the first class of the so-called *segholate* forms, when a helping vowel is inserted after the 2nd cons. (§ 28, 4); thus from כֶּלֶב with helping *Sēghôl*, כֵּלֶב (Arab. *kelb*, and the LXX, Μελαχισσεύς *for* מַלְכִּיצֶדֶק, יָרַח with helping *Pāthāch*, יֶרַח. Thus in verbal forms like יָגֵל (*Jussive of the Hiph.* of יָלַח) with a helping *Sēghôl* for יֶגֶל.
3. In a closed syllable, which loses the tone, *ā* is often attenuated into *ī*, e. g. a) with firm closing: מִדּוֹ *his measure* for מִדּוֹ (sharpened); יָלַדְתִּי *I have begotten*, יָלַדְתִּיךְ *I have begotten thee*,<sup>1</sup> cf. Ez. 38, 23, Lev. 11, 44; b) with a loose closing: דְּמָמָם *your blood* for דְּמָמָם; so with numerous *segholates* forms (*grdf.* מִתְּנֶלֶךְ e. g. צִדְדִּי for צִדְדִּי constr. st. pl. of בְּנֵי דָדָה).
4. The *Sēghôl* arises, not only in the cases given above, in Rem. 1 and 2, but also—
- a) From the obscuring in isolated cases of *ā* (*Qāmēṣ*) final (הָ— for הָ—): Ps. 20, 4, Is. 59, 5, 1 Sam. 28, 15.
- b) Even from the obscuring of *u*, as אַתָּם (*you*) from the original *’attum* (Arab. *’antūm*), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original (also Arab.) *lahum*. Comp. § 8, Third Class of vowels, p. 35.
5. Among the Chatephs (ֿ) counts for shorter and lighter than (ֿֿ), and the group (ֿֿֿ) than (ֿֿֿֿ), e. g. אֶדֹם *Edom*, but אֶמִּי *Edomite*; אֶמֶת (*’emēth*) *truth*, אֶמֶתוֹ *his truth*; נֶעְלָם *hidden*, plur. נֶעְלָמִים; יִהְיֶה־יְהִי, יִהְיֶה־יִהְיֶה.

<sup>1</sup> Analogous to this attenuating of *ā* into *ī*, is the Latin *tango*, *attingo*; *laxus*, *prolixus*; and to that of *ā* into *ē* (in Rem. 2), the Latin *carpo*, *decerno*; *spargo*, *conspargo*.

## § 28.

## RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a so-called *Appoggiatura* (§ 26, 4), i. e. with a consonant which has a vocal *Sh<sup>e</sup>wâ*, and there comes another consonant with *Sh<sup>e</sup>wâ* before it, then this latter receives, instead of the *Sh<sup>e</sup>wâ*, an ordinary short vowel. This vowel is almost always *i* (*Chî'rêq*). In most cases this is probably a weakened *ä* (*Päthäch*), and not a mere auxiliary vowel. In other cases analogy may have led to the choice of the *i*. Thus the prefixes ב, כ, ל, before a consonant with (—) become ב, כ, ל, e. g. בַּפֶּרִי, כַּפֶּרִי, לַפֶּרִי; בִּיהוּדָה (from 'בִּיה' according to § 24, 1, a); the same with *Waw copulative* וַיהוּדָה for 'וִיה'. This restoration of the original vowel i. e. of *ä* (or *i* weakened from *ä*) occurs frequently in certain *appoggiatura* in the formation of verbs which elsewhere (that is to say before consonants with a firm vowel) are pronounced simply with *Sh<sup>e</sup>wâ*. At times the first *appoggiatura* after the restoration of the short vowel combines with the second into a firmly closed syllable, as לִנְפֹל *lîn-pōl* Num. 14, 3, in isolated cases also with בָּזַרְךָ Jer. 17, 2.

2. When the second of the two consonants is a guttural with *composite Sh<sup>e</sup>wâ*, then the first takes, instead of the simple *Sh<sup>e</sup>wâ*, the short vowel with which the other is compounded, so that we obtain the groups —, —, — e. g. בָּאֲשֶׁר *as*, לַעֲבֹד *for to serve*, לֶאֱכֹל *for to eat*, לַחֲלִי *for sickness*, for בָּאֲשֶׁר, לַעֲבֹד, לֶאֱכֹל, לַחֲלִי. The new vowel has *Méthêgh*, according to § 16, 2, a. Sometimes also a fully closed syllable is formed. In such a case the consonant of the half-syllable retains the short vowel which belonged to the suppressed *Châṭeph*, e. g. לַחֲטֹב for לַחֲטָב; לֶאֱכֹר (but also לֶאֱכֹר; and even וַעֲצֹר Job 4, 2). In the verbs הָיָה *to be* and חָיָה *to live* a simple *Sh<sup>e</sup>wâ* vocal is maintained under the gutturals after a prefix, e. g. לִהְיוֹת *to be*, and יִהְיֶה *and be ye!* (comp. יִהְיֶה *and be thou!* and יִחְיֶה *and live!* with *S<sup>g</sup>hō'* of the prefix, for יִהְיֶה)

3. By the same analogy a *Chāṭēph* (especially under a guttural) before a vocal *Shēwā*, in the midst of a word is changed into the short vowel with which it is compounded, e. g. יַעֲמֹדוּ *yā'ām'dhū'* for יַעֲמֹדוּ *they will stand*, נִהְפְּחוּ *nēhēph'khū'* for נִהְפְּחוּ *they have turned themselves*, פֹּלְחָה *pō'ōl'khā'* (*thy work*). Comp. § 26, 3, *e*. The division should be *yā'ā-m'dhū'*, and the 2d *ā* treated like helping – in נִעַר.

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz. ב, ד, נ, ת, e. g. יָשָׁט *let him turn aside*, וַיִּשָּׁק *and he caused to drink*, קָטַלְתָּ *thou (fem.) hast killed*, וַיִּבֶךְ *and he wept*, וַיִּרְדּוּ *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *Sēghōl*, but *Pāthäch* under gutturals,<sup>1</sup> and *Chīrēq* after י, e. g. וַיִּגְלֵל *and he revealed* for וַיִּגְלֵל *let it increase* for וַיִּרְבֶּה *sanctuary* for קֹדֶשׁ *stream* for נָחַל, שָׁלַחְתָּ *thou f. hast sent*, בֵּית *house* for בֵּיתָה. These helping-vowels have not the tone, and they are dropped when-

<sup>1</sup> There is hardly an instance of a similar use of ג and ה, which would in that case likewise require *Dāghē'sh*. The use of הוֹסִיף in Prov. 30, 6 (shortened from הוֹסִיף) is the only exception, and in some MSS the ה has not *Dāghē'sh* here, but the omission is an error.

<sup>2</sup> With the exception, however, of the א, as פִּרְא *wild ass*, יֶשֶׁן *fresh grass*. Elsewhere the א loses its consonant power and is merely retained orthographically as in חֶסֶן *sin*, נָא *valley* (also נֶא), שָׂא (Job 15, 31 *Kethibh* שָׂא).

<sup>3</sup> In this form (§ 65, 2) *Dāghē'sh lenè* remains in the final *Tāw* just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pāthäch* is not a full vowel but merely an orthographical indication of a hasty sound. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *for to take*.) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake, which long had its defenders, viz., that שָׁלַחְתָּ should be read *shalāacht*; although such words as שָׁחַתְתָּ, נָחַל were always correctly sounded *shāchāth*, *nāchāl* not *naächl*. Quite analogous is יִגְחַד in Job 3, 6 (from יִגְדַּח *to rejoice*, see § 75, Rem. 3, *d*).

ever the word increases at the end, as בֵּיתָה *house-ward*, קִדְשִׁי *my sanctuary*.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Päthäch* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels rise out of *simple Shewâ* also by reason of the *Pause*; see § 29, 4.

## § 29.

### OF THE TONE AND ITS CHANGES; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבָר; דְּבָרָיו, קָטְלוּ, קָטְלוּם, קָטְלוּ (and as the last four examples show, even on additions to the stem); less frequently on the penultima, as in לַיְלָה, לַיְלָה *night*, קָטַלְתָּ, סָבִי, קָטַמִּי.

Connected with the principal tone is *Méthègh*, a kind of secondary accent (§ 16, 2). Words which are united by *Mäq-qēph* with the following one (§ 16, 1), can have at the most a secondary tone.

It is not necessary here to single out the words accented on the penultima (*vores penacutæ*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with —, put over the tone-syllable.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Aram. also accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בְּרָא, which they pronounce *brëshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר *word*, דְּבָרִים *words*, דְּבָרֶיכֶם *your words*; קִדְשׁ *sanctuary*, קִדְשִׁים *sanctuaries*; קָטַלְתָּ, קָטַלְתָּהּ. On the effect of this in the changes of the vowels, see § 27, 1, 3.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

- a) When the syllable  $\text{ן}$  (§ 49, 2) is prefixed to certain forms of the Imperfect, as  $\text{יֵאמֵר}$  *he will say*,  $\text{וַיֵּאמֶר}$  *and he said*;  $\text{יֵלֵךְ}$  *he will go*,  $\text{וַיֵּלֶךְ}$  *and he went*.
- b) For rhythmical reasons, when a monosyllabic word, or one with the tone on the 1st syllable follows, in order to avoid the concurrence of two tone-syllables.<sup>1</sup> This rhythmical shifting back of the tone ( $\text{נְסֻגָּה}$  *retrogression* as it is called by the Jewish grammarians) takes place however only on condition that the penult which now receives the accent, be an open syllable,—with long vowel,—while the last syllable, which loses the accent, must be an open one with a long vowel, or a closed one with a short vowel. Only  $\text{שֶׁרֶרֶשׁ}$  can be kept in a closed unaccented *ultima*, but it is then, in correct editions, provided with a retarding *Méthēgh* in order to prevent its pronunciation as  $\text{S}^e\text{ghó'}$ , e. g.  $\text{לִבְעֵר קֵרָךְ}$  Num. 24, 22. In other instances the shortening into  $\text{S}^e\text{ghó'}$  really takes place, e. g.  $\text{הוֹלֵם פָּעַם}$  *beating the anvil* Is. 41, 7, for  $\text{הוֹלֵם פָּעַם}$ , Gen. 1, 5, 3, 19, 4, 17, Job. 3, 3, 22, 28, Ps. 5, 11, 21, 2.
- c) In *pause*. See No. 4 below.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz., by writing the words with *Māqqēph* between them, in which case the first wholly loses the tone, as  $\text{וַיִּכְתֹּב־שָׁם}$  *and he wrote there* Josh. 8, 32.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word, which closes a verse or clause of a verse, where a great *distinctive accent* stands (*Sillûq*, *Athnāch*; also *Ôlê neyôrêd* in poetical accentuation); apart from these principal pauses there also occur often pausal changes with smaller distinctives (espec. with *Zāqēph-qātôn*, *Rēbiā*, *Pāzēr*, even with *Tiphchā* etc.) The changes are as follows:—

- a) When the syllable in *pause* has a short vowel, it becomes long; as  $\text{קָטַל}$ ,  $\text{קָטַל}$ ;  $\text{מָרַם}$ ,  $\text{מָרַם}$ ;  $\text{קָטַלָּה}$ ,  $\text{קָטַלָּה}$ ;  $\text{קָשַׁר}$  (orig. form

<sup>1</sup> Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Méthēgh*.



קִשְׁרִי (*conspiracy*, קִשְׁרִי 2 K. 11, 14; אָרֶץ, אֶרֶץ Jer. 22, 29. דְּבַר becomes in pause דְּבָר.

Yet sometimes the sharper *ă* is intentionally retained in Pause, especially if the closing consonant has *Dāghē'sh forte implicitum*, the vowel thus being really sharpened e. g. בּוֹ Is. 8, 1 etc. but also elsewhere, e. g. צִד Gen. 49, 27.

- b) When a full vowel in an accented final syllable has lost its tone and become *Shewā* before an affirmative, it is restored again in *pause*—if it was a short vowel—lengthened e. g. קָטַל *fem.* קָטְלָה (*qātālā*) in *pause* קָטְלָה (*qātālā*); שִׁמְעִי (*šim'e'û*) *pause*: שִׁמְעִי (from sing. שָׁמַע); מִלְאָה, מִלְאָה; רָקַטְלוּ, רָקַטְלוּ (sing. רָקַטַל). In segholate forms like לָחִי, פָּרִי (*grdf.* לָחִי, פָּרִי) the orig. *ă* returns at least as accented *Seghōl*, thus לָחִי, פָּרִי; orig. *i* as *ē*, e. g. חָצִי, in *pause* חָצִי; orig. *ö* (*ü*) as *ō*, e. g. חָלִי (*grdf.* חָלִי), in *pause* חָלִי. In analogy with forms like לָחִי etc. the shortened *impf.* יָהִי and יָחִי would become in *pause* יָהִי and יָחִי (because in the full forms like יִהְיֶה *he will be*, and יִחְיֶה *he will live* the *Chîr'eq* is attenuated from orig. *ă*). Here belongs also שֵׁכֶם *the neck*, in *pause* שֵׁכֶם (*grdf.* שֵׁכֶם) and the pronoun אֲנִי *I*, in *pause* אֲנִי, as well as the restoration of orig. *ă* as *ě* before the suff. הָ—*thou, thee* e. g. דְּבַרְהָ *thy word*, in *pause* דְּבַרְהָ; וְשִׁמְרָהָ, in *pause* וְשִׁמְרָהָ (on the other hand after the prepositions בְּ, לְ, אֶת (*את*), בָּהּ, לָהּ, אֵתָהּ become in *pause* בָּהּ, לָהּ, אֵתָהּ).

- c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words, as אֲנִכִּי *I*, אֲנִכִּי; אַתָּה *thou*, אַתָּה; עַתָּה *now*, עַתָּה; and in special cases, like כָּלֹ Ps. 37, 20 for כָּלֹ, and also לָעִי Job 6, 3 for לָעִי, לָעִי.

Of other influences of the pause we have still to mention 1) the transition of an *ē* (lengthened from *ě*) into the sharper *ă* (v. supra. Remark to letter a) e. g. חָזִי for חָזִי Is. 18, 5; קָטַל Is. 33, 9; חָפֵר Gen. 17, 14 etc. mostly before liquids or sibilants (yet also דָּשַׁב Is. 42, 22 and without the pause חָפֵר Lam. 3, 48). The pausal of וְיִלְכֶּךָ (shortened from וְיִלְכֶּךָ) is וְיִלְכֶּךָ; comp. Lam. 3, 1 וְיִלְכֶּךָ; Judg. 19, 20 וְיִלְכֶּךָ for וְיִלְכֶּךָ. 2) the

<sup>1</sup> Such a pause-syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, c.

transition from *ā* into *ē* in the ultima; so always in the expression *לְעוֹלָם וָעֶד* (for *עֶד*) for *ever and ever*. 3) the *pausal Qāmeṣ* of the *Hithpael* form (for *Ṣérè*) e. g. *יִרְחֹקְךָ* Job. 18, 8. for *יִרְחֹקְךָ*. 4) the restoration of a vowel which had become *Sh<sup>h</sup>wā* to a pretonic vowel. e. g. Job. 21, 11 *יִרְחֹקְךָ* for *יִרְחֹקְךָ*. 5) the restoration of the *י* dropped from the end of the stem with its preceding vowel e. g. *בְּעֵינֶיךָ*, *אֲחֵיךָ* Is. 21, 12 (for *בְּעֵינֶיךָ*, *אֲחֵיךָ*, the latter word found thus also outside of the pause Is. 56 9. 12); Comp. Job. 12, 6 and the same occurrence even in a word before the pause Deut. 32, 37; Is. 21, 12. 6) The transition of *ō* into pausal *ā*; *שְׂאֵלָה* Is. 7, 11, so far as it is a locative (from *שְׂאֵל*): *שְׂכַלְתִּי* Gen. 43, 14 (for *שְׂכַלְתִּי*); *עָלָה* Gen. 49, 3; *יִטְרֹף* Gen. 49, 27, perhaps also *שָׂרֵן* 1 Kings 22, 34, Isaiah 59, 17. On the other hand, the regular pausal form *יִחַפֵּץ* (except the usual imperf. *יִחַפֵּץ*) corresponds wholly with the perf. *חָפֵץ* (see § 47, 3, Rem. 2.)

Several other changes occasioned by the *pause* will be noticed farther on, when treating upon the inflections of verbs and nouns.

N.B. The supposition of Olshausen and others that the phenomena of the pause spring merely from liturgical considerations, i. e. "to develope conveniently the *musical value* of the final accents by the aid of fuller forms" at Divine service, is at variance with the fact that similar phenomena may be observed even at the present day in the vulgar Arabic, where they can be based only upon rhythmical reasons of a general character.

---

## PART SECOND.

### OF FORMS AND INFLECTIONS, OR THE PARTS OF SPEECH.

---

#### § 30.

#### OF THE STEM-WORDS AND ROOTS (BILITERALS, TRI- LITERALS, QUADRILITERALS).

• 1. The stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. עָמַק *he was deep*, עֶמֶק *deep*, עֲמֻק *depth*, עִמְק *valley*. Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as זָרַע *he has sown*, זֶרַע *seed*; חָכַם *wise*, חֵכֶם *he was wise*. Yet it is customary and of practical utility for the beginner to consider the *third pers. sing. mas. of the Perf.* in Qāl (i. e. one of the most simple forms of the verb), as the stem-word, and the other forms of both the verb and the noun (both substantive and adjective), together with most of the particles, as derived from it, e. g. צָדִיק *he was righteous*, צִדְקָה *righteousness*, צְדִיק *righteous*, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem, without so simple a form for the cognate noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb-stem, e. g. נָגֶב *south*, אֶבֶן *stone*. Yet it must be supposed that the language, as spoken,

often had the forms now wanting, since they still exist in several of the other Semitic dialects, e. g. for  $\text{נִבְּרָה}$  the Arabic has the verb-stem *'ābīnā* to become hard (for  $\text{נִבְּרָה}$  Aram. *nēgabāh*).

Rem. 1. The Jewish grammarians call the stem-word, i. e. the 3. pers. sing. masc. of the Perf. in *Qāl* the *root* ( $\text{שֹׁרֶשׁ}$ ), for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile* (or *formative*) letters (viz. א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, forming the mnemonic expression  $\text{אֶתָּה מֹשֶׁה וְכָלֶם}$  *Ethan, Moses and Caleb*), which are added in the derivation and inflection of words.<sup>1</sup> We, however, employ the term *root* in a different sense, as explained here, in No. 3.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root:  $\text{מִלַּךְ}$  (*ruling in general*).

Verb-stem:  $\text{מָלַךְ}$  *he has reigned*.      Noun-stem:  $\text{מֶלֶךְ}$  *king*.

This supposition of an unpronounceable root is, however, an abstraction, and the term root instead of stem is liable to mislead and it is better, at least for the historical mode of treatments, to consider the concrete verb (3. pers. sing. masc. Perf. *Qāl*) as the stem-word.

3. These trilateral stems now generally form two syllables, as  $\text{מֶלֶךְ}$ . But among them are reckoned also such as have for their middle letter a  $\text{י}$ , and by contraction (§ 24, 2, c) become one syllable, e. g.  $\text{מֶלֶךְ}$  for  $\text{מֶלֶיךָ}$ ; also, as a rule, stems whose second and third consonant are identical, e. g.  $\text{צִיר}$  with  $\text{צִירִי}$ . But the original forms were doubtless trisyllabic, and became dissyllabic by dropping the final vowel, as  $\text{מֶלֶךְ}$  from *qātālā* (still so in Arab.);  $\text{קָם}$  ( $\text{קָמָה}$ ) from *qāwāmā* (already dissyllabic in Arab. *qāmā*).

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that sometimes there is a semblance of artificial effort to preserve the trilateral form (e. g.  $\text{יָרָם}$  for  $\text{יָרַם}$  in verbs  $\text{יָרַע}$ ). Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simples., and commonest ideas, as  $\text{אב}$  *father*,  $\text{אם}$  *mother*,  $\text{אח}$  *brother*, show by inflection that they also are mutilations of a trilateral stem. However the verbal stem has not been found for all such cases.

<sup>1</sup> See more in § 81, Rem. 1.

3. Yet, on the other hand, stems with three consonants may be traced back to two consonants, which, in themselves unutterable are pronounced with a vowel between them and form a sort of *root-syllable*, to designate which grammarians use the sign  $\sqrt{\quad}$ , e. g.  $\sqrt{\text{כר}}$ . Such root-syllables are called *primary* or *bilateral* roots. They are very easily distinguished when the stem has a feeble consonant, or the same consonant in the second and third place. Thus the stems  $\sqrt{\text{דך}}$ ,  $\sqrt{\text{דק}}$ ,  $\sqrt{\text{דכ}}$  have all the meaning of *to beat* and *to break in pieces*, and the two stronger letters  $\sqrt{\text{דך}}$  *dakh* (comp. Eng. *thwack*, Sans. *tag* =  $\theta\alpha\gamma\epsilon\tilde{\iota}\nu$ , L. *tago* (*tango*) = E. *touch*) constitute the monosyllabic root. The augmentation into a stem may also take place however by the addition of a strong consonant, which may be either a sibilant, liquid or guttural. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort:—

From the root קץ, which imitates the sound of cutting, are derived immediately קָצַח, קָצָה to cut off, and metaph. to decide, to judge (hence קִיצֵן Arab. qādhī, a judge); then קָצַע, קָצַע, קָצַר, with the kindred significations to shear, to mow. Related to this is the syllable כּס, קס, from which is derived קָטַס to cut into, קָטַשׁ, קָטַשׁ to pare. With a lingual instead of the sibilant קר, קר, hence קָטַב to cut down, destroy, קָטַל to hew down, to kill, קָטַח to tear off, to pluck off, קָרַר to hew asunder, to split. A softer form of this radical syllable is כס; hence כָּסַח and כָּסַם to cut off, to shear off, נכס Syr. to sacrifice or to slay a victim. Still softer are נז and נר; hence נָזַח to mow, to shear, נָזַח to hew stones, נָזַח, נָזַח to hew off, to cut off, to eat off, to graze; and so נָזַר to cut, נָזַר to cut off; compare also נָזַח, נָזַח. With the change of the palatal for the guttural sound, הָצַב, הָצַב to hew stones or wood, הָצַץ, הָצַח to split, divide, חץ arrow (אַחֲזִי), חָדַר to sharpen, חָדַר arrow, lightning, also חָזַק to see (comp. חזק, חזק, חזק, חזק, חזק, חזק, חזק—חסל, חסל, חסל, חסל, חסל, חסל, חסל—in Ges. Lex.).

The syllable הָ expresses the *humming* sound made with the mouth closed (μῦω); hence הָמָה, הָמָה (חָמָה), Arab. *to hum, to buzz*. To these add בָּהָם *dumb*; דָּהָם *to become mute, to be astonished*.

The root-syllable רע, of which both letters have a trilling sound, means *to tremble*, in the stemwords רָעַר, רָעַל, רָעַם, רָעַשׁ; then it is expressive of what causes thrilling motion or agitation, as *thunder* (רָעַם), the act of *shattering* or *breaking in pieces* (רָעַע, רָעַץ). Comp. פָּר, פָּל.



in the (triliteral) stem. The seeming exceptions come from the reduplication of the root, e. g. דרה Arab. راء or from other reasons. Comp. בבה in the Lexicon. The first and third consonants may be identical only in the so-called hollow stems (with middle ך or ך), e. g. בך, צ״ך. On the contrary, the last two are very often the same (§ 67).<sup>1</sup>

- e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great, that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as אֶלֶךְ, אֶרֶךְ (comp. אָנֹס) to *press*, אֶלֶה, אֶרֶה, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus*, It. *falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.

- f) The cases where the triliteral stems cannot safely be traced back to a biliteral root, may have arisen in part from a combination of two roots, by which were created corresponding expressions for complicated ideas.

A fuller development of this active change in the primitive elements of the language belongs to the Lexicon.

4. To a secondary development (or later stage) of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects, especially Ethiopic. They spring from the extension of the triliteral stem. This extension of the form is effected in two ways:—a) by adding a fourth stem-letter;—b) in some cases probably by combining into one word two triliteral stems, by which process even *quingueliterals* are formed. Such lengthened forms as arise from the mere repetition of one or two of the three stem-letters, as קַטְלַטַל from קַטַל, בְּכַכְךָ from בְּכַךְ, are not regarded as quadriliteral, but as variations in the so-called conjugation forms (§ 55). So likewise the few

<sup>1</sup> Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as ק, כ, ב, פ. Some letters, however, have been falsely considered *incompatible*, as ל, ר, which are found associated, e. g. in רָלַל and רָרַל, softened from the harsher forms רָלַר, רָרַר. Comp. γαργαρός along with γράβη, ἄνδρ along with ὀγδοός, and much that is analogous in Sanskrit.

words which are formed by prefixing ש, as שְׁלֵהָבָה *flame* (from לָהֵב), Aram. conj. *Shāphēl* שְׁלֵהָב.

Rem. on a). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as שָׂרַח, שָׂרַח to *shear off*, to *eat off*; שֵׁבֶט = שֵׁבֶט *sceptre* (the form with ר very frequent in Syr.); by the insertion of *l* we have from זָרַח to *glow*, זָרַח *hot wind*, זָרַח *tranquil* (from שָׁאֵן) Job 21, 23, possibly also גָּלְמוֹר from גָּמַר but comp. *Delitzsch* in Is. 49, 21. Comp. the Aramaic עָרַל to *roll*, as an expansion of the *Pa'el* conjugation (corresponding to the Hebrew *Pi'el*) עָרַל. In Latin there is a corresponding strengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo* (in Sanskr., Class. VII.) from *fid*, *scid*, *axeḥáw* (= Eng. *scatter*), *tud* (= Eng. *thud*), *jug* (= Eng. *yoke* = Welsh *iau*). Additions are also made at the end, principally of *l* and *n*; as גָּרַן *axe*, from גָּרַח to *cut* (comp. *graze*); בָּרַח *orchard*, from בָּרַח; גָּבַעַל *flower-cup*, from גָּבַעַל *cup*; הָרַגַל to *hobble* which *Ges.* derived from הָרַג is by *Dietrich* referred to הָרַגַל with the insertion of ר, v. *Lex.*

Rem. on b). So probably are compounded צַפְרִיץ *frog* Ex. 8, 1 ff., and הַבְּצִיחַ *meadow-saffron* (or *crocus*, comp. *Delitzsch* on Is. 35, 1) Cant. 2, 1, although this explanation is not altogether certain. [Comp. *Ges. Lex.* 8th Ed. where צַפְרִיץ is not regarded as a compound but, according to *Dietrich*, a derivation from the Arabic form of the word (صَفْدَع) as the older, and this from the usual stem expansion]. Many words of this class may prove to have been taken from other languages (§ 1. 4) and therefore not appropriately considered here.

5. To a special class as derived from an earlier stage of the language, in which other laws prevailed, or from mutilations of already developed word-stems belong the *pronouns*. At all events their very irregular mode of formation requires a special treatment (§ 32). In like manner the *interjections* (§ 105), as an immediate imitation of natural sounds stand outside of existing formative laws.<sup>1</sup> On the other hand all the so-called particles (adverbs, prepositions, conjunctions) have in Hebrew, arisen from the fully developed nominal-stem, although in some instances, on account of their very great abbreviations, the original form is no longer distinguishable, see § 99.

<sup>1</sup> Comp. *Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in the *Zeitschrift für die Kunde des Morgenlandes*, Bd. II, S. 124 ff. 427 ff.



## § 31.

## OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the stems, and their inflection, are effected in two ways:—*a*) internally by changes in the stem itself, particularly in its vowels;—*b*) externally by the addition of formative syllables before or after. On the other hand the expression of grammatical relations through separate words by periphrasis (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, and particularly the Semitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution.—This is exemplified in the Greek (including the modern), and in the Latin with its branches (called the *Romance dialects*).

2. Both methods of formation and inflection are found together in Hebrew. That which is effected by vowel changes exhibits considerable variety (קטל, קטל, קטל; קטל, קטל, etc.). To this is joined in numerous cases the external formation (הקטל, הקטל, הקטל etc.), and even the formative additions undergo, also often, the inner transformation, e. g. הקטל, הקטל. The addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect traces (§ 90).

---

## CHAPTER I. OF THE PRONOUN.

### § 32.

#### OF THE PERSONAL OR SEPARATE PRONOUN.

1. The personal pronoun (as well as the pronouns generally) belongs to the oldest and simplest component parts of the language (§ 30, 5); and therefore it here claims our first attention, because it lies at the foundation of the inflection of the verb (§§ 44, 47).

2. The separate and primary forms of the personal pronoun, which, as in Greek and Latin, serve to express more emphatically the subject-nominative, are the following:—

<i>Singular.</i>		<i>Plural.</i>
1. <i>com.</i> אֲנִי, in <i>pause</i> אֲנִי; } <i>I</i>		1. <i>com.</i> אֲנֵינוּ, in <i>pause</i> אֲנֵינוּ } <i>we</i>
אֲנִי, in <i>pause</i> אֲנִי		(אֲנֵנוּ, p. בָּחֲנֵנוּ), (אֲנֵנוּ)
2. { <i>m.</i> אַתָּה (אַתָּה) in <i>p.</i> אַתָּה } <i>thou</i>		2. { <i>m.</i> אַתֶּם } <i>ye</i>
or אַתָּה		{ <i>f.</i> אַתְּנָה (אַתְּנָה; אַתְּנָה, אַתְּנָה)
{ <i>f.</i> אַתָּה (אַתָּה, pr. אַתָּה) <i>p.</i> אַתָּה }		3. { <i>m.</i> הֵם (הֵם) הֵמָּה } <i>they</i>
3. { <i>m.</i> הֵוא } <i>he, also it</i>		{ <i>f.</i> הֵנָּה (הֵנָּה, הֵנָּה)
{ <i>f.</i> הֵיאָה } <i>she, also it</i>		

The forms included in parentheses seldom occur. A complete view of these pronouns, with their shortened forms (*suffixes*), is given in Paradigm A at the beginning of this Grammar. Comp. also § 121.

#### REMARKS.

##### I. First Person.

1. The form אֲנִי is less frequent than אֲנִי which is probably shortened from it. The *former* is found in the Phœnician, Moabitic and Assyrian, but in no other kindred dialect;<sup>1</sup> from the *latter* are

<sup>1</sup> In Phœnician and Moabite (§ 2, 2) it is אֲנִי, without the ending אֲנִי, and in Punic *anec* (Plaut. Pœn. 5, 1, 8) or *'anekh* (Plauti Pœnulus, 5. 2, 35, comp. Schröder, Phœn. Sprache, S. 143); in Assyrian, *anaku*. In ancient Egyptian, ANEK, Coptic *anok*, *nok*.

formed the *suffixes* (§ 33). **אַנְךָ** prevails chiefly in the Pentateuch. In the Talmūd **אַנְךָ** has almost entirely disappeared and in some later books wholly. The *ō* is probably an obscuring of orig. *a* (comp. Aram. **אַנְךָ**, Arab. 'ána).

2. The formation of the plural in this and the following persons, though analogous with that of nouns, exhibits (as also in the pronoun of other languages) much that is peculiar and irregular. The short form **אַנְךָ**, which resembles the suffix (§ 33), occurs only in Jer. 42, 6 (*Kethābh*). The form **אַנְכֶם** is found only six times; e. g. Num. 32, 32. (Gen. 42, 11 in pause **אַנְכֶם**). In the Mishna the form **אַנְךָ** alone appears; in Arab. *nachnu* is the standard form.

3. The first person only is always of the *common gender*, because one that is present speaking needs not the distinction of gender, as does the second person addressed (in Greek, Latin, English etc., the distinction is omitted here also), and as the third person spoken of which needs it still more (but see Rem. 6).

## II. Second Person.

4. The forms **אַתָּה**, **אַתָּה**, **אַתָּה**, **אַתָּה**, are contracted from **אַתָּה**, etc., and the kindred dialects have still the *n* before the *ṭ*, Arab. *ánta*, *f. ánti* thou, plur. *ántum*, *f. antúnna* ye. In Syriac **אַתָּה**, *fem.* **אַתָּה** is written, but both are pronounced *at*; in the Western Aramaic **אַתָּה** stands for both genders.

**אַתָּה** without *ṭ* occurs only five times, e. g. Ps. 6, 4, and each time as *Kethābh* with **אַתָּה** as *Qeri*. As the vowels of the text belong to the *Qeri* (§ 17), the reading of the *Kethābh* may have been **אַתָּה**, as an abbreviation from **אַתָּה** (acc. to Aram., see above), for **אַתָּה** actually serves twice for masc., as in Num. 11, 15, Deut. 5, 24, Ezek. 28, 14.

The feminine form was originally pronounced **אַתָּה**, as in Syriac, Arabic, and Ethiopic. This form is still found in seven instances as *Kethābh* (e. g. Judg. 17, 2, 1 K. 14, 2), and shows itself also in the corresponding personal ending of the verb (see § 44, Rem. 4), specially before suffixes (**אַתָּה** § 59, 1, c). The final *î* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the *ṭ* therefore dropped, so that the Jewish critics, even in those seven passages, place in the *Qeri* **אַתָּה**, the *Sh'wā* of which stands in the punctuation of the text (**אַתָּה**, § 17). The same final *ṭ* appears, moreover, in the rare forms of the suffix, **אַתָּה**, **אַתָּה** (§§ 58, 91).

5. The plurals **אַתָּה**, **אַתָּה** (**אַתָּה**), are blunted forms (comp. 27, Rem. 4, b) of **אַתָּה** (Arab. *ántum*, Aram. **אַתָּה**, **אַתָּה**), and **אַתָּה** or **אַתָּה** (Arab. *ántunnā*, Aram. **אַתָּה**, **אַתָּה**). Hence doubtless the fact that the *suffix* of the 2d pers. pl. perf. is added to the ending **אַתָּה** (instead of **אַתָּה** or **אַתָּה**). **אַתָּה** is ἀπαξ λεγόμενον, being found only in Ez. 34, 31 (so *Kimchi*,

others אֲתָן, and אֲתָנָה (for which MSS have also אֲתָנָה) occurs only four times, viz., in Gen. 31, 6, Ez. 13, 11, 20, 34, 17 (13, 20 together with אֲתָנָה for fem.).

### III. Third Person.

6. At the end of הוּא *hū* and הִיא *hî*, the ם seems to be only an orthographic finish for the long open syllable, as in לֵוִי, לֵוִיָּה, (§ 23, 3, Rem. 3), yet the writing with ם is constant in the separate pronoun, and הוּא becomes הִי (but הִיא becomes הִי) only as a toneless suffix (§ 33, 1).<sup>1</sup> (In Arab., as in Syr., they write הִי and הִי but speak *hūwa*, *hūa*, *hū*, and *hīya*, *hīē*). However this Arab. pronunciation alone would decide nothing, as the vowel complement may be derived from the more consonantal pronunciation of the ו and י; but the Æthiopic *weṭū* הוּא, *yēṭi* for הִיא, shows that originally the ם indicated a vowel termination (comp. *Nöldeke*, *Ztschr. der DMG* Bd. XX, S. 459).

The form הוּא stands in K'thibh in the Pentateuch (except in 11 cases) also for the fem. הִיא as if similar to the epicene use of נַעַר for boy and girl (see § 2, 5, Rem.). But the punctators, whenever it stands for הִיא, give it the pointing הוּא, and require it to be read הִיא (comp. § 17).<sup>2</sup>

7. The plural forms הֵם (הֵמָּה) and הֵנָּה (after *pref.* הֵן. הֵן) are derived from הוּא and הִיא in the same manner as אֲתָם from אֲתָה. In Arab., where they are sounded *hūm*, *hūnna*, the obscure vowel-sound is retained, for which in Hebrew S'ghol stands also in the suffixes הֵם and הֵן (comp. § 27, Rem. 4, b). The הֵ- in both forms (הֵמָּה, הֵנָּה) is of *demonstrative* nature, but without observable effect of the sense. In West Aram. (הֵמָּה, הֵמָּה), Syr. *henûn*, Arab. *hūmū*, (archaist. for *hum*) and Ethiop. (*ṭmū*) there is an *ō* or *ū* appended, which appears in Hebrew in the poetical forms הֵמָּה, הֵמָּה, הֵמָּה (§ 58, 3, Rem. 1). In some passages הֵמָּה stands as feminine (Zech. 5, 11; Cant. 6, 8; Ruth 1, 22). The quite anomalous הֵמָּה 2 K. 9, 18 should probably be read הֵמָּה.

8. The pronouns of the third person הוּא, הִיא, הֵם, הֵן, refer to *things* as well as persons. On their *demonstrative* meaning, see § 122, 1.

<sup>1</sup> In the inscription of Mēsha' (see § 2, 2), הוּא stands for הִיא in line 6.

<sup>2</sup> *Kautzsch* does not accept the common opinion (v. *Lex.* 8th ed.) that this use of הוּא for הִיא is an archaism,—since the epicene use a) lacks analogy in Sem. dialects, b) is not in oldest texts outside the Pent., c) is wanting in the kindred text of Joshua, and since d) הִיא occurs 11 times (Gen. 38, 25 together with הִיא),—but regards it as an orthographic peculiarity arising from some revision of the text of the Pentateuch. He cites as deserving of consideration, the supposition of Levy that originally הוּא was written for both forms (as it is found on the Moabite stone, see note above) and was then enlarged into הוּא without regard to gender.—*Ed.*

## § 33.

## THE SUFFIX PRONOUN.

1. The full forms of the personal pronoun (the *separate pronouns*), as given in the foregoing section, express only the nominative (but comp. § 134, 3): the accusative and genitive, on the contrary, are expressed mostly by shorter forms (or fragments) of them which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, or usually *suffixes*); e. g. הוּ (without accent) and הֵּ *him* and *his* (from הֵּהָ *he*), thus קָטַלְתִּיהוּ *I have killed him*, קָטַלְתָּהּ or (with *āhû* contracted to *ô*) קָטַלְתָּ *thou hast killed him*, סוּסָהּ and סוּסוֹ *his horse*.

The same method occurs in all other Semitic tongues, as also in the Egyptian, Persian, Finn, Tartar and others; but in Greek, Latin and German, we find only slight traces of it, as πατήρ μου for πατήρ ἐμὸν, Lat. *eccum* in Plautus for *ecce eum*, Germ. *er gab's* for *er gab es*.

2. As to the *cases* which these suffixes indicate, let it be remarked that—

- a) When joined to verbs, they denote the accusative (but comp. § 134, 4), as in קָטַלְתִּיהוּ *I have killed him*.
- b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (*ābh-i'*) *my father*, סוּסוֹ *his horse* (answering to the Latin *equus ejus* or *equus suus*, comp. § 137, 1, b).
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle involves the meaning of a noun or a verb, e. g. אֶחָי (prop. *my vicinity*) *with me*, like Lat. *mea causa*, on the contrary הִנֵּה *behold me*, Lat. *ecce me*. בֵּינִי literally *interstitium mei* “between me.”
- d) The Indo-Germanic dative and ablative of the pronoun are expressed by combining with the suffixes the prepositions, that are signs of these cases (לֵּ to sign of the dative, בּ *in*, מִן *from*, § 102), as לוֹ *to him* (Lat. *ei* and *sibi*), בּוֹ *in him*, מִמֶּנִּי *from me*.

3. The suffixes of the 2d person (הָ—, etc.) are formed with the *k* (and not *t*) sound, based on an exchange of these two sounds exemplified also elsewhere.<sup>1</sup>

So likewise in all the Semitic tongues; but in Ethiopic also the verbal form is *qatalka* (thou hast killed)=Heb. הָרַגְתָּךְ.

4. The *suffix of the verb* (the accusative), and the *suffix of the noun* (the genitive), are mostly the same in form, but sometimes they differ, e. g. מִי— *me*, מִי— *my*.

Paradigm A at the beginning of this Grammar, gives a view of all the forms of the *pronoun*, both *separate* and *suffix*; fuller explanations about the *suffix to the verb* and the mode of attaching it to the verb will be found in §§ 58—61, about the *suffix to the noun* in § 91, about *prepositions with suffixes* in § 103, about *adverbs with suff.* in § 100, 5.

### § 34.

#### THE DEMONSTRATIVE PRONOUN.

- |  |                |                                       |
|--|----------------|---------------------------------------|
| 1. <i>Sing. m.</i> הַזֶּה <sup>2</sup> | } <i>this.</i> | <i>Plur. com.</i> אֵלֶּה (rarely אֵל) |
| <i>f.</i> הַזֹּאת (זֹּאת, זֹה)         |                | <i>these.</i>                         |

1. The feminine form הַזֹּאת is (*ô* obsc. fr. orig. *â*) for הַזֹּאת (comp. הַזֹּאת = הַזֹּאת; for the feminine ending ה, see § 80), and the forms זֹה, זֹה, which are both of rare occurrence, come from הַזֹּאת by dropping ה. In Ps. 132, 12 זֹה is used as *relat.*, v. Lex. For הַזֹּאת is found Jer. 26, 6 in *Kethibh* הַזֹּאת (with article and demonstrative הַ—). אֵל and אֵלֶּה are plural by usage, and not by grammatical form. The former (אֵל) occurs only in the Pentateuch and then always with the article as הַאֵל and 1 Chr. 20, 8, (without הַ). Both the singular and the plural is applicable to things as well as to persons.

2. In connection with prepositions to represent the *casus obliqui* הַזֶּה to *this* (m.) (cf. on הַ § 102, 2, c), הַזֹּאת to *this* (f.), הַ or אֵלֶּה to or for *those*, etc., cf. הַזֶּה קִדְּרִי pretium hujus, 1 K. 21, 2.

<sup>1</sup> That a palatal (*k*) and lingual (*t*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likkie* for *little*. Obvious instances of this exchange are found in many languages, as Gr. *kaîw* = *kaîw*, Gr. *ris* = Aeol. *ris*, Lat. *quis*, and in the Hebrew itself שָׁתָה = שָׁתָה to drink.

<sup>2</sup> In many languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* (as in Heb. הַזֶּה) or a rough breathing. Thus in Aram. אֵל, דֵּן, דֵּן, דֵּן *this*, Arab. *dhû*, *dhi*, *dhâ*.

2. A secondary form **הָ** is used only in poetry. It stands mostly for the relative (like Eng. *that* for *who*), and serves alike for the sing. and plur. and for both genders, like **אֲשֶׁר** (§ 36). Cf. § 136.

Rem. 1. This pronoun receives the article (**הַ**, **הָ**, **הֶ**, **הָאֵל**, **הַאֵל**) according to the same rules as the adjectives, § 111, 2 and § 132, 1.

2. Rarer secondary forms, with stronger demonstrative force, are **הַזֶּה** Gen. 24, 65, 37, 19; **הַזֶּה** *fem.* Ez. 36, 35, and shortened **זֶה** *masc.* in Judg. 6, 20, 1 Sam. 14, 1, 17, 26; but *fem.* in 2 K. 4, 25. In Arabic there is a corresponding form *‘allādhī*, as relative pronoun.

3. Also the personal pronouns of the 3d person often have a demonstrative force, see § 135, 1. Some other pronominal stems occur among the particles, § 99—105.

## § 35.

### THE ARTICLE.

1. By nature the article is a demonstrative pronoun, akin to the pronoun of the 3d person. It nowhere occurs in Hebrew as an independent word, but always in closest connection with the word before which it stands; and it usually takes the form **הַ**, with a short sharp-spoken *ă* and a doubling of the following consonant (by *Dāghē’sh fortē*), e. g. **הַשֶּׁשֶׁשׁ** *the sun*, **הַיָּאֵר** *the river* for **הַיָּאֵר** (see § 20, 3, *b*).

2. When, however, the article (**הַ**) stands before a word beginning with a guttural, which (according to § 22, 1) cannot be doubled, then the short and sharp *ă* (*Pă’tthäch*) is mostly heightened into *ā* (*Qā’mēs*) or *ē* (*Sēghōl*).

But to be more particular:—

1) Before the weakest guttural **א** and before **ר** (§ 22, 1 and 5, comp. § 27, Rem. 2, *b*) the vowel of the article is always heightened into *Qā’mēs*, as **הָאָב** *the father*, **הָאֱחָד** *the other*, **הָאִמָּה** *the mother*, **הָאִישׁ** *the man*, **הָאוֹר** *the light*, **הָאֵלֶּהִים** *the gods*, **הָרֶגֶל** *the foot*, **הָאָרֶץ** *earth* becomes **הָאָרֶץ** *the head*, **הָרָשָׁע** *the evil-doer*.

2) For the other gutturals there occurs either a sharpened syllable (virtual doubling § 22, 1),—especially with **ח** and **ה**, less often with **ע**— or the doubling is wholly omitted. In the

first case the article retains —, the syllable remaining virtually closed; in the second, the *Pä'thäch* is either slightly lengthened to — or fully to —. The following cases are to be distinguished:—

A) When the guttural is followed by any other vowel than *ā* (—) or *ō* (—), then—1) before the stronger ה and ה, the article regularly remains ה, as הַחַיִּים *that*, הַחֹדֶשׁ *the month*, הַחֹלֶל *the force*, but with some rare exceptions as in הַחַיִּי Gen. 6, 19, הַחַיִּים Is. 17, 8 and always in הַחַיִּים, הַחַיִּים *those*;—2) before פ *Pä'thäch* becomes generally Qā'mēs, as הַעֵין *the eye*, הַעִיר *the city*, הַעֲבָד *the servant*, pl. הַעֲבָדִים. (Exceptions in Is. 24, 2; 42, 18, Jer. 12, 9; Prov. 2, 17; 2 Sam. 5, 6, 8; Isa. 65, 11).

B) But when the guttural is followed by *ā* (—), then—1) before ה and פ the article is always ה, provided it stands immediately before the tone-syllable, else it is ה, e. g. הָעָם *the people*, הָהָר *the mountain*, הָעֵין (in pause), הָהָרָה *towards the mountain*, on the contrary הַהָרִים *the mountains*, הַעֵין *the guilt*;—2) before ה the article is always ה, without regard to the place of the tone, as הַחֹכֶם *the wise*, הַחֹזֶק *the strong*, הַחֹג *the festival*, הַחַיִּי *the live* Lev. 16, 20; so also—3) before ה, as הַחֲלִי *the sickness*, הַחֲדָשִׁים *the months*. On the contrary הַחֲכָמָה according to A, 1; also before פ; הַעֲמָרִים Ruth 21, 15.

Gender and number, as in English and Welsh, have no influence on the form of the article.

Rem. 1. The form of the Hebrew (also the Phœnician) article ה seems to have originated from הַל, the ל of which however has been constantly assimilated to the next letter (as in הַלֵּךְ from הַלֵּךְ, § 19, 2). This assimilation is to be accounted for from the enclitic nature of the article. In the Arabic it sounds هَل (pronounced *hal* by the modern Bedāwin), the ל of which is likewise assimilated, at least before all letters like *s* and *t*, and before *l*, *n* and *r*; e. g. 'al-Qor'ân but 'as-sana (Bed. *has-sana*)=Heb. הַשָּׁנָה *the year*. The Arabic article itself occurs also in the Old Testament prob. in the Arabic name הַעֲבָדִים Gen. 10, 26, in הַעֲבָדִים 1 K. 10, 11, 12 (also הַעֲבָדִים 2 Ch. 2, 7, 9, 10, 11) perhaps

<sup>1</sup> D. H. Müller in Ges. Wörterbuch, 11te Aufl. and Nöldeke in Sitzungsber. der Berl. Akad. 1882, p. 1186, finds here the name of a God هَل rather than the original article.



*sandal wood* (acc. to Ges. fr. Sansk. *mocha*, but comp. Lex. 11th ed.), and perhaps also in אֶלֶּיךָ *ice, hail*=אֶלֶּיךָ (Arab. *gibs*) Ez. 13, 11, 13, 38, 22, and perhaps also אֶלֶּיךָ in Prov. 30, 31.

2. When the prepositions  $\text{בְּ}$ ,  $\text{לְ}$ , and the  $\text{כִּי}$  of comparison (§ 102, 2, *b*) come before the article, the  $\text{ה}$  is dropped by contraction, and the preposition<sup>1</sup> takes its points (§ 19, 3, *b*, and § 23, 4), as  $\text{בַּשָּׁמַיִם}$  *in the heaven* for  $\text{בְּהַשָּׁמַיִם}$ ,  $\text{לְלֵזָה}$  *to the people* for  $\text{לְהָלֵזָה}$ ,  $\text{בְּהָרִים}$  *in the mountains*. Exceptions appear almost exclusively in the later books (Ezr. Eccl. Neh. Chr.; yet comp. 1 Sam. 13, 21, Ps. 36, 6. Elsewhere e. g. 2 K. 7, 12 the Massora, in *Q<sup>re</sup>* requires the Syncope). But in 8 places with  $\text{כִּי}$ , the  $\text{ה}$  remains in  $\text{כִּי־הוּא}$  Gen. 39, 11, etc. but oftener without  $\text{ה}$ , as  $\text{כִּי־הוּא}$  Gen. 25, 31, 33. But see 1 Sam. 13, 21, Ps. 36, 6.—With  $\text{וְ}$  (*and*), the  $\text{ה}$  always remains, as  $\text{וְהָעָם}$  *and the people*.

3. The words פֶּרֶם, חֵם, הֵם, אֵם always appear after the article with a long vowel הַפֶּרֶם, הַחֵם, הַהֵם, הָאֵם.

**§ 36.**

## THE RELATIVE PRONOUN.

The relative pronoun is the same for all *genders* and *numbers*, viz., **אשר** *who, which*. In the later books, (esp. Eccl. Lam. and the late Psalms) as well as in Canticles constantly and in Judges occasionally, instead of this full form we have **אֲשֶׁר** (with the **א** elided and the **ר** assimilated, § 19, 2, 3), more rarely **אֲשֶׁר** Judg. 5, 7, Cant. 1, 7, once **אֲשֶׁר** before **א** Judg. 6, 17 (else **וְ** before gutturals), and before **ה** even **אֲשֶׁר**<sup>2</sup> Eccl. 3, 18, and according to some (e. g. *Kimchi*) also 2, 22. On the mode of expressing the *cases* of the relative, see § 138, 1.

<sup>1</sup> The prep. כִּן, if prefixed before the article (as rarely happens, § 102, 1), does not take its place, but becomes כִּן, as in מִהַשָּׁמַיִם in 2 Ch. 7, 1, for the usual כִּן הַשָּׁמַיִם from the heavens.

<sup>2</sup> In Phœnician the full form ʾšn does not occur, but ʾš, esp. in the later Ph. (*Plaut. Pœn.*) pronounced *sa, su, st*, and ʾn (pron. *asse* = ʾšn, *esse* but also *as, es, is, us, ys*), Schröder's Phœn. Sprache, p. 162-66. Comp. above in § 2, 7. Also in modern Hebrew the ʾš has become quiet predominant.

## § 37.

## THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun (about persons) is **מִי** *who?* and (about things) **מָה** *what?*

According to Olshausen **מָה** *what?* was originally **מַה**, which in close connection (v. below) was assimilated with the following consonant. The forms **מַה**, **מָה** etc. (with *Dāghē'sh fortē conj.*) can however be sufficiently explained from the close uttering of the words. It should be further remarked that *a*) in closest connection stands **מַה** *mā* with *Mäqqē'ph* and *Dāghē'sh fortē conjunctive* (§ 20, 2) as **מַה-לָּךְ** *what to thee?* and even in one word, as **מַה-לָּכֶם** *what to you?* Is. 3, 15. **מַה-זֶּה** *what is this?* Ex. 4, 2;—*b*) before gutturals in close connection with *Mäqqē'ph* or a conjunctive accent it either likewise receives *Pāthāch* with the *Dāghē'sh* implied in the guttural (§ 22, 1)—so especially before **ה**, and (Gen. 31, 36, Job 21, 21) before **ה**,—or the doubling is wholly omitted. In the latter case either *ā* is lengthened into *Qāmēs* comp. § 35, 1,—so always before **א** and **י**,—or only slightly lengthened into *S'ghōl*, especially before **פ**, **ק**, **ח** (before **ה** however also **מָה**). The omission of the implied doubling also occurs, as a rule, with the hard gutturals, when they have no *Qāmēs* and then it stands **מָה** or **מַה** the latter especially before **ה**, **ע** when *Mäqqē'ph* follows. The longer forms **מָה** and **מַה** also remain before non-gutturals if the connection does not take place through *Mäqqē'ph*, but by a simple conj. accent. As a rule then **מָה** stands, but, by a wider separation from the chief tone we have also **מַה** Is. 1, 5. Ps. 4, 3 (upon **מָה** in the combination **בַּמָּה**, **בַּמָּה** and even **מַה** 1 Sam. 1, 8, comp. § 102, 2, *d*). *c*) in great pause **מָה** stands without exception, also generally with smaller *distinctivi*, and almost always before gutturals (**מָה** in very rare cases only). On the other hand **מַה** stands also occasionally before letters that are not guttural, as **מַה קוֹל יְהוָה** *what voice, etc.?* 1 Sam. 4, 6, 2 K. 1, 7, but only when the tone of the clause is far removed from the word; moreover, in the form **מַה-זֶּה**, **מַה-כֵּן** (see under **מָה** in the Heb. Lexicon).

2. Both **מִי** and **מָה** occur also as indefinite pronouns, in the sense of *whoever*, *whatever*; see § 137, 3.

## CHAPTER II.

### THE VERB.

---

#### § 38.

##### GENERAL VIEW.

1. The verb is, in the Hebrew, the most elaborated part of speech as to inflection, and also the most important, inasmuch as it mostly contains the *word-stem* (§ 30), and its various modifications are, to a great extent, the basis for the forms of the other parts of speech.

2. Verbal stems are either original or derived. They may be divided, in respect to their origin, into three classes,—

- a) *Primitives*, representing the simple stem, e. g. מָלַךְ *to reign*.
- b) *Verbal derivatives*, those derived from *primitives*, e. g. צָדַק *to justify*, הִצְטַדֵּק *to justify one's self*, from צָדַק *to be just*; usually called *conjugations* (§ 39).
- c) *Denominatives*, those derived from nouns (both primitive and derivative), e. g. אָהַל and אָהַל *to pitch a tent*, from אֹהֶל *tent*; הִשְׁרִישׁ *to take root* and שָׁרַשׁ *to root out*, from שָׁרֵשׁ *a root*.

The noun, from which the denominative verb comes, is in most cases itself derivative; though the meaning shows that the orig. stem is nominal and not verbal, e. g. לָבָן *to be white*, hence לָבְנָה *a brick*, and hence again לָבַן *to make bricks*; from רָבָה *to be prolific* comes רָגַשׁ *a fish*, and hence again רָגַשׁ *to fish*.

#### § 39.

1. The 3d person singular of the *Perfect*, in the simple form of the primitive verbs (i. e. in Qāl, see No. 4) is generally regarded as the stem or ground-form of the verb, as קָטַל *he*

has killed, *כָּבֵד* *he was heavy*, *קָטַן* *he was little*.<sup>1</sup> From this are derived the other persons of the Perfect, and also the *Participle*. Another stem-form, more simple still, is the *Infinitive*, as *קָטַל*, also *קָטֵל*, with which the *Imperative* and the *Imperfect* (see § 47) connect themselves.

Both groundforms contain the idea of a noun (§ 44, 1) and both have therefore this analogy in noun forms. More closely considered the second ground-form, which is generally monosyllabic (Arab. *qātl*, *qūl*, *qūtl*) may be called the abstract, and the first, consisting of two syllables (Arab. *qātlāla*, *qātlā*, *qātūlā*), the concrete. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ך, the full stem appears only in the Infinitive form which is accordingly adopted to represent the verb; e. g. Inf. *שׁוּב* to turn, of which the 3d person Perf. is *שָׁב* he turned; also most stems with middle ך, e. g. *דִּין* to judge.

2. From the simple form of the primitives, viz., *Qāl*, are formed, according to an *unvarying analogy* in all verbs, the *verbal derivatives*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, privative, causative; reflexive, reciprocal, partly with corresponding passive forms); e. g. *לָמַד* to learn, *לִמַּד* to cause to learn, to teach; *שָׁכַב* to lie, *הִשְׁכִּיב* to cause to lie, to lay; *שָׁפַט* to judge, *נִשְׁפָּט* to contend in judgment, to litigate. In other languages such words are regarded as new, derivative verbs, e. g. G. *fallen*, *fällen* = E. to fall, to fell, G. *trinken*, *tränken* = E. drink, drench, L. *lactēre* (to suck), *lactāre* (to give suck); *jacēre* (to throw), *jacēre* (to lie down); *γίνομαι*, *γεννάω*. But in Hebrew, where these formations are incomparably more regular than (e. g.) in the German, Latin and Greek, they are usually called, since the time of Reuchlin, *conjugations*<sup>2</sup> (the Heb. grammarians call them *בְּקִינִים* i. e. *formations*, more correctly *species*) of the primitive form, and both in the grammar and lexicon are always treated of in connection, as parts of the same verb.

<sup>1</sup> For brevity's sake the sense of the Heb. stem is expressed in the Infinitive, in most of our grammars and lexicons, thus *לָמַד* to learn, prop. he has learned.

<sup>2</sup> The term *conjugation* must therefore be taken here in a totally different sense from what it bears in Greek and Latin grammar.

3. The changes of the primitive form consist partly in varying its vowels, and doubling the middle consonant (קָטַל, קָטַל; comp. G. *liegen, legen; fallen, fällen*. E. *to lie, to lay; to fall, to fell*; partly in the repetition of one or two stem consonants קָטַל, קָטַל and finally in the addition of formative letters or syllables (נִקְטַל, comp. E. *to speak, to bespeak; to count, to recount; to bid, to forbid*), to which sometimes the first is united, as הִתְקַטַּל. Comp. § 31, 2.

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אֲרַ, אֲרַ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these so-called conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The simple form is called *Qāl* (קָל *light*, because it has no formative additions); the others (נִבְרִי *heavy*, because weighted as it were with formative additions) take their names from the Paradigm (or pattern) used by the old Jewish grammarians, viz. עָשָׂה *he has done*.<sup>1</sup> Several of them have passives which distinguish themselves from their actives by more obscure vowels. The most common conjugations (including *Qāl* and the passives) are the *seven* following; but only a few verbs exhibit them all:—

	Active.	Passive.
1. Qāl,	קָטַל <i>to kill</i> .	(wanting)
2. Nīph'ā'l,	נִקְטַל <i>to kill one's self; also passive</i> . <sup>2</sup>	

<sup>1</sup> This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged by some for עָשָׂה, which has this advantage, that all its conjugations are actually in use in the Old Testament. but the disadvantage, that there is some indistinctness in the pronunciation of some of its forms, as in עָשָׂה, עָשָׂה. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Ethiop. קָטַל) in them all. In Hebrew, it is true, it occurs only a few times in *Qāl*, and that only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

<sup>2</sup> Comp. § 51, 2 d.

*Active.**Passive.*

- |                |                                |              |              |
|----------------|--------------------------------|--------------|--------------|
| 3. Pī'ē'l,     | קָטַל to massacre.             | 4. Pū'ā'l,   | קָטַל.       |
| 5. Hīph'ī'l,   | הִקְטִיל to cause to kill.     | 6. Hōph'ā'l, | הִקְטַל.     |
| 7. Hīthpā'ē'l, | הִתְקַטַּל to kill one's self. | (Hōthpā'ā'l, | הִתְקַטַּל.) |

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the weak (see § 41) or irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and their arrangement is more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Qāl*. 2. *Pī'ēl* and *Pū'ā'l*. 3. *Pō'ēl* and *Pō'a'l* (§ 55, 1). 4. *Hīph'īl* and *Hōph'ā'l*. 5. *Hīthpā'ēl* and *Hōthpā'ā'l*. 6. *Hīthpō'ēl* (§ 55, 1). 7. *Nīph'ā'l*. 8. *Hīthpā'ēl* (§ 54, Rem. 2). 9. *Pīl'ēl* (§ 55, 2). The more appropriate division is into *three* classes:—1. The intensive *Pī'ēl*, with the analogous form *Hīthpā'ēl*;—2. The causative *Hīph'īl*, and its analogous forms *Shāph'ēl*, *Tīph'ēl*;—3. The reflexive and passive *Nīph'ā'l*.

## § 40.

1. It is chiefly from these *conjugations* or derivative forms, that the Hebrew verb obtains a certain affluence and compass. In *moods* and *tenses* however it is poor, having only two tenses, the *Perfect* (or *Preterite*) and the *Imperfect* (or *Future*),<sup>1</sup> besides an *Imperative*, (active) an *Infinitive* (with two forms), and a *Participle*. All relations of time, absolute and relative, are expressed either by these forms alone (hence the diversity in the senses of the same form, §§ 106–112), or by syntactical combination. The *Jussive* and the *Optative* are partly indicated by expressive modifications of the Imperfect (see § 48).

<sup>1</sup> The terms *Preterite* and *Future* formerly used to designate the relations of tense in the Hebrew verb are manifestly inadequate to convey a just view of the Semitic idea of time, and are therefore replaced in this grammar by the terms *Perfect* and *Imperfect*. These latter designations, however, must be taken in a much more comprehensive sense than is attached to them by English or classical grammarians. Comp. note<sup>1</sup> to § 47 (p. 118) and §§ 106–112.—ED.

2. In the *inflection* of the Perf. and Impf. as to the persons, the Hebrew differs from the Western languages, since it has distinct forms for both *genders* (in most instances), just as in the *personal pronoun*, by whose incorporation with the verb-stem the personal inflection of these tenses is formed.

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*affirmatives* and *preformatives*) of both tenses. Fuller information concerning them will be found in §§ 44—47, in connection with the Paradigms.

*Perfect.*

<i>Sing.</i>				<i>Plur.</i>			
3 m.	.	.	.	3 c.	וְ	.	.
3 f.	הִ	.	.				
2 m.	תְּ	.	.	2 m.	תֶּם	.	.
2 f.	תְּ	.	.	2 f.	תֶּן	.	.
1 c.	תִּ	.	.	1 c.	נָה	.	.

*Imperfect.*

<i>Sing.</i>				<i>Plur.</i>			
3 m.	.	.	י	3 m.	וְ	.	י
3 f.	.	.	תְּ	3 f.	תְּ	.	תְּ
2 m.	.	.	תְּ	2 m.	וְ	.	תְּ
2 f.	יְ	.	תְּ	2 f.	תְּ	.	תְּ
1 c.	.	.	אֶ	1 c.	.	.	נְ

§ 41.

The general analogy in the inflection of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the *strong* or *regular verb*, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz. —

- a) When one of the stem-letters or radicals is a guttural, which occasions various vowel (not consonant) changes, according to § 22 (*guttural verb*, §§ 62—65).

- b) When a stem-letter disappears by assimilation (§ 19, 2) or contraction (*contracted verb*, §§ 66, 67), as in **הָגַשׁ, הָגַשׁבּ.**  
 c) When one of the radicals is a feeble letter (§§ 23, 24), so that many changes appear through its commutation, omission or quiescence (*quiescent or feeble verb*, §§ 68—75), as in **יָשַׁב, קָיָם, מָצָא, נָלַח.**

NB. The letters of the old Paradigm **פָּעַל** are used in naming the letters of the stem, **פ** denoting the first radical, **ע** the second, and **ל** the third. Hence the expressions, *verb* א"פ for a verb whose first radical is א (*primæ radicalis* א); *verb* ל"ה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* ו"ע for one whose second letter is ו (*mediæ radicalis*); *verb* ע"ע (ע doubled) for one whose second and third radicals are the same (*mediæ radicalis geminatae*).

## I. THE STRONG VERB.

### *Paradigm B.*

E. G. **הָרַג** to kill, **הָבִיר** to be heavy, **הָקַטַן** to be small.

### § 42.

As the rules for the inflection of the strong or regular verb apply, with only occasional modifications, to all the weak or irregular verbs, it will be most convenient, and at the same time set the subject in the clearest light to the learner, if while treating of the former, we present whatever belongs to the general analogy of the verb.

Paradigm B (together with the above Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following paragraphs (§§ 43—55), where every subject is elucidated on its first occurrence; thus, under *Qāl* the inflections of the *Perfect*, and of the *Imperfect* with its modifications, are minutely explained with reference also to the other conjugations; and under the strong verb are given the forms and significations of conjugations which apply also to the weak, etc.

## A. THE PURE STEM, OR QĀL.

### § 43.

#### ITS FORM AND SIGNIFICATION.

The common form of the 3d person *Perf.* in *Qāl* is **הָקַטַל**, with a short *ä* (*Päthäch*) in the second syllable, especially in *transitive* verbs. There is also a form with *ē* (*Šē'rē*), and



another with *ō* (*Chō'tēm*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטַן *to be small*. Sometimes the transitive meaning is distinguished from the intransitive of the same stem by the aid of vocalization, as מָלֵא *to fill* (Est. 7, 5), מֵלֵא *to be full* (comp. § 47, Rem. 2); but also with the same (intrans.) sense for both forms, as קָרַב and קָרַב *to approach*.

In Paradigm B a verb *middle A*, a verb *middle E* and a verb *middle O* are given side by side. The second example קָבַר shows, at the same time, the effect of inflection in the setting of *Dāghē'sh lenē*.

Rem. 1. The vowel of the second syllable is the principal one, and hence the distinction between the transitive and intransitive<sup>1</sup> meaning depends on it. The *Qā'mēš* of the first syllable is lengthened from original *ā* (comp. Arab. *qātālā*) but it can be maintained in Hebrew only before the tone,—or at most with the secondary tone or *Méthēgh*—; in other places, like all so-called pretonic vowels (*ā, ē*) it becomes vocal Sh<sup>wā</sup> on the shifting of the tone, as קָטַלָּה. In Aramæan it wholly disappears in the root itself, as קָטַל = Heb. קָטַל.

2. Examples of *denominatives* in Qāl:—חָמַר *to cover with pitch*, from חָמָר *pitch*; מָלַח *to salt*, from מֶלַח *salt*, v. § 38, 2, c.

## § 44.

### PERFECT OF QĀL AND ITS INFLECTION.

1. The inflection of the Perfect, in respect to person, number and gender, is effected by the addition of fragments of the personal pronouns and signs of 3 fem. sing. and 3 pl. (*affirmatives*) to the end of the ground-form, which expresses the predicate idea. In explaining this connection, we may treat the ground-form as a *participle*<sup>2</sup> or a *verbal adjective*, but ex-

<sup>1</sup> The intransitive forms are in Arabic *qātīlā, qātūlā*; consequently, in Hebrew (after rejecting the closing vowel) *š* in the accented syllable is regularly lengthened to *ē, ū* to *ō*.

<sup>2</sup> On the intimate connection between the Perfect and the Participle or verbal adjective, see what has been already said in § 39, 1. In intransitive verbs they have the same form, as מָלַח *he was full*, and *full*; קָטַן *he was small*, and *small*. In transitive verbs the participle presents, indeed, a different form (קָטַל), but yet with קָטַל may be compared the nominal form קָטַל, though generally it is expressive of quality, as חָכָם *wise*, זָהָב *gold* (§ 84, 1).

pressing by itself the 3d pers. sing. masc. Perfect; as קָטַל *he has killed*, קָטַלְתָּ *thou hast killed* (as it were *killing-thou*, or *killer-thou*, a *killer wast thou*, קָטַל אָתָּה), יָרָא *he was fearing*, יָרְאוּ *fearing were ye* (for יָרְאוּ אֲתֶם). In the second pers. sing. and pl. this is readily seen as well as in קָטַלְנוּ *we have killed* for קָטַל אָנוּ. In the first person sing. קָטַלְתִּי *we have*, which probably by virtue of an exchange of כ for ת (comp. § 33, 3) has come directly from אָנֹכִי.<sup>1</sup> In the third person, הִיא (originally הִיא, comp. Rem. 4) is a mark of the feminine (as in the noun § 80, 2, and י (orig. יָד, as still in Deut. 8, 3, 16, Is. 26, 16; comp. *ûnā* as termination of the masc. pl. of nouns in written Arabic) is a sign of the plural.

In the Indo-Germanic tongues, the personal inflections originated in the same manner, by appending pronominal forms, as is shown in Sanscrit and Greek; e. g. from the stem, *as* (to be) Sans. *asmī*, εἰμὶ, Doric εἰμὶ (for εἰμι) I am, where the ending μὶ belongs to μοί and μέ; Sans. *asi*, Dor. ἐσσί *thou art*, where σι is identical with σὺ; Sans. *asti*, ἐστί *he is*, where τί answers to the pronoun τό, etc.

2. The characteristic *Pǎthäch* of the second syllable becomes *Shewá* before an affirmative beginning with a vowel, because it then would stand in an open syllable (thus קָטַלְתָּ, קָטַלְתָּ; but in pause קָטַלְתָּ, קָטַלְתָּ).<sup>1</sup> Before an affirmative beginning with a consonant, the *Pǎthäch* remains in the tone syllable (קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ; in pause קָטַלְתָּ, etc.) as well as before it. In the latter case however the *Qǎ'měš* of the first syllable, standing no longer before the tone, is reduced to *Shewá*, thus: קָטַלְתָּ, קָטַלְתָּ; comp. § 27, 3 and § 43, Rem. 1.

Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose in Heb. as in Ethiopic (but not in Arabic and Aramaic), the *E* sound, which passes over into *Pǎthäch*, as the Paradigm shows. This tendency comes from the laws

<sup>1</sup> That here instead of the usual lengthening of the *ā* before the accent, a still further attenuation takes place is to be explained, according to *Praetorius* (in *Stade's Zeitschr.*, 1883, p. 21), only by the fact that the accent originally rested on the antepenult; cf. Arab. *qátalat*, *qátahu*.

of vocalisation of the accented closed penult, which does not easily take *Šērē*, and not at all the *Chîrêq* shortened from *Šērē*. The original *E* appears, however, in open syllable; regularly so in the feeble stems ל"א (§ 74, Rem. 1); in strong stems only in *pause*, e. g. הִבְּקָה *she cleaves* (not הִבְקָה), Job 29, 10; comp. 2 Sam. 1, 23, Job 41, 15; even in a *closed* pausal syllable, e. g. שָׁבָן Deut. 33, 12 (but שָׁבֵן without the *pause* Is. 32, 16).

2. In some feeble stems *middle A*, the *ā* under the second radical sometimes passes over into (—), in one example also into (—), when the syllable is closed and toneless. Thus שָׁאַלְתִּי *I have asked him* 1 Sam. 1, 20, שָׁאַלְתָּ *ye have asked* 1 Sam. 12, 13; 25, 5; Job 21, 29; יִרְשָׁתָּ *ye possess* Deut. 4, 1, 22; יִרְשָׁתָּ Deut. 17, 4; יִרְשָׁתָּ Deut. 19, 1; יִלְדָּתִי *I have begotten thee* Ps. 2, 7 (comp. Num. 11, 12, Jer. 2, 27, 15, 10); וַיִּשְׁתָּחַל Mal. 3, 20. The *ī* in these forms may be simply an attenuated *ā* (§ 27, Rem. 2, 3), which is also favored by the following sibilant or labial and esp. sustained by the consimilation of the vowels; but see § 64, Rem. 1, § 69, Rem. 4 and Davies' Heb. Lex. on a secondary form *Med. E*.

3. In verbs *middle O*, Chōlēm is retained in the inflection where it has the tone, as תִּגְדָּלְתָּ *thou hast trembled*, תִּגְדָּלְתָּ in *pause* for תִּגְדָּלְתָּ *they could*. But when the tone is thrown forward, Chōlēm becomes Qā'mēs-chāfū'ph, as יִקְלָתִי *I have prevailed over him* Ps. 13, 5, וְיִקְלָתָּ (see § 49, 3) *and thou wilt be able* Ex. 18, 23.

4. Uncommon forms:<sup>1</sup> *Sing. 3. fem.* in ח— (as in Arab., Ethiop., Aram.), e. g. אָזְלָה *it has gone* Deut. 32, 36. Before suffixes this is the prevailing form (§ 59, 1, a); so with stems ל"ה partly in the form ח— (as often w. verbs ל"ה, § 74, Rem. 1) partly with disapp. of — bef. the pleon. ending ח—, e. g. גָּלְתָּה § 75, Rem. 1.—In Ez. 31, 5 גָּבְהָא acc. to Aram. orthog. for גָּבְהָה.—2. *masc.* חָה (differing only orthographically) for חָה, as בְּנִדְחָה *thou hast been unfaithful* Mal. 2, 14; comp. Gen. 3, 12.—2. *fem.* sometimes has still a *Yōdh* at the end, especially in Jeremiah and Ezekiel, as הִלְכָתִי Jer. 31, 21 (which really means הִלְכָתִי pointed as if without ו, cf. אָחָה in § 32, Rem. 4). Thus we have the form קָטַלְתִּי always before suffixes (§ 59, 1, c).—1. *com.* sometimes without *Yōdh*, as יִדְבָּחַת in Ps. 140, 13, Job 42, 2, 1 K. 8, 48, Ezek. 16, 59. This, however, is found only in the K<sup>thibh</sup> and is probably only a curtailed form anal. w. 2. *fem.* קָטַלְתָּ (comp. Aram. 1st pers. הִקְטִילָה); the Q<sup>ré</sup> has the full form.—*Plur. 2. fem.* הִתְּנָה (according to others הִתְּנָה) Amos 4, 3 (as ח follows it may be merely *ditto*graphy; but cf. אֲתִתְּנָה § 32, Rem. 5).—3. *com.* 3 times with the old plural ending הִן (but often in Aram. and Samar.), as יִדְעוּ *they know* Deut. 8, 3, 16 (probably to avoid a hiatus) and Is. 26, 16, or with a superfluous א (according to Arabic orthography

<sup>1</sup> Almost all these forms, which in Hebrew are infrequent, are the usual ones in the kindred dialects, and they may be called Aramaisms, Syriasm, and Arabisms. It should be understood however that they have not been taken from these dialects but merely indicate a return to more original forms.

§ 23, 3, Rem. 3), as **הִלָּכְךָ** Josh. 10, 24, Is. 28, 12. For the Impf. with **וְ** see § 47, Rem. 4.

5. With the affirmatives **וְ** (וְ), **וְ** (וְ), **וְ** (וְ), which are generally unaccented the word is *Mil'el* (e. g. **וְקָטְלְךָ**); with the others it is *Milra'* (§ 15, 2). The place of the tone is shifted,—*a*) by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if it has become a *Shewâ* (—), is restored, as **וְקָטְלְךָ** for **וְקָטְלְךָ** (**וְקָטְלְךָ** f. **וְקָטְלְךָ**), **וְקָטְלְךָ** for **וְקָטְלְךָ** (**וְקָטְלְךָ** f. **וְקָטְלְךָ**;—*b*) in certain cases after *Waw consecutive of the Perfect* (see § 49, 3).

6. Contraction of a final **וְ** with the affirmative **וְ** takes place e. g. in **וְקָטְלְךָ** Hag. 2, 5; of a final **וְ** with the affirmative **וְ** in **וְקָטְלְךָ** Gen. 34, 16, etc.; with the affirmative **וְ** in *Imperfect Qāl* Ezek. 17, 23: Pŕel Ps. 71, 23, etc., etc.

## § 45.

### THE INFINITIVE OF QĀL.

1. The Infinitive, strictly a verbal substantive, has two forms, a shorter and a longer. The shorter form (*Infinitive construct*), in *Qāl* **קָטַל**, is used in various ways, partly in connection with the pronominal suffixes, and as governing the genitive as well as the accusative of the object (§ 114), partly in connection with prepositions before it, as **לְקָטַל** for *to kill* (§ 114, 2) and finally in dependence upon substantives (as genitive) or upon verbs (as accusative of the object). The longer form (*Infinitive absolute*), in *Qāl* **קָטַל**, is limited to the expression of the abstract verbal idea, without regard to the subject or object of the action. It stands most frequently, when added to a finite verb of the same stem, as an adverbial accusative (see § 113).

To the flexibility and variety in the uses of the Infin. constr. and the inflexibility of the Infin. absolute corresponds also their vocalisation. The latter has *Chôl'lem* unchangeable, but the former has *Chôl'lem* changeable (hence with suff. **קָטַלְךָ** *qôl'li'*).

Besides **קָטַל**, the Infin. Qāl has also the following unusual forms:—

- a) **קָטַל**, e. g. **שָׁכַב** to lie down Gen. 34, 7, **שָׁפַל** to sink Ec. 12, 4 especially with verbs which have *ā* in the second syllable of the imperfect or with those whose second or third stem consonant is a guttural (frequently in addition to the usual form). Before suffixes the form **קָטַל** becomes **קָטַלְךָ** or by attenuating *ā* into *i* **קָטַלְךָ**, e. g. **בָּלְעִי** Job 7, 19.

- b) **קָטְלָהּ** and, attenuated from it, **קָטְלָה**; **קָטְלָהּ** and **קָטְלָה** (feminine forms from **קָטַל** and **קָטְל** mostly used with intransitive verbs and partly beside forms without feminine-endings); as **שָׁחָהּ** to trespass, **שָׂנְאָהּ** to hate, **קָרְבָהּ** to approach Ex. 36, 2, **חָמְלָהּ** to pity Ez. 16, 5. But see Gen. 19, 16 **חָמְלָהּ** (orig. *ā* inflected into *ē*); comp. also Is. 8, 11.

These rare forms are more in use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

- c) The form of the Aramaic *Infinitive Qāl* also occurs in **כִּנְרֵשׁ** drive out Ezek. 36, 5 **כִּשְׁלִיחַ** send Esth. 9, 19; **קָרָא** call and **כָּסַעַ** break up Num. 10, 2 (Deut. 10, 11, etc.; also with fem. ending **כִּנְעִלָה** Ezra 7, 9. Cf. on these forms *Ryssel, de Elohistaie Pentateuchici Sermone*, p. 50.

2. A sort of *Gerund* is formed in Hebrew by the *Infin. constr.* with the preposition **לְ**, as **לְקַטֵּל** (*for to kill*) *interficiendo*, *ad interficiendum*, **לְנַפֵּל** (*for to fall*) *ad cadendum* (cf. § 28, 1).

The **לְ** is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Dāghē'sh lenē*, viz., **לְנַפֵּל** *lin-pōl* (§ 28, 1), so probably also *liq-ṭōl*. On the contrary, **בִּנְפֹל** *bin-phōl* Job 4, 13, **כִּנְפֹל** *kin-phōl* 2 Sam. 3, 34, where the prepositions **בְּ** and **כִּי** are conceived to be less closely connected with the Infinitive; and by way of exception it is so also with **לְ**, as **לְהַרוֹשׁ** and **לְהַרְוֹשׁ** Jer. 1, 10. **לְשָׂדֹר** 47, 4 and according to some **לְסַבֵּב** Num. 21, 4.

## § 46.

### THE IMPERATIVE OF QĀL.

1. The groundform of the Imperative **קָטַל** (**קָטְל**) is consonant with the infin. construct and lies also at the basis of the Imperfect (§ 47). It expresses only the *second* person, but has forms for the feminine and the plural. For the *third* person it has no distinct form (see § 110, Rem. 1), but this is expressed by the Imperfect as the jussive form (§ 109, 1, *a*), and even the second person must be expressed by the jussive form, when a negative precedes, as **אַל תִּקְטַל** (not **קָטַל**) *kill thou not*, Lat. *ne occidas*, see § 109, 1, *b*. The proper passive conjugations have no Imperative, but the reflexive Niph'al and Hithp'al have.

2. The inflection of the 2d Sing. fem. and the 2d pl. masc. is quite similar to that of the Imperfect, and it will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative Masc. Sing. also has a lengthened

and a shortened form, the first after the manner of the cohortative (הָ— paragog.), the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קָטַל (also קָטַל; before *Māqqēph* קָטַלְ), there is also one with *Pāthāch*, for verbs middle *E* and also for a number of intransitive verbs which have *ā* in the perfect, as שָׁכַב *lie thou down* as in the *Inf.* and *Impf.* 1 Sam. 3, 5; in *pause* שָׁכַב. See the Paradigm.

2. Now and then there is found in the first syllable of the feminine sing. and masc. plural (which have the *Shewā vocal*, as קָטַלְ, קָטַלְ; therefore שָׁכַבְ, without a *Dāghēsh lenē*; comp. however אָסַפְ Jer. 10, 17, and in the same combination הָשַׁפְ Is. 47, 2) an *ō* (Qā'mēs-*chāfūph*) instead of the *ī*, as קָטַבְ *draw ye* Ez. 32, 20, קָטַבְ *reign thou (fem.)* Judg 9, 10. This throwing back of original *ū* of the 2d syllable (for *ō* is inflected from *u*) would be really according to rule, and the forms with *ī* are merely an attenuation of the characteristic vowel. In *pause* we get קָטַבְ 1 K. 3, 26; from שָׁכַבְ = שָׁכַבְ etc., likewise from 2. sing. fem. in *Pause* קָטַבְ Is. 23, 12 (even outside of *pause* קָטַבְ 1 Sam. 28, 8 in *Kethibh*); from שָׁמַרְ = שָׁמַרְ Joel 2, 21.

3. In the form קָטַלְ, the הָ— is at times dropped, and then a helping vowel is introduced, as in שָׁמַרְ *hear ye (fem.)* for שָׁמַרְ Gen. 4, 23. The anomalous קָטַלְ *call ye (fem.)* for קָטַלְ Ex. 2, 20 ought perhaps to be read קָטַלְ, as it is in Ruth 1, 20.

## § 47.

### THE IMPERFECT OF QAL AND ITS INFLECTION.<sup>1</sup>

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but

<sup>1</sup> The name *Imperfect* is here used in direct opposition to *Perfect*; and therefore in a wider sense than in Latin and Greek grammar. The Heb. (Semitic) *Perf.* denotes, in general, the *concluded*, *ended* and *past*, what is come to pass or is gone into effect; but at the same time, that which is *represented* as completed, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the *incoming*, *unfinished* and *continuing*, that which is being done, or coming to pass, and is future; but also that which is repeated or in connected sequence in past time (the Latin Imperfect). From the above it is manifest that the formerly used designation of the *Impf.* as *Future* expresses only a part of the idea. Altogether the transfer of the names of Indo-Germanic tenses to the Semitic tenses (carried out under the influence of Greek grammarians by the Syrian, Arabic and afterward the Hebrew scholars, following their example) has created a great many misconceptions. To the Semitic idea of time which knows only the complete and the incomplete, the indo-germanic division into three *tempora* (*past*

in the Imperfect these fragments are *pre-fixed* (*preformatives*) to the stem in the abstract or Inf. form (קטל), as however the tone is retained on the characteristic vowel of the stem form, or passes over (2 fem. sing. and 3 and 2 masc. pl.) to the affirmatives, these preformatives of the Imperfect, are much more curtailed than the affirmatives of the Perfect, so that in every case only one consonant remains (י, ה, א, נ). But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is in some cases supplied by additions at the end. Comp. the Table in § 40, 2.

2. The derivation and signification of both the preformatives and the affirmatives, are still in most cases clear.

In the 1st pers. אקטל, plur. נקטל, א is an abbreviation of אני, : of נהני; and here no addition at the end was needed to mark the gender and number. As to vocalization, the Arab. points towards the groundforms 'äqtül and näqtül; the i of the 1. plur. is therefore attenuated from a (as in the other preformatives). The *Sghôl* of the 1. sing. may be explained from the predilection which the א has for this sound.<sup>1</sup>

In the 2d pers. sing. the ה in תקטל (orig. form täqtül) is from תהא, the ו in תקטלי is the sign of the feminine, as in תהא thou (feminine, see § 32, Rem. 4). In the 2d pers. plur. the ו (more fully וך, see Rem. 4 below) in תקטלי is the sign of the plural as in the 3d person, and as already in the Perfect (§ 44, 1), but it is here appropriated to the *masculine*;<sup>2</sup>

present and future) is quite foreign.—This Semitic distinction of tenses shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as some accessory idea; but in the Imperfect, the subject, from which the action proceeds or of which some state is predicated, is expressed by a prefixed pronoun. See more in the Syntax §§ 106 sq.

<sup>1</sup> According to *Kimchi* the *Sghôl* of the 1st sing. may be explained from the endeavor to avoid the conformity of sound in אקטל and וקטל, the latter being supposed to have been pronounced iqtöl.

<sup>2</sup> This is also the proper gender of the plural syllable *ün, ū*. It is true that in the Perf. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Perf. for the masculine alone: as in Syriac, mas. qetalün, fem. qetalén; in Arabic, mas. qätälü, fem. qätälünä; in Eth. qätälü, qätälä.

while  $\text{נָה}$  (for which also  $\text{נִי}$ ) in  $\text{תִּקְטְלֵנָה}$  is the sign of the 2d and 3d pers. plural *feminine* and either points towards an old fem. pl. ending (in Aramaic  $\text{־נָה}$ ) or is borrowed from  $\text{הֵנָּה}$  *they* or *those* (*fem.*), and  $\text{אַתָּה}$  *you* (*fem.*).

In the 3d person the preformatives ( $\text{י}$  in the masc.  $\text{יִקְטֹל}$ ,<sup>1</sup> Grdf. *yāqtûl*, plur.  $\text{יִקְטְלוּ}$ , Grdf. *yāqtûlû*;  $\text{ח}$  in *fem.*  $\text{תִּקְטֹל}$ , plur.  $\text{תִּקְטְלֵנָה}$ ), have not yet found a satisfactory explanation. The  $\text{ח}$  is probably allied to the original feminine-ending  $\text{ח}$ — of nouns as well as of the 3 sing. fem. Perfect. For the affirmative  $\text{י}$  ( $\text{יָ}$ ) and  $\text{נִי}$  see above.

3. The characteristic vowel of the 2d syllable becomes *Sh'wâ* before an accented affirmative beginning with a vowel, but is retained (in the tone-syllable) before the unaccented affirmative  $\text{נָה}$ . Therefore  $\text{תִּקְטְלֵנָה}$ ,  $\text{יִקְטְלֵנָה}$ ,  $\text{תִּקְטְלֵנָה}$  (*pause תִּקְטְלֵנָה* etc.),  $\text{תִּקְטְלֵנָה}$ .

Rem. 1. The final  $\text{ô}$ , leng. from  $\text{û}$ , is only tone-long (§ 9, No. 10, 3), as in the *Infin. constr. and Imper.* Hence,—a) The examples in which it is written *fully*, though not rare, are to be regarded as exceptions;— b) Before *Mäqqēph* it becomes *Qā'mēṣ-châtūph*, e. g.  $\text{וַיִּכְתֹּב שָׁם}$  and *he wrote there* Josh. 8, 32;—c) It becomes vocal *Sh'wâ* before the affirmatives  $\text{יִ$ — and  $\text{נִי}$  (v. above No. 3). Quite anomalous are the three examples which have long  $\text{י}$  instead of *Sh'wâ*:  $\text{יִשְׁפֹּטֵי הָעָם}$  Ex. 18, 26, immediately before the great pause, but according to *Qinchi* (ed. *Rittenb.* p. 18 b), contrary to our editions, with the tone in the ultima; in the same way  $\text{לֹא-יִזְכְּרוּרֵי מִצְרָיִם}$  Ruth 2, 8;  $\text{יִשְׁמְרוּם}$  (in great pause) Prov. 14, 3. In the two first cases perhaps  $\text{יִשְׁפֹּטֵי}$  and  $\text{יִזְכְּרוּרֵי}$  (for  $\text{יִשְׁפֹּטֵי}$  etc.) were intended, by virtue of a retraction of the pause, whilst  $\text{יִ}$  Prov. 14, 3 could only be explained as a vocal equivalent for  $\text{יִ$ — (comp. e. g. Ez. 35, 6). In the few instances in which it remains before these affirmatives, the pointing becomes  $\text{יִ}$ , because it stands close before the pause, e. g.  $\text{יִשְׁפֹּטֵי הָעָם}$  *yish-pûṭû* (*they were judging*) Ex. 18, 26, Ruth 2, 8, comp. Prov. 14, 3.

2. This *Chō'lem* is confined almost exclusively to verbs *middle A*, like  $\text{קָטַל}$ . *Intransitive* verbs (*middle E* and *O*) take  $\text{ā}$  (*Pā'thäch*) in the Impf, as  $\text{גָּדַל}$  *to be great*,  $\text{יִגְדַּל$ ;  $\text{הָקַטַּן}$  *to be small*,  $\text{יִהְיֶה קָטַן}$ . Sometimes

<sup>1</sup> The usual derivation of the  $\text{י}$  from the  $\text{י}$  of the pronoun  $\text{הוּא}$ , analogous to  $\text{יִשָּׁב}$  from  $\text{יָשָׁב}$  (§ 69) has little in its favor, nor does it explain the  $\text{י}$  preformative of the plural. *Rödiger* supposed that formerly a corresponding pronoun of the third person (*ya?*) may have existed, and compared with it the Amharic *yēh* (this) and *ya* (who), on the supposition that this is old Semitic. The fact that in the Arabic and West. Aram. *Yōdh* stands also as preformative of the 3d pl. fem., at all events, deserves consideration (v. below, Rem. 3).



both forms exist together; the Impf. with  $\bar{o}$  is then transitive, and that with  $\bar{a}$  intransitive; e. g. יִקְצֹר *he will cut off, will reap*; יִקְצֹר *he will be cut off*; i. e. will be short. So also הִשְׁבִּיחַ Impf.  $\bar{o}$ , *to subdue* Ex. 17, 13, Impf.  $\bar{a}$ , *to be subdued* Job 14, 10. More seldom both occur without any difference in signification; e. g. יִשֶּׁבֶת and יִשְׁבֶּה *he will bite*, יִתְפַּח and יִתְפַּח *he is inclined* (but. cf. Job 40, 17). In the irregular verbs פָּ"ו and some נ"פ, a changeable  $\bar{e}$  (*Sere*) is also found in the final syllable (§ 68, 1; § 69, 1), besides only in יִתֵּן for יִתֶּן *he will give* (יִתֵּן). These three forms of the Impf. are called Imperfect O, Impf. A, Impf. E.

3. For the 3d plur. fem. תִּקְשְׁלֶנָּה there occurs in three instances, as if to distinguish it from the 2d pers., the form יִקְשְׁלֶנָּה, as in West. Aram. Arabic, Ethiopic and Assyrian, e. g. יִשְׁעֲרֶנָּה *they shall arise* Dan. 8, 22; comp. Gen. 30, 38, 1 Sam. 6, 12. In several instances תִּקְשְׁלֶנָּה seems to have been used improperly for the 3d pers. fem. or 2d masc. singular, as הִשְׁבִּיחָהּ (for which הִשְׁבִּיחָהּ ought probably to be read) Judg. 5, 26 and Obad. 13 (for 2 masc. sing., acc. to *Olsh.* mutil. fr. יִתְפַּח); comp. Job 17, 16, Is. 28, 3.<sup>1</sup>—In the Pentateuch (mostly) נָ (nā) occurs in place of נָ, especially after *Wāw consecutive* (§ 49, 2); e. g. Ex. 1, 18, 19, 15, 20, in Arabic always nā. Acc. to Elias Levita הִלְבִּשָׁךְ 2 Sam. 13, 18 is the only ex. of this kind in strong verbs.—Once occurs (Ezek. 16, 50) the anomalous form הִנְבְּרֶינָה with ׀ inserted, after the manner of verbs ע"ע and ע"ו (§ 67, 4, § 72, 5); which *Olshausen* regards as a blunder, caused by the following form.

4. The plural forms ending in ׀ appear also not unfrequently (but oftenest in the older books) with the fuller ending ׀, most commonly with obvious stress on the word at the end of a period or clause, where the vowel of the second syllable is then retained, as יִלְבְּשׁוּן *they gather* Ps. 104, 28, יִרְעָדוּן *they tremble* Ex. 15, 14, הִשְׁמָעוּן *ye shall hear* Deut. 1, 17. But it is not confined to this position; see e. g. Ps. 11, 2 קָשָׁהּ יִרְדֹּךְ (comp. 4, 3, Gen. 18, 28, 29, 30—32, Is. 8, 12, 1 Sam. 9, 13). In the last example and perhaps in some others, euphonic reasons may have cooperated. But the preference for this form at the end of a clause or sentence is clearly seen in Is. 26, 11 יִרְאוּן יִרְאוּן יִרְאוּן *they see not; may they see and be ashamed*. This holds also for the corresponding forms of the Imperfect of the derived conjugations.<sup>2</sup> This original ending ׀ is the common one in Aramæan and Arabic (Old Arab. ānā); yet in vulgar Arabic it is likewise shortened. Of the Impf. with ׀ appended, (following the Arabic orthography § 44 Rem. 4) יִשְׁמָעוּ Jer.

<sup>1</sup> By this small number of examples we are hardly justified in taking them as remainders of an emphatic imperf. form (anal. to the *Modus energicus I* with the ending ānnā in Arabic).

<sup>2</sup> It is worthy of remark, that the Chronicles often omit the *Nūn* where it stands in the books of Kings; see 1 K. 8, 38, 43; comp. 2 Chr. 6, 29, 33.—1 K. 12, 24, 2 K. 11, 5; comp. 2 Ch. 9, 4, 23, 4.

10, 5 is the only example (but this may stand by erroneous metathesis for יִנְשְׂאוּ caused by the preceding יָשׂוּ).

5. In like manner הִתְקַטֵּל has a longer form with final ך, viz., הִתְקַטֵּלְךְ, which is also the common one in Aramæan and Arabic (old Arab. *inā*); yet in Hebr. chiefly as a fuller form in great *pause*, and almost everywhere with the retention of the vowel in the penult as הִתְקַטֵּלְךָ Ruth 2, 8, 21. See examples in 1 Sam. 1, 14, Ruth 3, 4, 18, Jer. 31, 22, Is. 45, 10.

6. On the restoration in *pause* of *ō* which had become *Shewā* in the forms הִתְקַטֵּל etc. v. above No. 3. In consonance with this also is the fact that the imperfects with *ā* restore this vowel in *pause* and, at the same time, lengthen it (as a tone vowel) into *ā* e. g. יִהְיֶה לִּי, יִהְיֶה לִּי. This influence of the pausal tone extends itself even to the forms which have no affirmative, e. g. לֹא יִהְיֶה לִּי in *pause* יִהְיֶה לִּי; but the fuller forms in ך and ךָ—keep the tone on the last syllable (the vowels *ū* and *ī* in the closed *ultima* never allow the removal of the tone).

### § 48.

#### SHORTENING AND LENGTHENING OF THE IMPERFECT AND IMPERATIVE.

##### *Jussive and Cohortative Forms.*

1. Against the lack of specific forms to express the *relative Tenses* and the *Moods*, which is felt in the Hebrew and its kindred dialects, a small set-off is made by *changes* in the *form* of the Imperfect, to which changes a certain signification is either exclusively or principally attached.<sup>1</sup>

2. We distinguish, accordingly, between the common form of the Imperfect and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Imperfect, however, occurs only in the 1st person (with few exceptions), while its shortened form is mostly found only in the 2d and 3d persons, rarely also in the first (1 Sam. 14, 36). In Hebrew, however, for reasons of accentuation and vowel formation the Jussive could not always be orthographically distinguished from the common (*Indicative*) form of the Imperfect.

In classic Arabic the distinction is almost always clear. Besides the common Indicative *yāqtūlū*, it has—*a*) a Subjunctive, *yāqtūlū*;—*b*) a

<sup>1</sup> In the Perfect, the corresponding relations or modal senses are expressed only by the one common form, that stands also for the Indicative (§ 106, 4).

Jussive, *yāqtūl*; and—c) a doubled so-called *Modus energicus* of the Impf. *yāqtūlānnā* and *yāqtūlān* (in pause *yāqtūlā*), which latter answers to the Heb. Cohortative.

3. The characteristic of the *cohortative* is a long *ā* הַ—, attached to the 1st person, as in אֶשְׁמְרָה from אֶשְׁמַר; comp. the הַ— *directive* of the noun § 69, 2, a. It is found in all the conjugations and in all classes of strong and weak verbs (except in the *passives*), and the ending הַ— has the tone wherever it is taken by the affirmatives וַ and יִ—; hence it affects the final vowel in precisely the same manner as these do; e. g. in *Qāl* אֶשְׁמְרָה *I will observe*, in *Pi'el* נִנְחֲמָה *let us break asunder* Ps. 2, 3; but the unchangeable vowel of the final syllable is retained before הַ—, as in *Hiph'il* אֶזְכֹּרָה *I will praise*. Finally (as before *ū* and *i*) the vowel is restored in pause, as tone vowel; thus the cohortative אֶשְׁמְרָה becomes in pause אֶשְׁמְרָה (Ps. 59, 10).

Twice הַ— takes the place of הַ—, e. g. 1 Sam. 28, 15, and, with the 3d pers. Ps. 20, 4 (here in a syllable sharpened by *dag. forte conjunc.*). The הַ— is attached to the 3d person: Is. 5, 19 (twice); Ezek. 23, 20 (and afterward required v. 16 in *Q<sup>re</sup>*), where, as also Prov. 1, 20 and 8, 3 it has no influence upon the signification. Probably Job 11, 17 also belongs here although אֶשְׁמְרָה may, with *Kimchi* be regarded as 2nd Masc. Quite anomalous is הַבִּיטָה Deut. 33, 16 (for הַבִּיטָה = רָבָא). It is not impossible that in some of the above named cases the הַ— may be a second (pleonastic) designation for the feminine, § 59, 1, a.

The *Cohortative* expresses *effort* and the *direction of the will to an action*; and accordingly it especially denotes *excitement of one's self, determination, wish* (as *Optative*), in the 1st Pl. also an exhortation of others, etc. (see § 108).

4. The *Jussive* form of the Impf. essentially rests on quicker pronunciation, united with a tendency of the accent towards the beginning of the word (in order, as it were, to emphasize the command immediately in the first syllable), so that it very often causes a shortening at the end. Yet elsewhere the jussive must be satisfied with the shortening of the vowel of the 2d syllable, without being able to withdraw from it the tone, and very frequently the nature of the form does not allow any change whatever, v. above No. 2. It is not impossible however that even in such a case the *Jussive* and *Indi-*

*cative* differed perceptibly in the tone of the living speech. So יִקְטֹל as Ind. means *he will kill*, but as Jussive *let him kill*. Where the shortening is orthographically indicated, will be shown in every case under the conjugations. In the strong verb it is confined, as a distinct form, to Hiph'il, as in Juss. יִקְטֹל, Ind. יִקְטִיל. It is found in Qāl and Hiph'il of verbs ע"ו, as Jussive יִמָּח and יִמָּח, Ind. יִמָּח and יִמָּח; and in all the conjugations of verbs ל"ה, where after the removal (*apocope*) of the ending ה— in Qāl and Hiph'il monosyllabic forms arise with or without a helping vowel under the 2d stem consonant (*Impf. apoc.*), e. g. Qāl, Ind. יִגְלוּ, Juss. יִגְלוּ; Hiph. Ind. יִגְלוּ, Juss. יִגְלוּ; but also in Pi'el יִצֹר from Indic. יִצְוֶה. But in all cases the plural forms of the *Jussive* coincide with those of the Indicative, only that the ending ון cannot occur. Also the 2d pers. sing. fem. sounds the same in both, viz., תִּמְצִי, תִּמְצִי, etc., and so likewise all the singular and plural forms, when they have pronominal suffixes, e. g. תִּמְצִיךְ as Indicative in Jer. 38, 15, as Jussive in Jer. 41, 8.

The force of this form is similar to that of the *Cohortative*, only that in Jussive the command or wish extends, with few exceptions, only to the 2d or 3d person. On particular uses of the Jussive, e. g. in hypothetical sentences (even in the first person), see § 109, 2.

5. The *Imperative*, as it is allied in form and meaning to the Imperfect, is also lengthened (by ה—) and shortened, in a manner perfectly analogous (compare the Arabic *Imperativus energicus*, with the ending -ānnā or -an, in pause -ā). The lengthened *Imp.* occurs, e. g. in Qāl of the strong verb, as שְׁמַר, שְׁמַרָה (*shōm'-rā* like קִטְלִי *qūṭli*, § 46, Rem. 2) *keep thou*; שְׁכַב, שְׁכַבָה *lie thou down*; the shortened *Imp.* in verbs ל"ה, as in Pi'el גַּל for גִּלָּה. In Hiph'il the *i* of the 2d syll. is reduced to *ē*, when the syll. is closed e. g. הִקְטֵל; but the *i* is retained in open syllables e. g. הִקְטִילִי (both cases exactly as in jussive). The force of these forms is not always so strongly marked as in the *Imperfect*. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* הֵן *give*, הֵנָּה *give!*

## § 49.

## THE PERFECT AND THE IMPERFECT WITH WĀW CONSECUTIVE.

1. The use of the two tenses, as is shown more fully in the Syntax (§§ 106, 107; compare Note <sup>1</sup>, § 47), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in the consecution of the Hebrew<sup>1</sup> tenses, is this; that in continued narrations of the past, only the first verb stands in the Perfect, the following ones being in the Imperfect; and on the contrary, in continued descriptions of the future, the first verb is in the Imperfect (Future), while the subsequent ones are in the Perfect. Thus in 2 K. 20, 1: *In those days Hezekiah sickened* (Perf.) . . . *and Isaiah . . . came* (Impf. יָבֵא) *to him, and said* (Impf. יֹאמַר) *to him, etc.* Just the reverse in Is. 7, 17: *And the Lord will bring* (Impf. יָבִיא) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, etc.* v. 18 *And it will happen* (Perf. יִהְיֶה) *on that day . . .* This progress in the succession of time is generally indicated by the so-called *consecutive Wāw*,<sup>2</sup> which in itself, it is true, is but a variety of the usual copulative *Wāw*, but partly (in the impf.) appears with an unusual vocalization. Moreover the tenses compounded with the *consecutive Wāw* undergo in part a variation of tone and hence at times also other variations.

2. The *Wāw consecutive of the Imperfect* is—a) regularly prefixed with *Pă'thāch* and a *Dāghē'sh fortē* in the next letter,

<sup>1</sup> The other Semitic tongues have no trace of this construction, except that the Phœnician (the most closely related to the Hebrew), and of course the trans-jordanic Heb. (or Moabite) inscription of Mēsha<sup>1</sup> has it (see § 2, 2).

<sup>2</sup> This name expresses best the prevailing syntactical relation, for by *Wāw consec.* an action is always represented as a direct or at least temporal *sequence* of a preceding action. If whole books (Lev., Num., Josh., Judg., 1 and 2 Sam., 2 Kings, Ezek., Ruth, Esth., Neh., 2 Chron.) begin with *impf. consec.*, others (Ex., 1 Kings, Ezra) with *Wāw copul.*, it is to establish a close connection with the historical books preceding them (now or originally). Compare on the other hand the independent beginning of Job and Daniel. Merely external is the formerly used designation as *Wāw converse*, as changing the respective tenses into their opposites (acc. to the former conception, the *fut.* into *pret.* and *vice-versa*).

as **וַיַּקְטֹל** *and he killed*, but with *Qā'mēš* before the א of the 1st pers. sing. (according to § 22, 1), as **וַאֲקַטֵּל** *and I killed* (the preform. ו with *Dāgh. f.* omitted occurs in such cases as **וַיִּדְבֹּר** and **וַיִּהְיֶה**, see § 20, 3, b);—b) it takes a shortened form of the Imperfect, where possible (comp. § 48, 4), e. g. in **חִפְּחִל** *Hiph'il* (§ 53, Rem. 4), and tends to remove the tone from the ultima even more than the jussive. With this removal is necessarily connected a decided shortening of the vowel of the 2d syllable which being closed is now toneless, as in **יָקַם**, Jussive **יָקֵם**, with *Wāw consecutive* **וַיָּקַם** *and he arose* (§ 67, Rem. 2 and 7, § 68, 1, § 69, Rem. 3, § 71, § 72, Rem. 4 and 7, § 73, Rem. 2).<sup>2</sup> But in the 1st pers., especially in the singular, the shifting back of the tone and even the reduction of long vowels in the 2d syllable (*ā* to *ō*, *i* to *e*) is not usual,<sup>3</sup> and the apocope in verbs **לִה** occurs yet more seldom, e. g. always **וַאֲרָאָה** (def. **וָאֲרָאָה**) *and I arose*; *Hiph.* **וַאֲרָאָה**; **וַאֲרָאָה** *and I saw* (rather oftener than **וָאֲרָאָה**). But on the contrary we oftener find, especially in the later books, the *Cohortative* form in **הִי** used here, e. g. **וַאֲשַׁלְּחָהּ** *and I sent* Gen. 32, 6, Judg. 6, 9, 10, Ps. 3, 6, Neh. 2, 13, 5, 7, 8, 13, 6, 11, 13, 7–11. — See more in § 109.

NB. This וִי is in sense a strengthened *Wāw copulative* and resembles in its pronunciation the usual Arab. *copul.* (*wā*). The close connection of this *wā* with the following consonant caused in Hebrew the doubling of the latter, especially as *ā* could not stand in an open syllable; comp. **בָּפָה**, **בָּפָה**, **לָפָה** (for **לָפָה**), where the prepositions **בְּ**, **לְ** are connected with **פָה** in a similar way.

3. The counterpart of *Wāw consecutive of the Imperfect* is *Wāw consecutive of the Perfect*, by which the Perfects are

<sup>1</sup> Exceptions, according to *dikduke hat'amim*, are **וַאֲכַפֵּן** Ezek. 16, 10; according to *Kimchi* 2 Sam. 1, 10 **וַאֲכַחֵן**.

<sup>2</sup> Also the plural forms in וִי occur more seldom after *Wāw consecutive*, but comp. **וַיִּרְכֹּן** Judg. 8, 1; 11, 18; Am. 6, 3; Ez. 44, 8; Deut. 4, 11; 5, 20. The 2d fem. sing. in וִי— never occurs after *Wāw consecutive*.

<sup>3</sup> In the first person plural it is found without the reduction of the vowels only in Neh. 4, 3 **וַנִּשְׁמַח** (cf. also **וַנִּשְׁמַח**, i. e. **וַנִּשְׁמַח** 4, 9 *Keth.* for which the *Qerē* has **וַנִּשְׁמַח**)—on the omission of the recession of the tone in the Imperfect *Niph'al* see § 51, Rem. 3.

placed as the future sequents of actions or events conceived of as incomplete (therefore in Imperf., Imperat. or even Partic.). In form it is the usual *Wāw copulative* and therefore also shares its various vocalization (ו, וי, וי, e. g. 2 K. 7, 4, וי), e. g. וְיָהִי (after an Impf.) *and it happens—it will happen*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima, e. g. הָלַכְתִּי *I went, consec. form* וְהָלַכְתִּי (coordinate with another Perf. consec., which is a consecutive to an Imperat.) *and I will go* Judg. 1, 3; וְהִבְדִּילָהּ, consec. וְהִבְדִּילָהּ *and it shall divide* Ex. 26, 33 (but this loss of the tone by *i* in the 2d syll. is exceptional, comp. under letter *b*). See more on the usage in § 112.

As the first of the above examples shows, the *Qā'mēš* of the 1st syl. is retained in the strong perf. consec. Qal, as formerly before the tone, so now with the secondary tone (therefore necessarily provided with *Methēgh*). On the other hand the *ō* of the 2nd syl. in verbs *med. ō*, upon losing the tone, becomes *ō* e. g. וְיִבְלֶה Exod. 13, 23. This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted—*a*) always in the 1st pers. pl. וְיִשְׁעֲבֹדוּ Gen. 34, 16);—*b*) generally at least in Qal in verbs ל"א and ל"ה, e. g. וְיִשְׁעֲבֹדוּ Ex. 26, 4, 6, 7, 10, etc.; but before a following א the vowel, long by contraction in the Perf. Qāl of these verbs, frequently loses its tone, for orthophonic reasons, e. g. וְיִבְאֶה Gen. 6, 18;—*c*) always when such a Perfect stands in pause, e. g. וְיִשְׁעֲבֹדוּ Deut. 8, 10, 11, 16, and frequently also immediately before a tone-syllable (according to § 29, 3, *b*) as in וְיִשְׁעֲבֹדוּ Deut. 17, 14, וְיִצְאָה שְׁמֶרָה Deut. 23, 13, Amos 1, 4, 7, 10, 12 (yet also וְיִשְׁעֲבֹדוּ Deut. 21, 11, 23, 14, 24, 19). Elsewhere the accent is shifted back even before the *Methēgh*, e. g. Zeph. 1, 17.

## § 50.

## OF THE PARTICIPLE OF QĀL.

1. Qāl has two forms of the Participle, viz., an *active*, called also *Pō'ēl* from its form (פֹּעֵל), and a *passive*, called *Pā'ūl* (פָּעוּל).<sup>1</sup>

The *Pā'ūl* is doubtless a remnant of a lost passive form of Qāl, which still exists complete in Arabic. In the Aramæan the passives of *Pū'ēl* and *Hiph'ūl* are in like manner lost, except in the Participles.

2. The form of the Participle active of Qāl in the intransitive verbs *mid. E* and *mid. O*, coincides with the form

<sup>1</sup> The Jewish Grammarians call the Part. Act. also בִּינּוּנִי (*middle word*); yet not in the sense of the Latin name, but as holding in sense (as present participle) the *middle* place between the past and the future; in this sense the בִּינּוּנִי is opposed by them to the passive form פָּעוּל as part. *praeterit.*

of the 3d person sing. of the Perfect, as *יָשָׁן*, *sleeping* (from *r. יָשַׁן*); *יָגֹר*, *fearing* (only orthographically different from the Perf. *יָגַר*); comp. the formation of the Part. in Niph'al (§ 51, 1). But the Participle of verbs *mid. A.* takes the form *קָטַל*, the *ô* of which has sprung from *â* and is therefore unchangeable (*qôtēl* from *qâtēl*, § 9, No. 10, 2). (The form *קָטַל*, which with two changeable *Qā'mēṣ* would correspond to the forms *יָשַׁר* and *יָגַר*, is in use only as a *verbal noun*, § 84, 3.)—The inflection of the Participle in *Pi'el*, *Pū'âl*, *Hiph'il*, *Höph'âl*, *Hithpā'el* follows a different method, taking a prefixed *מ*.

3. Participles form their feminine (*act.* *קָטְלָה* or *קָטְלָהּ*, *pass.* *קְטוּלָה*) and their plural (*act. mas.* *קָטְלִים*, *fem.* *קְטולות*; *pass. m.* *קְטוּלִים*, *f.* *קְטולות*) like other nouns (§§ 80–94).

Rem. 1. From the above it follows: 1) the *ā* of the form *יָשָׁן* is lengthened from *ā* and is consequently changeable (e. g. *fem.* *יָשְׁנָה*); 2) the *ô* of *קָטַל* on the contrary is inflected from unchangeable *â*. In Arabic the verbal adj. after the form *qātīl* corresponds to the form *qātēl* and the part. *qātīl* to *qôtēl*. In both cases therefore the *ē* of the second syllable has been lengthened from *ī*, and is therefore changeable (e. g. *קָטַל* pl. *קָטְלִים*; *קָטְלִים* const. pl. *בְּקָטְלִים*).—An uncommon form perhaps is *חֹמְיָהּ* supporting Ps. 16, 5; it is possible, however, that *חֹמְיָהּ* is intended with incorrect full writing of *חֹמְיָהּ* (comp. *סְכִיר* 2 K. 8, 21), or perhaps it is the *impf. Hiph.* of *חֹמְיָהּ*. Many reckon here also *יֹסִיָּה* Is. 29, 14, 38, 5; but this is rather 3 *sing. Impf. Hiph'il* of *יָסַח* (compare a quite similar construction in Is. 28, 16; the prop. n. *אֹיִבִּיל* 1 Ch. 27, 30, being a foreign word, need not be considered here).—The form *חֹמְיָהּ* Is. 41, 7 (for *חֹמְיָהּ*) is explained in § 29, 3, b.

2. The Participle in the passive form at times belongs to an intransitive verb and cannot properly take a passive meaning, but expresses a passive state. Thus *בְּטוּחָהּ* is *trusting* (not *trusted*) in Ps. 112, 7, *נִשְׁכָּחָהּ* *inhabiting* (not *inhabited*) Judg. 8, 11 (like the Lat. *deponent* forms *confisus*, *commoratus*) and even in the transitive verb *אָחַז* *holding* (not *held*) Cant. 3, 8.

## B. DERIVED CONJUGATIONS.

### § 51.

#### NĪPH'ĀL.

1. The characteristic of this conjugation consists essentially in a *נ* prefixed to the stem. This is either vowelless with prefixed *ה* (in all verbs whose 1st stem letter has a firm vowel) or joined to the stem by a short vowel (orig. *ā* but in strong verbs attenuated to *i*), so that, by assimilation of the *נ*, we have the *Impf. and Inf.* *הִנְקָטַל* (for *הִנְקָטַל*), the *Inf. absol.* *הִנְקָטַל*, and a 'so



the *Impf.* יִקְטֹל (with the ה elided) for יִקְטֹל. But when the latter is vowelless the נ joins itself to the stem by means of a short vowel, as in the *Perf.* נִקְטַל, *Part.* נִקְטֵל, and at times in the *Inf. absol.* נִקְטֵל. The inflection of Niph'äl is perfectly analogous to that of Qäl. (The VIIth conjug. of the Arab. 'inqätälä corresponds to the Niph'äl.)

Niph'äl may be known in the *Perf.* and *Part.* by the *Nün* prefixed; in the *Imp. Inf.*, and *Impf.*, by the *Dāgh. f.* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, the Dāghē'sh must be omitted (§ 63, 4), and consequently the preceding vowel made long (§ 22, 1).

2. The *significations of Niph'äl.* It is similar to the Greek *middle voice*, and hence—*a*) It is primarily *reflexive* of Qäl, e. g. שָׁמַר נֶפְשׁוֹ *to watch one's self, to beware*, φυλάσσεισθαι, ἑαυτοῦ *to hide one's self*; often in verbs which express an emotion that re-acts on the mind, as נָחַם נֶפְשׁוֹ *to trouble one's self, to grieve*, נִנְחַם *to bemoan one's self, to bewail*; comp. ὀδύρεσθαι, *lamentari, contristari*;—*b*) Then it frequently expresses *reciprocal* action, as from שָׁפַט *to judge*, Niph. שִׁפְטוּ *to go to law with one another*, רָצַץ *to counsel*, Niph. *to consult together*; comp. the *middle* and *deponent* verbs βουλεύεσθαι (ῥησιμ.), μάχεσθαι (ἁγῶν), *altercari, praeliari, luctari*, ἐρίζεσθαι (ἀγῶν);—*c*) It has also like Hithpā'el (§ 54, 3, c) and the Greek *middle*, the signification of the *active*, with addition of *self*, Lat. *sibi*, *for one's self*, e. g. שָׁאַל נֶפְשׁוֹ *to ask for one's self* (1 Sam. 20, 6, 28, Neh. 13, 6), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα *to put on (one's self) a tunic*;—*d*) It is often also *passive* of Qäl, e. g. יָלַד *to bear*, Niph. *to be born*, קָבַר *to bury*, Niph. *to be buried*; likewise of Pi'el and Hiph'il, when Qäl is intransitive or not in use, e. g. כָּבַד *to be in honour*, Pi'el *to honour*, Niph. *to be honoured*, כָּהַר *to conceal*, Hiph. *to make disappear, to destroy*, Niph. *passive of both*: and in this case its meaning may again coincide with Qäl (הָלַח Qäl and Niph. *to be ill*), and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are נִזְכָּר *to be born a male* (from נָזַר *a male*) Ex. 34, 19, לֵבָב *cordatum fieri* (from לֵבָב *heart*) Job 11, 22.

NB. The older Hebrew grammarians have represented Niph'äl as strictly the *passive* of Qäl. This representation is decidedly incorrect; for Niph'äl has not the characteristics of the other passives. There

are still found in Qāl traces of an early passive form (§ 50, 1), and the Arabic has a distinct conjugation, corresponding with Nīph'al (*inqātālā*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Nīph'al in the form נִנָּחַל Is. 59, 3, Lam. 4, 14. According to the *usage* of the language, the *passive* signification is certainly predominant; but it was first derived from the reflexive.—The הָ prefixed has the force of a reflexive pronoun, like הָהָ in Hithpāl,<sup>1</sup> the הָ probably serving to make the characteristic ו utterable (comp. Arab. *'inqātālā*).

Rem. 1. The *Inf. absol.* קָטַל connects itself, in form, with the Perf., to which it bears the same relation as קָטַל to קָטַל; it also occurs in connection with the Perfect, as in נִשְׁאֵל *rogando* 1 Sam. 20, 6, נִכְסֵם *desiderando* Gen. 31, 30. An example of the other form, connecting with the Impf., is הִנָּחֵן Jer. 32, 4; once אֶחָד Ezek. 14, 3. The *ô* in the final syllable (which is originally *â*) is also exhibited in this Infinitive form in Pī'el and Pū'al, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *â*. Moreover, the form הִנָּחֵל is not infrequently used for the *Inf. absol.*, e. g. Num. 15, 31, Deut. 4, 26, 1 K. 20, 39.

2. In *Pause*, a *Pāthäch* often takes the place of *Šērê* in the final syllable of the Impf. e. g. וְהִנָּחַל *and he was weaned* Gen. 21, 8, as also in other cases, comp. 2 Sam. 12, 15 (with final ו): 17, 23 (with ק), Jonah 1, 5 (with כ); (§ 29, 4 at the end). In the 2d and 3d pers. plural feminine, the *Pāthäch* is common, e. g. הִנָּחֵן הֵנָּה *they shall be remembered* Is. 65, 17; *Šērê* is found only in הִנָּחֵן Ruth 1, 13 (from עָנָן for הִנָּחֵן with *Dāghēsh* omitted; comp. הִנָּחֵן Is. 60, 4.).

3. When the Impf., Inf., or Imp. is immediately followed by a word of one syllable, the tone is commonly shifted back upon the penultima, and consequently the final syllable, losing the tone, takes *S'ghôl* instead of *Šērê*; e. g. הִנָּחַל בָּהּ *he stumbles at it* Ez. 33, 12; הִנָּחֵר לוֹ *and he heard him* Gen. 25, 21; also *Pāthäch* הִנָּחֵן אֶתְּךָ Job 18, 4, but comp. הִנָּחֵן אֶתְּךָ *and God heard* 2 Sam. 21, 14. While in some isolated cases e. g. Ezra 8, 23, the shifting back of the tone is omitted, in spite of an accented syllable following, it has however become general with certain forms, even when the following word begins with an unaccented syllable; especially after ו cons. e. g. הִנָּחֵן *and he fought* Num. 21, 1 etc. For the *imperative* הִנָּחֵן there is found (with the rejection *an* initial ה) הִנָּחֵן Is. 43, 9 (in *pause* הִנָּחֵן Joel, 4, 11; comp. הִנָּחֵן Jer. 50, 5).

<sup>1</sup> Also in other languages, specially in the Slavonian, the change of the reflexive into the passive is observed. It is still clear in Sanscrit and in Greek how the middle goes before the passive voice; the *τ* at the end of the Latin passive is the reflexive pronoun=*se*; in the ancient Slavic and Bohemian, *amat-se* stands for *amatur*, in Dacoroman *io me laudu* (I am praised). See Pott's Etymologische Forschungen, Th. 1, S. 133 ff., Th. 2, S. 92; Bopp's Vergleichende Grammatik, § 476 ff.

4. For the 1st pers. sing. of the Impf. **לִּשְׁכַּח** the form **לִּשְׁכַּח** is equally frequent, as **אֶשְׁכַּח** *I will let myself be sought* Ez. 14, 3; **אֶשְׁבַּח** *I swear* Gen. 21, 24; in the *Cohortative* always with *i*, e.g. **אֶשְׁכַּח** *I will avenge me* Is. 1, 24. Comp. § 69, Rem. 5.

## § 52.

## PĪ'ĒL AND PŪ'Ā'L.

1. The *characteristic* of this conjugation is *the doubling of the middle stem-letter*. In the *active* (PĪ'ēl), the *Perf.* would naturally have **שָׁחַ** from the simple stem **שָׁח** (comp. § 43, Rem. 1, and Arab. Conj. II *qā'ttālā*); the *ā* of the first syllable is however with one exception (v. Rem. 1) always changed to *i* in the *Perf.* In the 2nd syllable *ā* has usually been retained (therefore the conjugation should properly be called *Pī'al*); often here however occurs an attenuation to *i* which the tone regularly lengthens to *ē* (comp. Aram. **שָׁח**, Biblical Aram. **שָׁח**). Thus arise for the *2d sing. masc. perf.* forms like **שָׁח**, **שָׁח**, **שָׁח** etc.<sup>1</sup>—Before affirmatives however *ā* is always retained, thus **שָׁח**, **שָׁח**, **שָׁח** etc. The *Infinite absol.* has **שָׁח** (inflected from *qattāl*). The *Inf. const.* and *Impf.* have **שָׁח** with *ā* in the first syllable, and so the *Impf.* makes **שָׁח** and the *Part.* **שָׁח**, the preformatives here having a vocal *Shēwā*, which seems to be the relic of a short *wowel*.—The *passive* (Pū'āl **שָׁח**) has an obscure vowel of the third class (*ū* or rarely *ō*) after the first stem-letter, and *ā* (in pause *ā*) after the second. On the use of obscure vowels to express intransitives, comp. § 43. Also in Arabic passives are formed throughout with *ū* in the 1st syllable. In regard to inflection these two conjugations are analogous to that of Qāl.

The **שָׁ**, which occurs also in the succeeding conjugations, as the characteristic of the *Part.*, seems to be connected with **שָׁ** *who?* (fem. **שָׁ** comp § 37) in the sense of *some one*.

*Pī'ēl* and *Pū'āl* are throughout distinguished by the *Dāghēsh* in the middle stem-letter. It is omitted only in the following cases:—

a) Always when this letter is a guttural (§ 64, 3);—b) Sometimes, though rarely, when this letter has *Shēwā* (§ 20, 3, b), as **שָׁח** *she stretches*

<sup>1</sup> On three cases which take **שָׁ** instead of **שָׁ** before final **שָׁ** or **שָׁ** see below, Rem. 1.

*forth* (for בָּקְשָׁהּ) Ez. 17, 7; בָּקְשָׁהּ for בָּקַשׁ *they sought him* 2 Ch. 15, 15; also at times the omission is indicated (§ 10, 2 Rem.) by a *Chāf'ēph*, under the *litera dagessanda*, e. g. לָקְחָהּ for לָקַחָהּ *she was taken* Gen. 2, 23, (— through influence of preceding —) comp. 9, 14. In the Impf. and Part. the *Sh'wâ* under the preformatives may always serve as a mark of these conjugations.

2. The primary idea of *Pī'ēl* is *urgency*, especially that which is *self impelled* (a busy doing) hence.—a) It denotes *intensity* and *repetition* (comp. the *intensive* and *iterative nouns*, which are likewise formed by doubling the middle stem-letter, § 84, 6—9);<sup>1</sup> e. g. צָחַק *to laugh*, *Pī'ēl to sport, to jest* (to laugh repeatedly), שָׁאַל *to ask*, *Pī'ēl to beg*; hence it denotes that the action has to do with *many*, as קָבַר *to bury (one)* Gen. 23, 4, *Pī'ēl to bury (many)* 1 K. 11, 15. (So in Syriac and Arabic frequently). This signification of *Pī'ēl* is found with various shades of secondary meaning, as פָּתַח *to open*, *Pī'ēl to loose*, סָפַר *to count*, *Pī'ēl to relate*.—The eager performance of an action makes the agent *influence* others also in the same direction. Hence—b) *Pī'ēl* has a *causative* signification (like *Hiph'il*), e. g. לָמַד *to learn*, *Pī'ēl to teach*. It often takes the modifications expressed by *to permit, to declare or to hold as, to help*, as חָיָה *to let live*, צָדִיק *to declare innocent*, יָלַד *to help in child-bearing*.—c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (viz. that which the noun expresses), or *to be in any way occupied with it*; as קָנָן *to make a nest* (from קֵן *nest*), עָפַר *to throw dust, to dust* (from עָפָר *dust*). It also expresses the *taking away or injuring* the thing expressed by the noun (as in English *t behead, to skin, to bone*), e. g. שָׁרַשׁ (from שָׁרֵשׁ *a root*) *to ro out, extirpate*, זָנַב (from זָנַב *tail*) *properly to injure the ta*

---

<sup>1</sup> Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen, recken* (E. *reach, rack*); *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken* (E. *stretch, streak*); comp. *Strich, Strecke*; *wacker*, from *wachen*: others in which it has the *causative* signification, are *stechen, stecken* (E. *stitch, stick*); *wachen, wecken* (E. *watch, wake*); *τέλλω to bring to an end*, from the stem *τέλω to end*, *γεννάω to beget*, from *γένω to come into being*. The above examples in German show also that *ch*, when doubled, takes the form of *kk, ck*, in accordance with the laws relating to the *Dāghēsh* in Hebrew (§ 13, 3).

hence *to rout the rear* of an army, *לְהַרְגוֹת* *to remove the ashes*, *לְהַרְגוֹת* *to break the bones*. So also in verbs the origin of which may not now be traceable to a noun; e. g. *לְהַרְגוֹת* *to stone*, and also *to remove the stones* (i. e. from a field);<sup>1</sup> comp. Eng. *to stone* in both senses.

The significations of the *passive* (Pū'āl) will occur readily from the above, e. g. *לְהַרְגוֹת* *to steal*, Pī'ēl *to steal*, Pū'āl *to be stolen*.

In Pī'ēl, the proper and literal signification of a word is often retained, when Qāl has adopted a figurative one, the former being the stronger and more palpable sense; e. g. *לְהַרְגוֹת* in Pī'ēl *to stitch up*, in Qāl *to heal*; *לְהַרְגוֹת*, Pī'ēl *to cut or hew out*, Qāl *to form or make*; *לְהַרְגוֹת*, Pī'ēl *to uncover*, Qāl *to reveal*.

In intransitive verbs, also, Pī'ēl occurs as an intensive form, but only in poetic diction, as *לְהַרְגוֹת* *to be broken in pieces* Jer. 51, 56, *לְהַרְגוֹת* *to tremble* Deut. 51, 13, Prov. 28, 14, *לְהַרְגוֹת* *to be open* Is. 48, 8, 60, 11, *לְהַרְגוֹת* *to be drunken* Is. 34, 5, 7.

Rem. 1. The Perf. Pī'ēl has (—) in the final syllable quite as often as (—), e. g. *לְהַרְגוֹת* *to destroy*, *לְהַרְגוֹת* *to break in pieces*, *לְהַרְגוֹת* *to teach*. This occurs especially before *Māqqēph* (Eccles. 9, 15, 12, 9), and in the middle of a period in continuous discourse; but at the end of a period (in *pause*), *Sēvê* is the more common vowel. Comp. *לְהַרְגוֹת* Is. 49, 21 with *לְהַרְגוֹת* Josh. 4, 14; Est. 3, 1. Some verbs have *Sēghôl*, namely *לְהַרְגוֹת* *to speak*, *לְהַרְגוֹת* *to alone*, and *לְהַרְגוֹת* *to wash clothes*, but *לְהַרְגוֹת* in *pause*.

A single instance of (—) in the *first* syllable (after the manner of the Arab. and Aram.) is found in Gen. 41, 51 *לְהַרְגוֹת* *to cause to forget*, a change occasioned by the play upon the name *לְהַרְגוֹת*. Compare the quadriliteral *לְהַרְגוֹת*, which is analogous in form to Pī'ēl (§ 56).

2. The *Impf.*, *Inf.*, and *Imp.*, when followed by *Māqqēph*, generally take *Sēghôl* in the final syllable, e. g. *לְהַרְגוֹת* *he seeks for himself* Is. 40, 20, *לְהַרְגוֹת* *sanctify to me* Ex. 13, 2. So too in Hithpā'ēl.—In the 1st pers. sing. *Impf.* besides *לְהַרְגוֹת*, there occurs also in a few cases the form with (—) under the *ס*, as *לְהַרְגוֹת* Lev. 26, 33; and even with (—), as *לְהַרְגוֹת* Zech. 7, 14 (according to § 23, 3, Rem. 2). With *Wāw cons.* we have also *לְהַרְגוֹת* for *לְהַרְגוֹת* Judg. 6, 9. Instead of *לְהַרְגוֹת* are found forms like *לְהַרְגוֹת*, as in Is. 3, 16, 13, 18 (before a sibilant in *pause*).

3. The *Inf. absol.* in Pi. has the special form *לְהַרְגוֹת*, as *לְהַרְגוֹת* *castigando* Ps. 118, 18; but much more frequently the form of the *Inf.*

<sup>1</sup> In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin and noxious things. This force is not wholly foreign, also, to the simplest Conj. I. Comp. Hebrew *לְהַרְגוֹת* (from *לְהַרְגוֹת*) *to buy or sell grain*; Lat. *causari*, *prædari*, etc.

*constr.* קָטַל is used instead, as in Jer. 12, 17, 32, 33. For the latter the form קָטַל also occurs exceptionally, namely in Lev. 14, 43 קָטַל, and (for the sake of assonance) even for *Inf. absol.* in 2 Sam. 12, 14 נָאֵץ נָאֵץ.

4. In *Pū'āl*, instead of *Qibbū's*, *Qā'mēš-chāṭū'ph* is found less frequently, e. g. מָצָה *died red* Nah. 2, 4, comp. 3, 7; Ps. 72, 20, 80, 11. It is merely an orthographic variation when *Shū'rēq* takes the place of *Qibbū's*, as יָרַח in Judg. 18, 29.

5. As the *Inf. absol.* of Pu. there is found נָבַח in Gen. 40, 15.—The *Inf. constr.* does not occur in a regular verb in *Pū'āl*.

6. The *Part. Pū'āl* sometimes occurs without the prefixed נָ<sup>1</sup>; and is then distinguished from the 3. pers. Perf. (like the *Part. Niph.*) only by the *Qā'mēš* in the final syllable, e. g. לָקַח *taken* 2 K. 2, 10, comp. יָרַח for מָצָה Judg. 13, 8; also Ec. 9, 12, Ez. 26, 17, Prov. 25, 19, Is. 18, 2; the last two examples on account of the presence of an initial ב.

## § 53.

### HĪPH'ĪL AND HÖPH'ĀL.

1. The characteristic of the *active* (Hīph'īl) is הָ, in the Perf. הָ (the *ā* being attenuated into *i* as in *Pi'ēl*) and forming with the 1st stem consonant a closed syllable. The 2d syllable had in the Perf. originally likewise *ā*; comp. Arab. conj. IV. 'āqtālā and in Hebrew the return of *Pū'thāch* in the 2d and 1st person הָקַטְלָה *etc.* The *ā* having been attenuated into *i*, the latter when having the tone, should, according to rule have been lengthened into *ē* (as in Aram. הָקַטַל, in Biblical Aram. הָקַטַל). Instead of this however the strong verb has received *i*.<sup>2</sup> Thus in the *Inf. constr.* הָקַטְלִי with which are connected the *Impf.* and the *Part.* הָקַטְלִי, מְקַטְלִי, contracted from הִהָקַטְלִי, מִהָקַטְלִי. In the *passive* (Hōph'āl) the ה is sounded with an obscure vowel, and the second syllable has *ā* instead of *i*, as הִקְטַל or הִקְטַל, *Impf.* הִקְטַל (syncopated from הִהָקְטַל)

<sup>1</sup> This omission of the נָ seems to occur also at times in *Part. Pi'ēl*, as in שִׁבַּח for שִׁבְּחָה *praising* Ecc. 4, 2, נָאָה for נָאֵה *refusing* Ex. 7, 27, perh. also הִלָּלִים in Ps. 87, 7 may be for הִלָּלִים *dancing* or *dancers*.—Tr.

<sup>2</sup> According to *Stade, Philippi, Bickell, Praetorius* (cf. *Stade's Zeitschr.* 1883, p. 52 sq.), the *i* of the *Impf.* of verbs ו' was used first to distinguish between the Indicative and Jussive of the *Impf.* of strong verbs and was later carried over to the Hīph'īl.

or יִקָּטֵל, Inf. absol. הִקָּטֵל, Participle מִקָּטֵל and מִקָּטֵל; and in its other forms it follows the general analogy. Upon the origin of the preformative ה compare § 55, No. 6.

The *marks* of this conjugation are, therefore, in the Perf., Imp. and Inf., the prefixed ה; in the Impf. and Part., the vowel under the preformatives, which in Hiph'îl is *Päthäch*, in Hoph'al, *Qibbûṣ* (—) or *Qā'mēṣ-chāṭûph* (—).

2. *Significations of Hiph'îl*.—It is properly *causative of Qāl*, and in this sense is more frequently employed than Pi'êl (§ 52, 2, b), e. g. יָצָא to go forth, Hiph. to bring out, to lead forth; קָדַשׁ to be holy, Hiph. to sanctify. To the category of the *causative* belongs also the *declarative* signification, e. g. הִצְדִּיק to declare just; הִרְשִׁיעַ to declare guilty (render criminal). When Qāl is transitive, Hiph. takes two accusatives (see § 139, 1). Frequently Pi'êl and Hiph'îl are both in use in the same signification, as אָבַד to perish, Pi. and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as כָּבַד to be heavy, Pi. to honour, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נָטָה to bow (intrans.), Hiph. to bow, to bend.

Rem. 1. The Semitic conception of the causative and transitive signification of Hiph'îl embraces also other forms of thought which can only be translated by paraphrase. Thus a) the Hiph. is used to express some assumption of a corporal or spiritual condition, e. g. אָרַל, אֶרֶל, Hiph. to emit a lustre, הִשְׁקֵךְ, Hiph. to create gloom, הִלֵּל, Hiph. to be prosperous, שָׁפַל, Hiph. to be needy, שָׁמַן, Hiph. to become fat (properly to produce fat);<sup>1</sup> הִזְקַח and הִזְקִיחַ, Hiph. to become strong (properly to develop strength); הִצַּח, Hiph. to become feeble; הִאֲדִיר, to be red (prop. to show redness), הִלְבִּיר, to be white, הִחֲרִישׁ, to be silent, but properly to keep silence (*silentium facere*, Plin.); b) the Hiph. expresses entrance into and continuance in a given state or condition, e. g. הִצַּח, Hiph. to trust in, הִלֵּךְ, to become sick, הִכָּשֵׁם, to become ashamed, הִחֲרִישׁ, to keep quiet; c) the Hiph. expresses a qualified action,

<sup>1</sup> The verb עָשָׂה to make is employed in the expression of the same ideas, e. g. to make fat (*fatness*), i. e. to produce fat upon the body Job 15, 27; to make fruits, to make branches, i. e. to produce, to put forth Job 14, 9, Hos. 8, 7. Compare in Latin, *corpus facere* Justin. 11, 8, *robur facere* Hirtius, Bell. Afr. 85; *sobolem, divitias, facere* (Plin.) and in Italian *far corpo, far forza, far frutto*.

as *הִיטִיב* to deal well, *הִשְׁחִיר* to do wickedly, properly to make good, or bad one's way (sc. *הִרְכִּיז*, *הִרְכִּיז* which are also often expressed); *הִשָּׂא* to make sinful, *עָרַם* to act craftily.

2. Causatives also are certain *denominatives*, in Hiph. expressing the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. *הִשְׁרִיט* to put forth roots, *הִקְרִיז* to put forth horns. It also expresses the active use of a member, as *הִשְׁמִיעַ* to listen (properly to make ears); *הִקְשִׁיחַ* to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely). Cf. also § 19, 4.

3. The signification of *Höph'al* is *passive*—a) chiefly of *Hiph'il*, as in *הִשְׁלִיךְ* to cast out, *הִשְׁלַךְ* or *הִשְׁלַח* to be cast out;—b) at times also of *Qāl*, as in *נָקַם* to avenge, *הִקְמָה* to be avenged.

Rem. 1. The *i* of the 3d sing. masc. Perf. Hiph. remains unchanged, and receives the accent before all vowel terminations. Before all consonant terminations the anomalously lengthened *i* is displaced by the restoration of the original Pathah of the same syllable. It is only in exceedingly rare cases that it falls away and its place is filled by a *Shewâ* (vid. Rems. 4 and 5).

2. The Inf. absol. has *generally* *Š'erê*, usually without *Yôdh*, as *הִקְטִיף* Judg. 17, 3; rarely it is written with *Yôdh*, as *הִשְׁמִיעַ* Amos 9, 8. After the manner of the Aram., we have *א* instead of the *ה* in *הִשְׁמִיעַ* to rise early Jer. 25, 3. Rare exceptions, in which the form with *Š'erê* stands for the Inf. constr., are found in Deut. 32, 8. Is. 57, 20. For the usual Inf. constr. *הִקְטִיף* we find a few times *הִקְטִיל*, as *הִקְטִיל* to destroy Deut. 7, 24, 28, 48, Josh. 11, 14, Jer. 50, 34; so also *הִקְצוּר* for *הִקְצוּר* from *קָצַח* Lev. 14, 43. Upon elision of *ה* v. Rem. 7.

3. The Imperative retains the *i* (יִ) according to Rem. 1 in the open syllable and therefore before suffixes (v. § 61, 2) and before *ה*—paragogic e. g. *הִשְׁמִיעֵהוּ*. On the other hand in the 2nd masc. sing. the original *i* (comp. Arab. *ʾaqtīl*) is lengthened into *ē*, e. g. *הִשְׁמִיעֵהוּ* to become fat and before *Mäqqēph* it becomes *Š'ghôl*, e. g. *הִשְׁמִיעֵהוּ* Job 22, 21.—In a few instances the form *הִקְטִיל* is anomalously substituted for *הִקְטִיל*: Ps. 94, 1 (77, 2?) Is. 43, 8. Jer. 17, 8; in other places the Massora has preferred the incorrect fully written form *הִקְטִיל*, e. g. 2 K. 8, 6.—In Lament. 5, 1 for *הִבִּישׁ* the *Q'āṣ* requires *הִבִּישׁ*.

4. In the Impf. of Hiph. the apocopated form with *Š'erê* is the usual one for the *Jussive* in the 2. m. and the 3. m. singular, as *אֲלֵהֶם* to make not great Obad. 12, *יִפְּרוּ* let him cut off Ps. 12, 4, also with *ו* consec., as *וַיִּבְדֵּל* and he divided Gen. 1, 4 (yet the 1. per. sing. is usually *אֲנִי*, as *וַאֲשַׁמֵּר* Am. 2, 9). Before *Mäqqēph* the *Š'erê* becomes *Š'ghôl*, as *וַיִּחְזְקֵהוּ* and he held him Judg. 19, 4. In the plural the forms *הִקְטִילוּ*



וַיִּדְרֹכֵי stand also in the Jussive and with *ו* cons., e. g. וַיִּדְרֹכֵי and they pursued Judg. 18, 22; but the *i* (after the Aramæan) sometimes becomes *Shêwâ*, as וַיִּדְרֹכֵי 1 K. 20, 23, וַיִּדְרֹכֵי and they bent Jer. 9, 2, וַיִּדְרֹכֵי and they pursued 1 Sam. 14, 22, 31, 2. This shortening is found also in the imperf. and in 2d and 3d masc. sing. before suffixes (1 Sam. 17, 25, Ps. 65, 10, Job 9, 20). It is however doubtful whether we really find in these isolated examples a trace of the groundform (*yagfil*) and not rather a misconception from defective writing (וַיִּדְרֹכֵי etc.) which often occurs elsewhere as a pure orthographical license (even in the 3d sing. Is. 44, 28 וַיִּדְרֹכֵי).

5. The Part. מַחֲרִי (Is. 53, 3) might be traced to the Grdf. *maqlîl* unless with *Delitzsch* one regards the word as a substantive (comp. also מַחֲרִי Ps. 135, 7, where, however, *Ṣērê* could be explained from the shifting of the tone). In the following plurals the vowel has become *Shêwâ*: בְּחֹלְמִים dreamers Jer. 29, 8, מְצֹרִים helpers 2 Ch. 28, 23 and in מְצֹרִים 1 Chron. 15, 24.—The fem. is usually like מַחֲרִי, e. g. מְצֹרִים Lev. 14, 21, בְּחֹלְמִים Num. 5, 15.

6. In the Perf. are sometimes found such forms as וַיִּחַלְּמֵנוּ we have reproached 1 Sam. 25, 7, comp. Job 16, 7, also וַיִּחַלְּמֵנוּ I have soiled (with *א* for *ה*, as in Aramæan) Is. 63, 3; comp. וַיִּחַלְּמֵנוּ Rem. 2.

7. In the Impf. and Part. the characteristic *ה* regularly gives place to the preformatives, as וַיִּחַלְּמֵנוּ, but not to prepositions in the Inf., because their connection with the stem is less close than that of the preformatives. In both cases, however, there are some few exceptions, as וַיִּחַלְּמֵנוּ he will save for וַיִּחַלְּמֵנוּ Ps. 118, 6 (in pause), וַיִּחַלְּמֵנוּ he will praise for וַיִּחַלְּמֵנוּ (only in verbs פ"ו) Neh. 11, 17; on the contrary וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ to sing Ps. 26, 7, וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ to cause to faint 1 Sam. 2, 33, וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ to destroy Is. 23, 11, וַיִּחַלְּמֵנוּ Am. 8, 4, וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ Ps. 73, 20, וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ Ps. 73, 17.<sup>1</sup>

8. The tone, in Hiph'il, does not fall on the affirmatives וַיִּחַלְּמֵנוּ and וַיִּחַלְּמֵנוּ, not even in the Perf. with *Wāw* consec. except in Ex. 26, 33, Lev. 15, 29; (to avoid a hiatus because *ה* or *א* follows in an unaccented syllable) but the plur. ending *ן* takes the tone, as in וַיִּחַלְּמֵנוּ Deut. 1, 17.

9. In the passive (*Hōph'al*) Perf., Impf. and Part. וַיִּחַלְּמֵנוּ (—) is found in the first syllable as well as וַיִּחַלְּמֵנוּ, but not so often in the regular verb, e. g. וַיִּחַלְּמֵנוּ he is laid Ez. 32, 32 (but וַיִּחַלְּמֵנוּ in 32, 19), וַיִּחַלְּמֵנוּ Part. 2 Sam. 20, 21 (but וַיִּחַלְּמֵנוּ in Is. 14, 19). Verbs פ"ו have וַיִּחַלְּמֵנוּ constantly, as וַיִּחַלְּמֵנוּ (according to § 9, 9, 2).

<sup>1</sup> So also וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ Ex. 13, 21, וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ Num. 5, 22, וַיִּחַלְּמֵנוּ for וַיִּחַלְּמֵנוּ to purify Dan. 11, 35; but part. *Hoph.* וַיִּחַלְּמֵנוּ in Ez. 48, 22 for וַיִּחַלְּמֵנוּ.—Tr.

10. The Inf. absol. has (—) in the final syllable (in *Hoph.* as in *Hiph.*); e. g. **הִחַל** *fasciando* Ez. 16, 4, **נִדְּבַר** *nuntiando* Josh. 9, 24. The Inf. constr. is not found in any regular or strong verb.

11. About the Imperative of *Hōph'al*, see above on p. 117, note 2

## § 54.

### HĪTHPĀ'ĒL.

1. This conjugation connects itself with *Pī'el*, inasmuch as it prefixes to the form **קָטַל** the syllable **הִתְ** (West. Aram. **הִתְ**, but Biblical Aram. **הִתְ**; Syr. **הִתְ**), which, like **הִתְ** in *Nīph'al* (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The **ת** of the syllable **הִתְ** in this conj., as also in *Hīthpō'el* and *Hīthpāl'el* (§ 55), suffers the following changes:—

- a) When one of the sibilants (**ס**, **ץ**, **שׁ**) is the first radical of the verb, it changes places with the **ת** (§ 19, 5), as **הִתְשַׁמֵּר** *to take heed*, for **הִתְשַׁמֵּר**; **הִתְחַבֵּל** *to be burdened*, for **הִתְחַבֵּל**. (A solitary exception is found in **הִתְחַשְׁשׁוּ** *to avoid cacophony* which would result from the succession of three T sounds Jer. 49, 3). With **צ**, moreover, the transposed **ת** is changed into **ט**, as being more akin to the **צ** (see § 19, 1), as **הִצְטַדֵּק** *to justify one's self*, for **הִצְתַּדֵּק**.
- b) Before **ד**, **ט** and **ת**, the **ת** is assimilated (§ 19, 2), e. g. in **הִדְכָּא** *to be crushed* (but **מִיִּדְכָּקִים** in Judg. 19, 22). **הִטְהַר** *to cleanse one's self*, **יִטְמֵא** *he shall defile himself* Lev. 21, 1. **הִתְמַם** *to behave uprightly*; sometimes also before **נ** and **כ**, as **הִנְבֵּא** *to prophesy* Jer. 23, 13, else **הִתְנַבֵּא**; **הִתְכַּוֵּן** *to make one's self ready*, **הִתְכַּסֵּה** for **הִתְכַּסֵּה** Prov. 26, 26. Also before **שׁ** Ec. 7, 16, before **ר** Is. 33, 10.

Rem. Metathesis should likewise take place when **ת** and **ז** meet, and the **ת** should be changed into **ד**. Instead of this the **ת** has been assimilated with the **ז** in the only instance of this kind. **הִזְדַּבֵּר** Is. 1, 16.

3. The significations of *Hīthpā'el*.—a) Most frequently it is reflexive, but chiefly of *Pī'el*, as **הִתְקַדֵּשׁ** *to sanctify one's self*, **הִתְנַקֵּם** *to avenge one's self*, **הִתְחַגֵּר** *to gird one's self*. Then

1 See also in the Hebrew **הִתְחַבֵּר** 2 Ch. 20, 35, cf. Ps. 76, 6.

further it means, *to make one's self* that which is expressed by the first conjugation; hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect* to be such; properly *to make one's self* so and so, *to act* so and so; e. g. הִתְגַּדַּל *to make one's self great*, *to act proudly*; הִתְחַכֵּם *to show one's self cunning, crafty*, also (Ec. 7, 16) *to fancy one's self wise*; הִתְעַשֵּׂר *to make* (i. e. *to feign*) *one's self rich*. Its signification sometimes coincides with that of Qāl, and both forms are in use with the same meaning, e. g. אָבַל *to mourn*, found in Qāl only in poetry, in Hithp. in prose, and it can then even take an accusative (§ 117, 4, Rem. 2).—b) It expresses *reciprocal action* (like Niph. § 51, 2, b), as הִתְרַאָּה *to look upon one another* Gen. 42, 1.—c) More frequently it expresses what one does more directly *to* or *for himself* (comp. Niph. § 51, 2, c). It has then an active signification, and governs an accusative, e. g. הִתְפַּשֵּׁט *exuit sibi (vestem)*, הִתְפַּחַח *solvit sibi (vincula)*. So without the accusative הִתְהַלֵּךְ *to walk about for one's self (ambulare)*.—d) Only seldom it is *passive*, e. g. הִשְׁתַּכַּח *to be forgotten* Ec. 8, 10. Comp. Niph'al, § 51, 2, d.

Rem. 1. The passive *Hōthpā'āl* is found only in the few following examples: הִיטָמָא *to be made unclean* Deut. 24, 4, הִיבָבַס *to be washed* Lev. 13, 55, 56, הִתְשַׂחַח (for הִתְשַׁחַח, see § 20, 3, b) *it is glutted with fat* Is. 34, 6. Comp. הִתְפַּקְדִּי; see Rem. 4.

2. *Denominatives* with the reflexive signification are הִתְיַהֲדָה *to embrace Judaism* (i. e. *to make one's self a Jew*), from יְהוּדִי *Jew*; הִתְצַוֵּיךָ *to provision one's self for a journey*, from צִוִּיךָ.

3. The Perf. has often, as in Pi'el, *Pāthāch* (or *Qāmēš* in verbs אִי) in the final syllable, as הִתְחַזַּק *to strengthen one's self* 2 Ch. 13, 7, 15, 8, הִיטָמָא *he shall defile himself* Lev. 21, 1. Final *Pāthāch* occurs also in the Impf. and Imp., as הִתְחַכֵּם *he deems himself wise* Ec. 7, 16. In pause these forms always take *Qāmēš*, as הִתְאַזָּר *he has girded himself* Ps. 93, 1, הִתְאַבֵּל Ez. 7, 27, הִתְלַבֵּד Job 38, 30, הִתְלַבֵּד Job 18, 8; הִתְקַדַּשׁ *sanctify thyself* Josh. 3, 5. But in the Part. always *Sērē*, e. g. הִתְקַדַּשׁ Ps. 8, 3, Is. 45, 15.—As in Pi'el הִתְקַטְּלָה (§ 52, Rem. 2), so in Hithp. הִתְקַטְּלָה Zech. 6, 7.

4. To this Reflexive הִתְקַטְּלָה (apparently from Pi'el) are commonly reckoned also some reflexive forms of the verb פָּקַד *(to muster)*, which do *not* double the middle radical and have under the first a long *a* (*Qāmēs*), namely הִתְפַּקְדִּי Judg. 20, 15, Impf. הִתְפַּקְדִּי Judg. 21, 9, together with the passive form הִתְפַּקְדִּי Num. 1, 47, 2, 33, 26, 62, 1 K. 20, 27. But these forms appear rather to be a reflexive of Qāl, with the

sense *to present oneself at the muster, to be mustered*, after the manner of the Aram. *Ithpē'el* (West. Aram. ܐܬܫܡܪܐ, Syr. ܐܬܫܡܪܐ) and of the Ethiopic *taqat'la*, also Arab. *'iqta'tala* (which has *always* the *t* transposed behind the first radical (see above in No. 2, p. 138).—Such a reflexive of *Qal* (also with the *t* transposed) is to be recognised in הלרחם (i. e. הלרחם after the analogy of the O. Test. Hebrew) in the Moabite inscription of king Mēsha' (§ 2, 2), in the sense of the O. Test. *Niphal* הלחם *to fight* or *wage war* (see lines 11, 15, 19 and 32 of the Inscription, the two former lines showing הלחם in the *Impf.* with the *Waw* consecutive; on line 19 *infin.* with *suff.* הלחם by his fighting with me).

## § 55.

## RARER CONJUGATIONS.

Of the unusual conjugations (§ 39, 4) some are connected, in form, with *Pī'el*, and are made by the doubling or repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to *Hiph'il*, and are formed by the addition of prefix letters or syllables. To the former class besides a *passive*, distinguished by the vowels, belongs also a *reflexive* form with the prefix ה, after the analogy of *Hithpā'el*.

Those which are analogous to *Pī'el*, and which follow it in their inflection, are—

1. *Pō'el*; as קוּטַל, pass. *Pō'āl* קוּטַל, reflex. *Hūthpō'el* הִתְקוּטַל (corresp. to Conj. III. and VI. in the Ar. *qātālā*, pass. *qūtīlā*, reflex. *tāqātālā*) *Impf.* קוּטַל, *Part.* מְקוּטַל, *Impf. pass.* יְקוּטַל, etc. Accordingly in Heb. the *ō* of the first syllable is everywhere inflected from the *ā* whilst the passive form is distinguished simply by the *a* sound in the second syllable. In the strong verb these conjugations occur but very seldom. Examples are:—*Part.* מְשַׁטֵּר *my opponent at law* Job 9, 15, יוֹרְדֵּתִי *I have appointed* 1 Sam. 21, 3 (unless we ought to read יוֹרְדֵּתִי), שָׁרַשׁ *to take root*, pass. שָׁרַשׁ, denom. from שָׁרַשׁ *root*; of *Hithpō'el* Jer. 25, 16, 46, 8; Is. 52, 5 (*part.* מְהַנְּחֵץ for מְהַנְּחֵץ). In verbs עָנַע (§ 67) it is more frequent, e. g. סוּבֵב, הוֹלֵל.

The *signification* of *Pō'el* is, like that of *Pī'el*, often causative of *Qāl*. Sometimes both *Pō.* and *Pi.* are in use in the same signification, as רִצָּץ and רִצָּץ *to oppress*; sometimes each has its peculiar shade of meaning, as סָבַב *to turn about, to change*, סוּבֵב *to go about, to sur-*

*round*; *הָיָל* to *exult*, *הוֹיָל* to *make foolish* (from *הָלַל* to *be brilliant*, but also to *be vainglorious, foolish*); *הָיָן* to *make pleasant*, *הוֹיָן* to *commiserate*; *שָׁרַשׁ* to *root out*, *שָׁרַשׁ* to *take root*.

With *קָטַל* may be connected the formation of quadrilaterals that insert a liquid at the end of the first syllable, as *קָטַל* (§ 30, 3, § 56).

2. *Pīlāl, Pīlāl, Pūlāl, Hithpālāl*; as *קָטַל* and *קָטַל* (ʔ *atten.* from original *ā*; so final *ē=ī=ā*), pass. *הִתְקַטַּל*, reflex. *הִתְקַטַּל*, like the Arabic Conj. IX. *'igtāllā*, and XI. *'igtāllā*, used especially of permanent states or of colours, as *שָׁאָן* to *be at rest*, *רָעָן* to *be green*; pass. *אָמַל* to *be withered*; but of all these verbs there is no example in Qāl. It is more frequent in verbs *עָ*, where it takes the place of *Pi.* and *Hithp.* (§ 72, 7).—See also § 75, Rem. 18.

3. *Pēālāl*; as *קָטַל* with repetition of the last two stem-letters, used especially of slight motions in quick succession, e. g. *סָהָר* to *go about with quick motion*, hence (of the heart) to *palpitate* Ps. 38, 11, from *סָהָר* to *go about*; pass. *הִתְסָהָר* to *ferment with violence, to make a rumbling sound* Lam. 1, 20, 2, 11, Job 16, 6. Nouns of this form are *diminutives* (§ 84, 36). Nearly related to this is—

4. *Pīpāl*, formed from verbs *עָ* and *עָ*, by doubling both of the essential stem-letters; as *גָּלַל* to *roll*, from *גָּל*=*גָּל*, reflex. *הִתְגָּלַל* to *roll one's self*; *כָּלַל*, from *כָּל* (כול).<sup>1</sup> This also is used of motion quickly repeated, which all languages are prone to express by repetition<sup>2</sup> of the same sound, *צָצַח* to *chirp*, *צָלַל* to *tinkle*, *גָּרַר* to *gurgle*, *צָפַח* to *flit or flutter* (from *עָף* to *fly*).

With *Hiphāl* are connected the following—

5. *Tīphāl*; as *הִתְקַל*, with *ת* prefixed, as *הִתְקַל*<sup>3</sup> to *teach to walk*,

<sup>1</sup> Hence the passive *Polpal* *פָּלַל* 1 K. 20, 27; so too from *שָׂעַשׂ* we get *Pūpāl* *שָׂעַשׂ* to *caress* Ps. 94, 19, *Polpal* *שָׂעַשׂ* to *be fondled* Is. 66, 12, and from *יָדָה* prob. comes in *Polp.* *יָדָה* Ps. 45, 3.—*Tr.*

<sup>2</sup> Compare Lat. *tinnio, tintinnus* (=our *ding-dong*) and in German *Tick-tack* (=our *tick-tack*), *Wirrwarr, Klingklang* (=our *clink-clank*) The repetition of the same letter in verbs *עָ* produces also the same effect; as in *לָקַח* to *lick*, *דָּבַח* to *beat*, *טָפַח* to *trip along*. The same thing is expressed also by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, ern*, in *fimmern, trillern, tröpfeln* (comp. our *drip, dribble*). Hence we may discern the relation, mentioned under No. 3, between these forms and the *diminutives*. Comp. *F. A. Pott, Doppelung, Lemgo, 1862, 8vo.*

<sup>3</sup> Both *הִתְקַל* and *הִתְקַל* are probably kindred forms of the stem *קָל=קָל=קָל=קָל=Aram.* *קָל*: all traceable to the monosyllabic or ultimate root *קָל=Ar. קָל=Sans. rag=G. regen=E. wrig=wriggle=W. rhiglo*, and all meaning to *stir or move*, and used especially of the *feet, tongue, etc.*, and hence to *walk, talk, translate, etc.* Hence come *הִתְקַל* (*Targūm*) *interpretation or version*, and *הִתְקַל* (*interpreter*)=E. *dragoman*=Fr. *trucheman*.—*Tr.*

to lead (denom. from רָגַל a foot); in a ל"ה stem, הִתְחַרָה, *Impf.* הִתְחַרָה to vie with Jer. 12, 5, 22, 15 (from חָרָה to be hot, eager). The Aram. has a similar form, תַּרְגַּם to interpret, whence also the Heb. has the *Part. pass.* מְתַרְגֵּם Ezra 4, 7.

6. *Shāph'el*; as שָׁפַט, frequent in Syr., as Aram. שָׁפַח, Syr. شَفَّح, to flame, from להב. In Hebrew it is found only in the noun שָׁפַח flame, § 85, No. 50; but this conjugation may underlie the Hiph'il, with ה for ש; see *Davies' Heb. Lex.* p. 608. Compare § 39, 4, Rem.

\* \* \* \*

Forms of which single examples occur:—7. קָשַׁט, *pass.* קָשַׁט, as שָׁמַט scaled off, having the form of scales Ex. 16, 14, from קָשַׁט=קָשַׁט to peel, to shell.—8. הִרְיָה, as הִרְיָה a violent rain, from הִרְיָה.—9. נִחַשְׁטָה (frequent in the Rabbinic), a form compounded of Niph. and Hithp., found in the examples נִחַשְׁטָה for נִחַשְׁטָה they let themselves be warned Ez. 23, 48; נִחַשְׁטָה for נִחַשְׁטָה to be expiated Deut. 21, 8.

We may mention also, as worthy of notice,—10. the form הִצְצָה to sound the trumpet, commonly derived from the stem חִצַּץ. But it is probably a *denom.* from הִצְצָה a trumpet, an *onomatopoetic* (or *mimetic*) form like the old Latin *taratantara* for the sound of the tuba, Ennius ap. Servium ad *Æn.* 9, 503. (*Stade*, however, derives it from חִצְצָה).

## § 56.

### QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 4). The few verbs of this kind (of nouns there are more) are formed after the analogy of *Pī'el*, once after *Hiph'il*. The following are all the examples that occur:—

*Perf.* פָּרַשׁ he spread out Job 26, 9 (with *Päthäch* in the first syllable, as in Aram.).<sup>1</sup> *Impf.* יִבְרַסְתָּהּ he will devour it Ps. 80, 14, r. בָּרַס cf. גָּרַס. *Pass.* יִרְפָּא to become green again Job 33, 25. *Part.* מְהַרְבֵּל girded 1 Ch. 15, 27. Like *Hiph'il* is הִשְׁמָאל (contracted הִשְׁמָאל, הִשְׁמָאל) to turn to the left (denominative from שָׂמַל) Gen. 13, 9, Is. 30, 21.

---

<sup>1</sup> But *Delitzsch* more properly regards this as the *inf. absol.* of a *Pī'el* form of פָּרַשׁ with an euphonic change of the first ש into פ and the second into י. Besides this, there are also many evidences in favor of the reading פָּרַשׁ and this has therefore been accepted by *Baer* in his text of Job.

C. STRONG VERB WITH PRONOMINAL SUFFIXES.<sup>1</sup>

*Paradigm C.*

§ 57.

The accusative of the personal Pronoun which follows a verb active may be expressed—*a*) by a distinct word, אֹת the accusative-sign with the *suffix-pronoun* (§ 117, 2), as קָטַל אֹתוֹ (*he has killed him*); or—*b*) by the mere *suffix*, as קָטַלְתָּהוּ or קָטַלְתָּ (*he has killed him*). The second method is the usual one (§ 33), and it is only of it we now treat.<sup>2</sup> Neither of these forms is employed when the accusative of the Pronoun is reflexive, in which case a reflexive verb is used, viz. Niph'al and Hithp'al (§§ 51 and 54), e. g. הִתְקַדֵּשׁ *he sanctified himself* not קָדַשׁ, which would only signify *he sanctified him*.

Two points are here concerned, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58 and the latter in § 59—61.

§ 58.

THE PRONOMINAL SUFFIXES OF THE VERB.

1. The *pronominal suffixes* appended to the verb express the accusative of the *personal Pronoun*; and they are the following:—

---

<sup>1</sup> We treat of this subject here in connection with the strong or regular verb, in order to show in it the general analogy. As to the weak or irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

<sup>2</sup> On the cases where the former must be employed, see § 121, 4, Rem.

Singular.	Plural.
1. <i>com.</i> $\text{אֲנִי}$ ; $\text{אֲנִי}$ (in pause $\text{אֲנִי}$ ); $\text{אֲנִי}$ <i>me.</i>	1. <i>com.</i> $\text{אֲנֵינוּ}$ <i>us.</i>
2. $\left\{ \begin{array}{l} m. \text{הוּא}, \text{הִיא} \text{ (ekhā), in} \\ \text{pause } \text{הוּא}, \text{also } \text{הוּא} \\ f. \text{הִיא}; \text{הִיא}, \text{הִיא}; \text{ra-} \\ \text{rely } \text{הִיא} \end{array} \right\}$ <i>thee.</i>	2. $\left\{ \begin{array}{l} m. \text{הֵם}, \text{הֵם} \\ f. \end{array} \right\}$ <i>you.</i>
3. $\left\{ \begin{array}{l} m. \text{הוּא}, \text{הוּא}; \text{הוּא}, \text{(הוּא)}, \\ \text{הוּא}; \text{הוּא} \\ f. \text{הִיא}, \text{הִיא}; \text{הִיא} \end{array} \right\}$ <i>him.</i> <i>her.</i>	3. $\left\{ \begin{array}{l} m. \text{הֵם}^1, \text{הֵם}; \text{הֵם} \text{ (contr.} \\ \text{from } \text{הֵם}), \text{הֵם}; \\ \text{הֵם} \text{ (contr. from} \\ \text{הֵם), הֵם; poet.} \\ \text{הֵם, הֵם, הֵם} \\ f. \text{הֵנָּה}^1, \text{הֵנָּה}; \text{הֵנָּה, הֵנָּה} \end{array} \right\}$ <i>them.</i>

2. That these suffixes are *shortened forms of the personal Pronoun* is for the most part quite clear; and only some of them require explanation.

The suffixes  $\text{אֲנִי}$ ,  $\text{אֲנֵינוּ}$ ,  $\text{הוּא}$  and  $\text{הִיא}$  never have the tone, but the syllable preceding them always takes it.

In the suffix of the 2d person ( $\text{הוּא}$ ,  $\text{הִיא}$ ,  $\text{הֵם}$ ,  $\text{הֵנָּה}$ ) the basis appears to be a lost form of the pronoun  $\text{אַתָּה}$  with  $\text{כ}$  instead of  $\text{ת}$  ( $\text{אַתָּה}$ ;  $\text{אַתָּה}$ ,  $\text{אַתָּה}$ ), which was employed here perhaps in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

In the 3d person *masc.*, out of  $\text{הוּא}$ , by rejecting the feeble *h*, there arose *ā-u*, and thence often by contraction *ō* (§ 23, 4) usually written  $\text{ו}$ , much more seldom  $\text{הו}$ . In the *fem.*, the suffixes from  $\text{הִיא}$  ought, according to analogy, to sound  $\text{הִיא}$ ,  $\text{הִיא}$ ,  $\text{הִיא}$ ; but instead of  $\text{הִיא}$ , we have, for the sake of euphony, simply  $\text{הִיא}$ , where the  $\text{ה}$  is regularly a consonant,

<sup>1</sup>  $\text{הֵם}$  occurs but once as *verbal* suffix (Deut 32, 26);  $\text{הֵנָּה}$  not at all. Yet they are given in the list as *ground-forms*, which frequently occur with nouns and prepositions.

<sup>2</sup> Traces of this lost form appear still in the affirmatives of the Ethiopic verb, as *gatalka* (thou hast killed), and also in the Samaritan (see *Gesenii Carmina Samaritana*, *Anecdota Orientalia*, p. 43; *Petermann*, *Brevis linguae Samarit. grammatica* etc. Berol. 1873 p. 21). Comp. what was said on  $\text{הֵנָּה}$  in § 44, 1. The *t* and *k* are not infrequently interchanged in languages generally (see § 33, 3, Note 1).



and therefore with *Mappîq*; however there is also found הָ (see No. 3, Rem. 1).

Once (Ez. 41, 15) הָ stands for הָ, as in West. Aram. and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by the form and tense of the verb, which received and modified them. Thus, *three forms* of almost every suffix may be distinguished:

- a) One beginning with the consonant itself, as נִי, דִּי, רִי, (הִי) ׀, etc. This is appended to verbal forms which end with a vowel, as קָטְלִיָּהּ, קָטְלִיָּי.
- b) A second and a third, with the so-called *union-vowels*<sup>1</sup> (יִי, יִי) for the verbal forms which end with a consonant (for the exception, see § 59, Rem. 3): with *a* as the *union-vowel* for the forms of the Perfect, as קָטְלִי, קָטְלִי, קָטְלִי; with *e* (rarely *a*) as the *union-vowel* for the forms of the Imperfect and Imperative, as יִקְטֹלְךָ, יִקְטֹלְךָ. To the Perfect belongs also the suffix יִ, as having originated from הִי (§ 60, R. 2). With הִי, כִּי, בִּי, the uniting sound is only a half-vowel (*vocal Sh'wâ*), as הִי, כִּי, בִּי, e. g. הִי (qā-l'khā); or when the final consonant of the verb is a guttural, הִי, as in הִי. In *pause*, the Sh'wâ of הִי, הִי becomes *Shghôl'* with the tone, as הִי in הִי, קָטְלִי. Comp. however also הִי Deut. 28, 24 et al.

Rem. 1. As *rare forms*, may be mentioned: *sing.* 2d pers. *m.* הִי 1 K. 18, 44, in *pause* הִי Prov. 2, 11; *fem.* הִי, הִי Ps. 137, 6, and often in the later Psalms. (הִי, contrary to the rule, joined to the Perf. in Judg. 4, 20).—In the 3d pers. *mas.* הִי Num. 23, 8; *fem.* הִי without *Mappîq* Ex. 2, 3, Amos 1, 11, Jer. 44, 19.—The forms הִי, הִי, are strictly poetic (except Ex. 23, 31); instead of הִי we find הִי once in Ex. 15, 5. On the origin of these forms, see § 32, Rem. 7.

<sup>1</sup> We retain the common name *union-vowel*, although it rests on a rather superficial view, and is somewhat vague. These union-sounds seem, for the most part, to be traces of ancient terminations of the verb, like *i* of the 2d pers. *sing. fem.* הִי. Take, for example, the Hebrew form qā-l-anî, when compared with the Arabic qatala-nî; and, on the other hand, the Hebrew qālatnî and the Arab. qatalatnî. Cf. Noldeke ZDMG, Bd. 38, p. 407 sq.

2. By comparing these suffixes of verbs with the suffixes of nouns (§ 91), we find that—*a*) there is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various);—*b*) the verbal suffix, where it differs from that of the noun, is longer, as  $\text{נִי}$ ,  $\text{נִי־}$ ,  $\text{נִי־}$  (*me*),  $\text{נִי}$  (*my*). The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted between it and the verb a union-syllable,  $\text{נִי}$ , which, when the syllable has the tone, becomes  $\text{נִי־}$  (commonly called *Nûn epenthetic* or *Nûn demonstrative*), which, however, occurs only in the Imperfect and chiefly in *pause*, e. g.  $\text{יְבָרֵךְ־נִי}$  *he will bless him* (Ps. 72, 15),  $\text{יְכַבֵּד־נִי}$  *he will honour me* (Ps. 50, 23). This *Nûn* is, however, for the most part incorporated with the suffixes, and hence we get a new series of forms, viz.—

1st pers.  $\text{נִי־}$ ,  $\text{נִי־}$ , for  $\text{נִי־}$ ,  $\text{נִי־}$ ;

2d pers.  $\text{נִי־}$ , once  $\text{נִי־}$  (Jer. 22, 24) and *Pause*  $\text{נִי־}$  (Prov. 2, 11);

3d pers.  $\text{נִי־}$  for  $\text{נִי־}$ , also  $\text{נִי}$  (Num. 23, 13); *fem.*  $\text{נִי־}$  for  $\text{נִי־}$ ;

1st pers. plur.  $\text{נִי־}$  for  $\text{נִי־}$ .

In the other persons this *Nûn* does not occur.

Rem. The uncontracted forms with *Nûn* written distinctly are rare and only poetic (Ex. 15, 2, Deut. 32, 10, Jer. 5, 22, 22, 24), and do not occur at all in 3 *fem.* sing. and 1 *plur.* The contracted forms (with the *Nûn* assimilated) are rather frequent also in prose, especially in *pause*, (very seldom  $\text{נִי־}$  as first pers. pl. Hosea 12, 5; comp.  $\text{נִי־}$  Gen. 44, 16, 50, 18. Num. 14, 40 for  $\text{נִי־}$ ).

This *Nûn* is of a demonstrative nature, and gives more emphasis to the word, and is therefore chiefly found in *pause*. But it occurs also in the union of the suffixes with certain particles (§ 100, 5).

It is frequent in West. Aram.; in Samaritan it is appended also to the Perfect, and in similar cases even a  $\text{נִי}$  is inserted (*Petermann*, gramm. Samar. p. 12 ff.). In the Syriac we find  $\text{נִי}$  and  $\text{נִי־}$  inserted in the same way. The Arabic too has a corresponding emphatic form of the Imperfect with the pronominal suffixes, as *yaktulan-ka* or *yaqtullanna-ka*, which is however used also without suffixes. Comp. § 48, 2.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The personal endings (*affirmatives*) of the Perfect have in part a different form, when connected with the suffixes; viz.—

- a) In the 3 *sing. fem.* הָיָה, הָיָה, the original feminine-ending, for הָיָה;
- b) 2 *sing. mas.* הָיָה, also הָיָה, to which the union-vowel is attached, but the only clear instance of this is with הָיָה<sup>1</sup>;
- c) 2 *sing. fem.* הָיָה, likewise an older form for הָיָה (comp. הָיָה, קָטָלָהּ, § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.
- d) 2 *plur. mas.* הָיָה for הָיָה, which is explained by the Arabic *'antum, qataltum*, West. Aram. הָיָה, קָטָלָהּ for Heb. הָיָה, קָטָלָהּ (§ 32, Rem. 5). Examples are found only in Num. 20, 5, 21, 5, Zech. 7, 5. The *fem.* קָטָלָהּ with suffixes does not occur, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiph'il* as they appear in connection with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<i>Sing.</i>	<i>Plur.</i>
3 <i>m.</i> הָקְטִיל	3 <i>c.</i> הָקְטִילוּ
3 <i>f.</i> הָקְטִילָהּ	
2 <i>m.</i> הָקְטִילָהּ, הָקְטִילָהּ	2 <i>m.</i> הָקְטִילוּ
2 <i>f.</i> הָקְטִילָהּ, הָקְטִילָהּ	
1 <i>c.</i> הָקְטִילָהּ	1 <i>c.</i> הָקְטִילוּ

The beginner is recommended to practise first the manner of connecting the suffixes with this *Hiph'il*-form, and then to take up that with the Perf. of Qāl (see No. 2).

2. The tone inclines towards the appended suffix, so that it does not readily remain on the stem itself. And this

<sup>1</sup> The short *a* here also belongs properly to the form of the verb itself.  
See Note 1, under § 58, 3, *b*.

occasions, particularly in the Perfect of *Qāl*, certain vowel changes, *a*) the *Qā'mēš* of the 1st syllable no longer standing before the tone, becomes vocal *Sh'wā*; *b*) the original *Pā'thāch* of the 2d syllable, which had disappeared in the third person sing. and plur. appears anew lengthened into *Qā'mēš*; likewise original *i* becomes *ē* e. g. *יָהֲבֵהּ* 1 Sam. 18, 22; in consequence of which we have the following forms in that tense:—

<i>Sing.</i>	<i>Plur.</i>
3 m. קָטַל	3 c. קָטְלוּ
3 f. קָטְלָהּ	
2 m. קָטַלְתָּ (קָטַלְתָּ, Rem. 4)	2 m. קָטַלְתֶּם
2 f. קָטַלְתִּי (קָטַלְתִּי, Rem. 4)	
1 c. קָטַלְתִּי	1 c. קָטַלְתֶּם

The connection of these forms with all the suffixes is shown in Paradigm C. There it will be seen, too, how the *Šērē* in the Perfect *Pī'el* changes sometimes into *Š'qhōl*, and sometimes into vocal *Sh'wā*.

Rem. 1. The suffixes for the 2d pers. pl., כָּם and כֶּן, are (together with הָם and הֵן) rather more weighty (i. e. more strongly accented) forms than the others, and hence are called *grave suffixes*, and always have the tone. Compare their connection with *nouns* in § 91. With a verb in the Perfect we find only כָּם occurring (Ps. 118, 26). The form קָטַל which is generally represented as a form of combination before כָּם and כֶּן in the 3d sing. masc. (also by Kimchi and in Parad. C. in this grammar) is only formed from analogy and, according to *Abraham de Balmis* it is without any example in the Old Testament.

2. In the 3 *sing. mas.* קָטַלְתָּ is very often contracted into קָטַלְתָּ, according to § 23, 4, and so likewise in the 2 *sing. mas.* קָטַלְתָּ into קָטַלְתָּ.

3. The 3 *sing. fem.* קָטַלְתִּי (= קָטַלְתִּי) has the twofold peculiarity—*a*) that the ending *ath* constantly draws the tone to itself,<sup>1</sup> and then takes the suffixes that make a syllable of themselves (נִי, הָ, הִי, הָ, הִי, הָ) without a union-vowel, contrary to the general rule (§ 58, 3, *a*);—*b*) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (הָ, הִי, הָ e. g. *הָאֵלֶּה אֲהַבְתִּי* she loves thee Ruth 4, 15, in many MSS. *הָאֵלֶּה אֲהַבְתִּי* it burned them Is. 47, 14, *הָאֵלֶּה אֲהַבְתִּי* she has stolen them Gen. 31, 32. For *הָאֵלֶּה אֲהַבְתִּי* etc., we find in *pause* *הָאֵלֶּה אֲהַבְתִּי* Ps. 69, 10, *הָאֵלֶּה אֲהַבְתִּי* Cant. 8, 5, and also without *pause*, for the sake of correspondence

<sup>1</sup> *הָאֵלֶּה אֲהַבְתִּי* in Cant. 8, 5 is an exception. כָּם and כֶּן would probably have the tone even here (Rem. 1), but no examples occur in O. T.

in sound, הָבִילָהּ (*she has born thee*) in the same verse (Cant. 8, 5). The forms הָבִילָהּ and הָבִילָהּ are *contr.* from הָבִילָהּ (in *pause* הָבִילָהּ Is. 59, 16) and הָבִילָהּ, after the analogy of הָבִילָהּ, for הָבִילָהּ (§ 58, 4).

4. In the 2 *sing. masc.* הָבִילָהּ is mostly used, and the suffixes have therefore no union-vowel, e. g. הָבִילָהּ פָּרַצְתָּנִי *thou hast rejected us, hast scattered us* Ps. 60, 3; only with 1 *p. sing.* we have הָבִילָהּ (from הָבִילָהּ and הָבִילָהּ) e. g. הָבִילָהּ הָבִילָהּ *thou searchest me* Ps. 139, 1, but also in *pause* הָבִילָהּ *thou hast forsaken me* Ps. 22, 2.—In the 2 *sing. fem.* הָבִילָהּ is written also defectively, as in הָבִילָהּ *thou (fem.) hast deceived me* 1 Sam. 19, 17, יָלַדְתָּנִי Jer. 15, 10, Cant. 5, 9, Ex. 2, 10; a few times the suff. is attached to the shorter form (הָבִילָהּ), as in הָבִילָהּ *thou (fem.) adjurest us* Cant. 5, 9, Josh. 2, 17, comp. Jer. 2, 27; and with שֶׁרָאָה *thou (fem.) hast let us down* Josh. 2, 18.

5. In verbs *middle E*, the *E* remains before the suffixes, e. g. הָבִילָהּ *he puts them on* Lev. 16, 4, אָהַבְתָּהּ *he loves thee* Deut. 15, 16, אָהַבְתָּהּ *she loved him* 1 Sam. 18, 28. From a verb *middle O*, we have הָבִילָהּ *I have subdued him* Ps. 13, 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

## § 60.

## IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the Imperfect *Qāl*, which end with the last stem-letter, the vowel *ō* of the final syllable is shortened generally to *ē*, *simple Shēwā vocal* (—), at times to *ē*, *Châtē'ph-qāmēš* (—) Jer. 31, 33; but to *ō*, *Qāmēš-châtū'ph* (—), before הָ, כֶּם, כֶּן, כֶּן. Instead of הָבִילָהּ the form הָבִילָהּ<sup>2</sup> is used as 2nd and 3rd person, Cant. 1, 6, Jer. 2, 19, Job 19, 15. The forms with *Nūn demonstrative* (§ 58, 4) are very apt to stand at the end of the clause or sentence.

Rem. 1. Verbs with *Impf. A* (to which belong specially all that have a *guttural* for the 2d or the 3d radical, §§ 64 and 65) retain the full *A* in the *Impf.* (and also the *Imp.* § 61, 2), and the *Päthäch*, when it comes to stand in an open syllable, is lengthened into *Qāmēš*, e. g. הָבִילָהּ *and it put me on* Job 29, 14, הָבִילָהּ *let them demand it back* Job 3, 5, הָבִילָהּ *and he sent them* Josh. 8, 3, הָבִילָהּ *they call upon him* Ps. 145, 18.

2. Occasionally, as exceptions, *suffixes* with the union-vowel *a*,

<sup>1</sup> Comp. 1 Sam. 1, 6, Is. 34, 17, Jer. 49, 24, Ruth 3, 6; in *pause* Ez. 14 15, everywhere, according to *Kimchi* without *Mappiq* in the closing הָ. The form הָבִילָהּ is found 1 Sam. 18, 28 in *pause*.

<sup>2</sup> This form is also found as *feminine* without a suffix in Jer. 49, 11, Ez. 37, 7.

occur also in the Imperfect, as in יִלְכְּשׁוּ Ex. 29, 30; comp. 2, 17, Gen. 19, 19, 29, 32; even יִרְדּוּ (ô from *āhu*) Hos. 8, 3: Comp. Ps. 35, 8, etc.

3. The *suffixes* are at times appended also to the plural forms in ין, e. g. תִּדְרֹשׁוּנִי ye crush me Job 19, 2; elsewhere always without a union-vowel, as in יִפְצְצֵנִי they shall find me Prov. 1, 28, Is. 60, 7, 10, Jer. 5, 22.

4. In *Pi*. the *Šērê* of the final syllable, like the *Chōlēm* in *Qāl*, becomes *Shwâ*; but before the suffixes הָ, כֶּם, הֶן it is only shortened into *Sēghôl*, e. g. יִקְבֹּצְךָ he will gather thee Deut. 30, 4 (with final guttural יִשְׁלַחְךָ Gen. 32, 27), more rarely into *Chîrêq*, as אֶמְצְצֶנִּי I will strengthen you Job 16, 5; comp. Ex. 31, 13, Is. 1, 15

5. In *Hiph.*, the long *î* remains, as in תִּלְבֹּשְׁנִי thou clothest me Job 10, 11; after י consecutive frequently written defectively e. g. יִלְבֹּשְׁנִי Gen. 3, 21; and only rarely we meet with forms like תַּעֲשִׁיכֶנּוּ thou enrichest it Ps. 65, 10, 1 Sam. 17, 25. Comp. § 53, Rem. 4.

## § 61.

### INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH PRONOMINAL SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronouns), as יִקְטֹלֵנִי to kill me; but as a *noun* it can take also the *nominal suffix* (i. e. the *genitive* of the personal pronoun) as קְטֹלִי my killing (see § 133, 1, 2). In either case it usually assumes in *Qāl* the form קְטַל, with the *ô* drawn backward. The syllable which is created thus is a slightly closed one, e. g. בְּכַתְּבוֹ by his writing Jer. 45, 1 (not כְּתוּבוֹ *kôth-bô* § 21, 2, a); only before הָ, כֶּם there is a complete closing e. g. בְּאַסְפָּךָ Exod. 23, 16, Lev. 23, 39, if the throwing back of the vowel is not omitted altogether (v. Rem. 2). Comp. the *segholate nouns* of the form קְטַל, with which קְטַל is closely related, § 84 a, I. 1, a, and § 93, Parad. I.

Rem. 1. The *Inf.* of the form שָׁכַב becomes with suffixes שָׁכְבְּךָ Gen. 19, 33, instead of שָׁכְבְּךָ, *â* attenuated to *î*.

2. Before הָ, כֶּם, הֶן, forms are found which depart from the analogy of *segholate nouns*, e. g. אֲכַלְכֶּם your eating Gen. 3, 5 עֲמַדְךָ thy standing Obad. 11; but this analogy is followed in קָצַרְכֶּם your harvesting Lev. 19, 9 (restoring orig. *û*), and מְאַסְכֶּם (*mô-ôs-khēm*) your contemning Is. 30, 12. In the *infinitive* of the *Piel* the *ê* bef. the Suff. הָ, כֶּם, הֶן is changed into *Sēghôl* e. g. הִפְרֹךְ Ex. 4, 10, or attenuated into *î* e. g. מְרַשְׁכֶּם Is. 1, 15 (v. § 60, 4).

2. The leading form of the *Imperative* in *Qāl* (קָטַל) takes the *suffixes* in the same form as the *Infinitive*. In קָטַלְנִי (pronounced qōṭlē'nî) the *Shewâ* is very slightly heard, hence we have e. g. רֹדְחֵֽפְהֵנִי rōdhēphē'nî, without Dāghēsh in the פ (§ 21, 2, a). The forms קָטַלִּי, קָטַלְתִּי, which are not presented in the Paradigm, suffer no change. For the *fem.* קָטַלְנָה the masculine form קָטַלִּי is used, as in the Imperfect.—In the verbs that form the *Imperative* with *A* (to which belong especially those that have a *guttural* in the 2d or 3d radical, §§ 64 and 65), as in שְׁלַח, the *A* remains before the suffixes but is lengthened into *Qāmēš*, because it comes to stand in an open syllable (just as in the *Impf. A*, § 60, Rem. 1), e. g. שְׁלַחְנִי send thou me Is. 6, 8, בְּהַנִּי prove thou me Ps. 26, 2. קְרָאֵנִי call thou me Ps. 50, 15, שְׁמַעְנִי Gen. 23, 8. בָּצַעַם Amos 9, 1 is abnormal (for בָּצַעַם) with toneless *ām* as in the *perf.* after 3d singular *fem.* § 29, 3 b. In the *Imp.* of *Hiph'il*, not the form הִקְטַל, but הִקְטִיל is used (*i* on account of the open syllable); e. g. הִקְרִיבֵהוּ offer it Mal. 1, 8.

3. The *Participles* shorten their vowels in the same way as *nouns* of the like form do, e. g. קָטַל, יֹדֵפִי, יֹדֵפִי etc. On the contrary before the *Shewâ mobile* יִצְרֶה etc., or by sharpening אִרְבֶּה Exod. 23, 4, אִסְפֶּה 2 K. 22, 20; from מִקְטַל is formed מִקְטָלִי, מִקְטָלָה etc. (by sharpening *e* into *i*, Is. 52, 12).

On the difference between קָטַלְנִי (*my killing one*) and קָטַלְנִי (*killing me*) see § 116.

## II. THE WEAK VERB.<sup>1</sup>

### A. VERBS WITH GUTTURALS.

#### § 62.

#### Paradigms D. E. F.

Verbs which have a *guttural* for one of the three stem-letters deviate from the strong verb, according to the general rules in § 22. These deviations do not change the stem consonants and therefore can only in part be taken for actual

<sup>1</sup> See the general view of the classes of verbs, in § 41.

weakness, as in the omission of the doubling (by *Dāghē'sh forte*, § 63, 4 and § 64, 3), on the other hand, a few original elements have been preserved in guttural stems whilst they have degenerated in the regular strong verb. For instance in forms like יִהְיֶה (§ 63, 2), the original *ā* of the preformative is kept (§ 47, 2), which is weakened into *i* in the so-called strong verb, as in יִקְטֹל. Of course the א and ה come into account here only when they retain their power as consonants, and are not substitutes for vowels as the א in a part of the verbs א"פ, § 68, as well as in some א"ע § 73, Rem. 4 and in all א"ל § 74. In all these cases the א is originally a full consonant, while ה in verbs ה"ל was never anything else but a vowel letter, comp. § 75. The real consonant ה at the end of the word is known by the *Mappiq*—but the ה shares only partially in these anomalies (§ 22, 5). For more convenient representation, we distinguish the three cases in which the guttural stands first, second, or third in the stem. The three Paradigms, D, E and F, where only those conjugations are omitted which are wholly regular, exhibit the inflections, which are more fully explained in the following sections (63–65).

### § 63.

#### VERBS PĒ (פ) GUTTURAL.

E. g. עָמַד to stand. *Paradigm D.*

The deviations here from the regular verb may be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly have a *simple Shewa* (קָטַל, קָטְלָהּ), it takes here always a *composite Shewa* (*Chātēph* § 10, 2, § 22, 3); e. g. *Inf.* עָמַד to stand, אָכַל to eat, *Perf.* עָמַדְתָּם, עָמַדְתִּי from עָמַד to be inclined; for אָכַל cf. § 22, 4, Rem. 2, a.

2. When a preformative is placed before a guttural, they either form together a closed syllable, or the vowel of the preformative appears again as *Chātēph* under the guttural. In both cases a double formation may again be distinguished



according as the original *ā* remains or is attenuated into *ī*. Examples *a*) for closed syllables with the original vowel of the preformative: יָחַמַּד, יָחַמַּל, יָחַשַׁב etc. (and thus mostly with initial ח in *Impf. Qal*, sometimes with forms repeating *ā* as *Châtēph* under the guttural e. g. יָחַשַׁב etc.); the same in the *impf. Hiph'il* יָחַסִּיר etc. Very rarely the original *ā* is found in a closed syllable under the *preform.* נ of the *Perf.* *Niph'al*: נִחְבָּאת Gen. 31, 27; comp. 1 Sam. 19, 2, Jos. 2, 16; on the other hand *ā* occurs very frequently under the preformative followed by *Châtēph Pāthäch* e. g. נִעְשָׂה etc. likewise in the *Particip.* נִעְרָץ Ps. 89, 8 etc. *b*) slightly closed, with *Châtēph* after the original vowel: יָחַלַם, יָעֲמֹד, יָהֲרֹס (and so almost always with ע and ה in *Impf. Qāl* and *Hiph'il*; יָעֲמֹד, יָהֲרֹס in *Hōph'āl*).—The *ī* attenuated from *ā* is almost always changed before gutturals into *S'ghôl* (comp. however Rem. 5); this *S'ghôl* appears partly *c*) in closed syllables e. g. יָעֲתֹר, יָחַסֵּר, יָחַבֵּשׁ, יָהַפֵּךְ, יָהַשֵּׁם and so almost always in the *Impf. Qāl* with *ā* in the 2d syllable (comp. however Rem. 2); in *Niph.* e. g. יָהַפֵּךְ etc., in *Hiph.* יָחַסִּיר etc., and partly *d*) slightly closed, followed by *Châtēph S'ghôl* e. g. יָחַשֵׁה, יָאֲסֶה in *Impf. Qāl* (however never with ע); יָעֲמִיד *Hiph.* נִעְמִיד *Niph'al*.

Rem. In connection with the above examples the following remarks may be made: 1) The forms with the closed syllable (the so-called "hard combination" *a*) and *e*)) occur frequently in the verb by the side of forms with slightly closed syllables (the so-called "soft combinations" *b*) and *d*)). 2) In the 1. *sing. Impf. Qāl* the preformative Aleph receives continually א, whether in the slightly or firmly closed syllables. 3) The removal of the tone towards the end causes frequently a change of the *Pāthäch* of the preformative into *S'ghôl* and *vice versa*, e. g. נִבְשָׂה, but 3. *sing. fem.* נִבְשָׂהּ; יָאֲסֶה, but יָאֲסִי; יָעֲמִיד, but יָעֲמִידָם etc., and thus almost always with the change of the *Châtēph S'ghôl* group into the lighter *Châtēph Pāthäch* group, whenever the tone is removed one place farther back (comp. § 27. Rem. 5). 4) In all these examples cited above *S'ghôl* may also be considered as a modulation of the original short *Pāthäch*. In this case all the formations of the *verba primae gutturalis* (Pē guttural verbs) would be based on a restoration of the original vowel of the preformatives. Compare however the same change from *ī* to *ē* in the Imper. (Rem. 1).

3. When in forms like יָעֲמִיד, נִעְמִיד, the vowel of the final syllable is changed into simple *Sh'wā* vocal, on account of the

accession of one of the affirmatives (וְ, וְ, וְ), then the composite *Shewâ* of the guttural changes to the corresponding short vowel, as יַעֲמֹד, plur. יַעֲמְדוּ (sound *yä-äm'-dhâ*), נֶעְזְבָה, *she is forsaken*. But here also there exists a harder form besides, as יִתְבְּלוּ *they take a pledge* (also יִתְבַּלּוּ), יִחְזְקוּ as well as יִחְזְקוּ *they are strong*. Compare in general § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.* and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (יִקְטֹל, יִקְטֹל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Sêrê*, as יַעֲמֹד for יַעֲמֹד (§ 22, 1).

## REMARKS.

### I. On *Qāl*.

1. In verbs אֶפֶ"ה the *Inf. constr.* and *Imp. take* (—) under the first letter (according to § 22, 4, Rem. 2); hence אֶזְרָה *gird thou* Job 38, 3, אֶהֱבֶה *love thou* Hos. 3, 1, אֶכַּל *to eat*, with a prefix אֶזְרָה 1 K. 6, 6; e. g. אֶכַּל הָאֵשׁ Num. 26, 10.

Also in the other forms of the *Imp.*, the guttural often exerts its influence upon the vowel, which it changes to *Sêghôl*, as הִשְׁטִיף *strip thyself* Is. 47, 2, עֲרִכָה (for עֲרִיָה, w. ה cohort.) *set thyself* Job 33, 5; especially when the second radical also is a guttural, as אֶהֱבֶה Ps. 31, 24. *Päthûch* occurs in חֲבַלְהוּ *pledge him* Prov. 20, 16, and perhaps Ps. 9, 14 (חֲנִנִי).

2. The *Imperfect. A*, as the Paradigm shows, has regularly under the first two letters —; by those verbs which are at the same time ל"ה; and with the hard combination — as יִתְבַּלּוּ *he ceases*, יִתְבַּלּוּ *he is wise*. This is true likewise of some verbs *Pê Guttural*, which are also verbs ל"ה, as יִרְוֶה *he sees*, יִחְצֹב *he divides*, but some are like יַעֲשֶׂה, יַעֲלֶה, יַחֲזֶה. The pointing — is found even in verbs *Impf. O*, but less frequently, as יִאֲסֶה *he collects*, יִחַשֶׁה *he lays bare*. The form יִחַשֶׁה and *she loves* Ez. 23, 5, stands quite by itself.—In these forms the pointing — is frequently shortened to — (according to § 27, Rem. 5), as יִבְּסֶה *he binds*, plur. with suffix יִבְּסֶהּ, also יִבְּסֶהּ, יִחַשֶׁה. The form יִרְוֶה, Ps. 7, 6, which according to *Kimchi* is a mixed form derived from the *Qāl* (יִרְוֶה) and *Pi*. (יִרְוֶה), can be considered only as a further change from יִרְוֶה (comp. § 64. Rem. 3 יִבְּסֶהּ); יִחַשֶׁה Ex. 9, 23 is similar.

### II. On *Hiph'il* and *Hôph'al*.

3. The above-named (Rem. 2) shortening of — to — occurs here also in the *Perf. Hiph.* after *Wâw consec.*; i. e. after the throwing

forward of the tone, as  $\text{הָצַבְתָּ}$  *thou didst set*, but with the *Wāw*  $\text{וְהָצַבְתָּ}$  *and thou shalt set* Num. 3, 6, 8, 13, 27, 19;  $\text{וְהָצַבְתָּי}$ , but  $\text{וְהָצַבְתָּי}$  Jer. 15, 14, Ez. 20, 37.

4. In the *Perf.* of *Hiph.*,  $\text{הָצַבְתָּ}$  is sometimes changed into  $\text{הָצַבְתָּ}$ , and  $\text{הָצַבְתָּ}$  into  $\text{הָצַבְתָּ}$  in *Hoph.*, by lengthening the short vowel, under the influence of the *Methēg*, e. g.  $\text{הָצַבְתָּ}$  *thou leddest over* Josh. 7, 7,  $\text{הָצַבְתָּ}$  *he brings up* Hab. 1, 15;  $\text{הָצַבְתָּ}$  Judg. 6, 28, Nah. 2, 8. On an other case of this kind ( $\text{הָצַבְתָּ}$ ) see § 64. 2. Something similar occurs with nouns of the so-called Segholate forms after *qōḏl* comp. § 93.

### III. In General.

5. In the verbs  $\text{הָיָה}$  *to be* and  $\text{חָיָה}$  *to live* the guttural is almost wholly without influence in combination with the preformative; thus the *Impf. Qāl*  $\text{יִהְיֶה}$  and  $\text{יִחְיֶה}$  *Niph.*  $\text{יִהְיֶה}$ ; only in *Perf. Hiph.*  $\text{הָיָה}$  (2. *plur.*  $\text{יִהְיֶה$  Jos. 2, 13). Where initial ה and ח should have *vocal Shēwā* this is always replaced by *Chateph Sēghôl* e. g.  $\text{הָיָה}$ ,  $\text{חָיָה}$ ,  $\text{הָיָה}$ ,  $\text{חָיָה}$  (except in 2. *sing. fem.* of the *Impf. Qāl*:  $\text{הָיָה}$  Gen. 24, 60  $\text{חָיָה}$  Ez. 16, 6 and in *Inf.*  $\text{חָיָה}$  Jos. 5, 8); after the prefixes ו, ב, כ, ל, however, the *Chat. Sēghôl* becomes *Shēwā* and the prefix takes *š*, as elsewhere before strong consonants with *Shēwā*; therefore in *Perf. Qāl*  $\text{וְהָיָה}$ , *Imper.*  $\text{וְחָיָה}$ , *Inf.*  $\text{וְהָיָה}$ ,  $\text{וְחָיָה}$  etc. The only exception is the 2. *masc.* of the *Imper.* after *Wāw*:  $\text{וְהָיָה}$  Gen. 12, 2,  $\text{וְחָיָה}$  Gen. 20, 7.

6. On verbs פ"א in which the א loses its consonant sound and is resolved into a vowel, see § 63.

## § 64.

### VERBS 'ĀYIN (ע) GUTTURAL.

E. g.  $\text{שָׁחַט}$  *to slaughter*. Paradigm E.

The deviations from the strong verb are less important in this class,<sup>1</sup> and are mainly as follows:—

1. Where a *simple Shēwā* is required, the guttural takes, nearly without exception, a *composite Shēwā*, viz. the *Chātēph-Pāthäch* (—); e. g. *Perf.*  $\text{שָׁחַט}$ , *Impf.*  $\text{שָׁחַט}$ , *Imp. Niph.*  $\text{שָׁחַט}$ . In the *Imp. Qāl* before the affirmatives ו and ו the original *Pāthäch* occurs in the 1st syllable and is followed by *Chātēph-*

<sup>1</sup> *Hōph'āl*, which is not exhibited in the Paradigm, is inflected like *Qāl*: *Hōph'āl* is regular.

*Pǎthäch*, the syllable being only slightly closed; but in אָחַבּ the preference of the א for *Sghô'l* has caused the change from *ā* to *ē* and in שָׁחַר Job 6, 22 the *ī* remains before a hard guttural.

So in the *Inf. Qāl* w. suf. as in Is. 9, 6 סָעָרָה to support it (but צָעָרָה thy marching Judg. 5, 4) and in the fem. form (§ 45, 2 b) אָחַבָּהּ to love, הָאָבָהּ to languish.—

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Chôlēm* in *Inf. Qāl* שָׁחַט, שָׁחַט retained, but also, for the most part, the *Sé'rê* in *Impf. Niph.* and *Pi.* יָלָחַם he fights, יָלָחַם he comforts, and even the more feeble *Sghô'l* (after *Wāw* consecutive יָלָחַם). But in the *Impf.* and *Imp.* of *Qāl*, the last syllable generally takes (—), through the influence of the guttural even in *transitive* verbs, e. g. שָׁחַט, שָׁחַט; יָצַק, יָצַק; יָבַחַר, יָבַחַר (seldom like יָבַחַח, יָבַחַח), with *suff.* in the *Imp.* שָׁאֲלִינִי, בָּהֲלִינִי, in the *Impf.* יָשָׁאֲלִינִי; with the *ō* in *Imper. Qāl* is found only נָעַל 2 Sam. 13, 17; אָחוּ Ex. 4, 4, 2 Sam. 2, 21 *fem.* אָחוּ Ruth 3, 15 (so according to *Kimchi* in the *Wurzelwörterb.* with the unusual echo of the expelled *ō* as *Châtēph-Qāmēs*; on the other hand in pl. regularly אָחוּ; סָדַר Judges 19, 8 (according to *Kimchi* סָדַר 19, 5 can only be read *sād* with the abnormal lengthening for סָדַר); finally, here also belongs יָצַח instead of יָצַח Num. 23, 7 v. § 63, 4. Just as rare are the *Imp. med. gut.* with *ō* as יָחַח, יָחַח comp. Is. 27, 4, Ez. 16, 33 and also in the *Perf. Pi.*, *Pǎthäch* occurs more frequently than in the strong verb, as נָחַם to comfort.

3. In *Pi.*, *Pu.* and *Hithp.*, the *Dāghē'sh fortè* is inadmissible in the middle-stem letter; but, in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Dāghē'sh fortè implicitum* (see § 22, 1); e. g. *Pi.* שָׂחַח, *Inf.* שָׂחַח to sport, *Pu.* רָחַץ to be washed, *Hithp. Imper.* הִשְׁחַחְסוּ cleanse yourselves. The complete mission of the doubling and therefore the lengthening of the preceding vowel occurs continually only with ר e. g. בָּרַךְ to bless, *Impf.* יְבָרַךְ *Pūāl* בָּרַךְ; before א it occurs regularly in the stems פָּאֵר, פָּאֵר, פָּאֵר and in the *Hithpā'ēls*

of באש, ראו, and שמו; on the other hand א is virtually doubled in the *Perfects* נאח (once in *Impf.* Jer. 29, 23) to commit adultery, נאץ to despise (twice besides in the participle Is. 60, 14, Jer. 23, 17), נאז to abhor Lam. 2, 7 (also נאזח Ps. 89, 40) and נאזל Ps. 109, 10; furthermore in the *infinitive* נאש Eccl. 2, 20 according to the best reading; in the *Pūāl* נאז Job 33, 21 the א should be written with *Dāghē'sh fortè*, according to the correct Massora.

Rem. 1. In the verb נאז to ask, beg some forms of the *Perfect Qāl* seem to have been based upon a secondary form *Med. E.* (acc. to *Kimchi*, see also Davies' Heb. Lex.), comp. נאז Gen. 32, 18, Judg. 4, 20, נאזי Ps. 137, 3, נאזח 1 Sam. 12, 13, 25, 5, Job 21, 29, נאזח Judg. 13, 6, 1 Sam. 1, 20 (also *Hiph.* נאזח 1 Sam. 1, 28). Compare however similar cases (attenuation of an original *ā*) § 69, Rem. 4 and especially § 44, Rem. 2. In the three first cases the *i* (attenuated from *ā*) would be lengthened into *ē* (before the tone); in the three following cases *i* would be changed into *ē*.

2. In *Pi.* and *Hithp.*, the tone is sometimes drawn back upon the penultima, and the *Sērē* of the final syllable shortened to *S'ghōl*, viz.—*a*) Before a word of one syllable (according to § 29, 3. *b*) as נאזח in order to serve there Deut. 17, 12; even with virtual doubling of the gutt. Gen. 39, 14, Job 8, 18.—*b*) After *Wāw* consecutive, as נאזח and he blessed Gen. 1, 22, נאזח and he drove out Ex. 10, 11.

3. The following are rare anomalies: in the *Impf. Qāl* נאז Gen. 21, 6 (elsewhere נאז etc., in *pause* נאז, comp. § 63, Rem. 2); נאז Gen. 32, 5 (for נאז); in the *Perf.* of *Pi.*: נאז they delay Jud. 5, 28, for נאז; and the similar form נאז she conceived me Ps. 51, 7, for נאז; finally in the *Imper. Hiph.* נאז Job 13, 21 and נאז Ps. 69, 24, in both cases not without the influence of the closing consonant, and at the same time with the preference of *Pāthāch* in *pause* (as a clearer and sharper sound).

4. A few examples where the א, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

## § 65.

## VERBS LĀMĒDH (ל) GUTTURAL.

E.g. שלח to send. *Paradigm F.*

1. According to § 22, 2, *a* and *b*, when the last syllable has a vowel which is heterogeneous to the guttural (i. e. not an *A* sound) we distinguish two cases, viz., either the regular

vowel of the final syllable *remains*, and the guttural takes *Päthäch furtive*, or the full vowel *Päthäch* takes its place. The particulars are as follows:—

- a) The strong unchangeable vowels א, י, ו (§ 25, 1), are always retained; hence *Inf. absol.* קָלַחְתָּ, *Part. pass.* קָלֵחַ; *Hiph.* הִקְלִיחַ, *Impf.* יִקְלִיחַ, *Part.* מִקְלִיחַ. So also the *ō*, though less firm, is retained in the *Inf. constr.* קָלַחְתָּ, (comp. however in close connection with the substantive קָלַח Is. 58, 9 and גָּדַע Num. 20, 3).
- b) Instead of the *ō* in the *Impf.* and *Imp.* of *Qāl* we have *ā*, either through the influence of the guttural (comp. the remainder of the *o* sound in אֶפְסָה Is. 27, 4) or because the *Päthäch* was the original vowel, thus: קָלַחְתָּ, קָלַחְתָּ. With *suff.* קָלַחְתָּ, קָלַחְתָּ, see § 60, Rem. 1.
- c) Where *Šē'rē* is the regular vowel of the last syllable, the forms with *ē* and *ā* are both employed, but usage generally makes a distinction. Thus—

In the *Part. Qāl* and *Pi.* the only predominant form is קָלַחְתָּ, קָלַחְתָּ, and the full *Päthäch* appears only in the *constr. state* קָלַחְתָּ, קָלַחְתָּ.

In the *Impf.* and *Inf. Niph.*, and in the *Perf. Inf.* and *Impf. Pi.*, the shorter form with (—) usually stands at the beginning and in the middle of a sentence, the one with (—) at the end, and in *pause*; e. g. יִקְרַע it is diminished Num. 27, 4, comp. יִקְרַע 36, 3; יִבְקַע he cleaves Hab. 3, 9, comp. יִבְקַע Ez. 13, 11, בִּלְע to swallow Hab. 1, 13, Num. 4, 20 with בִּלְע Lam. 2, 8. It may further be observed, that the *Inf. absol.* retains *Šē'rē*, but the *Inf. constr.* loses it, e. g. שִׁלַּח Deut. 22, 7, 1 K. 11, 22, else שִׁלַּח to send. Outside of the *pause* there is found יִשְׁלַח Hab. 1, 16 and even יִשְׁלַח 2 K. 16, 4; furthermore in the *Imper. Pi.* שִׁלַּח Ps. 86, 4 (with *Dēchē*): on the other hand in *pause* יִשְׁלַח Ez. 21, 11 as *Imper. Niph.* An example of *ā* in *Imper. Pi.* through the influence of a closing ו is כְּתוּר Job 36, 2.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. הִצְלַח prosper thou, וְיִצְלַח and he caused to trust, יִצְלַח and he caused to sprout. The *Inf. absol.* takes (—), as הִגְבִּיעַ to make high; but as *Inf. constr.* also הִגְבִּיעַ occurs in Job 6, 26.

2. The guttural here has *simple Sh'wā* whenever the third radical regularly takes it (because it is *Sh'wā quiescent*, which generally remains even under gutturals, § 22, 4), as שִׁלַּחְתָּ, שִׁלַּחְתָּ. But in the 2 *fem. Perf.* a helping-*Päthäch* takes its place, as שִׁלַּחְתָּ (§ 28, 4), yet comp. לָקַחְתָּ 1 K. 14, 3.

The softer combination with (ֿ) for (ֿ) occurs only in some examples of the 1 *plur. Perf.* when the tone is thrown forward, as יִרְעֵנִי *we know thee* Hos. 8, 2, comp. Gen. 26, 29, Ps. 44, 18, 2 Sam. 21, 13; and also before the suffixes הָ, כֶּם, כֶּן, as אֶשְׁלַחְךָ *I will send thee* 1 Sam. 16, 1, אֶשְׁלַחְךָ Gen. 31, 27, אֶשְׁמִיְדָךְ Jer. 18, 2.

On the weak verbs א'ל, see especially in § 74.

## B. CONTRACTED VERBS.

### § 66.

#### VERBS ןב.

E. g. נָגַשׁ *to approach. Paradigm H.*

The weakness of initial נ consists principally in its submitting to *Aphæresis* in the *Inf. constr.* and *Imperf.* in a part of these verbs (comp. 19, 3, *a*). On the other hand, the assimilation of the נ (v. below) cannot really be considered as weakness, as the stem still retains three consonants (by the doubling of the 2d cons.). More particularly we remark:—

1. The *Aphæresis* of the *Nûn a*) in the *Inf. constr.* This occurs only (though not necessarily) with such verbs as have *a* in the second syllable of the *Imperf.*, thus: נָגַשׁ, *Imperf.* נִגַּשׁ, *Inf.* really נִגַּשׁ, but always enlarged with ה to the Segholate form נִגַּשׁהּ; with *Suff.* נִגַּשׁהוּ Gen. 33, 3 (attenuated from נִגַּשׁהוּ); with the concurrence of a guttural נָגַשׁ *to touch, Imperf.* נִגַּשׁ, *Inf.* נִגַּשׁהּ (also נִגַּשׁ); נָטַע *to plant Inf.* נִטַּע (also נִטַּע). The feminine ending in this case serves as a means of artificially reestablishing the semblance of a triliterality. (On the verb נָתַן *to give* v. especially Rem. 3). On the other hand, *Aphæresis* does not take place with verbs which have *ô* in the *Imperf.*, e. g. נָפַל *to fall, Imperf.* נִפַּל, *Inf.* נִפַּל, with *Suff.* נִפַּלוּ also נִפַּלוּ (which originated from נִפַּלוּ, נִפַּלוּ).—*b*) In the *Imperf.* Here the dropping of the *Nûn* takes place everywhere in verbs with *a* in the *Imperf.*, e. g. נָגַשׁ, *Imperf.* נִגַּשׁ (frequently with *paragog. âh* נִגַּשׁהּ, before *Māqqē'ph* also נִגַּשׁ Gen. 19, 9), נָטַע etc. however also with *ô* נָטַע Ruth 2, 14, and נָטַע 2 Chron. 29, 31; in both cases outside of the *pause*. With *Nûn* preserved is found only נָטַע 2 Kings 4, 24 (*Impf.* נִטַּע without the assimi-

lation of the *Nûn*; comp. also of verbs לָחַז which are at the same time לָחַז Ez. 32, 18, לָחַז Gen. 32, 34). Here also *Aphæresis* does not take place with verbs which have *ô* in the *Imperf.*, e. g. נָחַץ, נָחַץ etc.

2. Whenever *Nûn* stands at the end of a syllable after a preformative, it assimilates itself to the following stem-letter (§ 19, 2, *a*); viz., *a*) in the *Impf. Qāl*, e. g. יִפֹּל for יִפֹּל *he will fall*, יִנַּח for יִנַּח, יִתֵּן for יִתֵּן *he will give* (the *Impf. O*, as in the strong verb, being usual, the *Impf. E* only in this example);<sup>1</sup>—*b*) in the *Perf. Niph.*, e. g. נָחַץ for נָחַץ;—*c*) in the whole of *Hiph.* and *Hoph.* (which here has always *Qibbûs*, according to § 9, 9, 2), e. g. נָחַץ, נָחַץ, for נָחַץ, נָחַץ.

The other forms are all quite regular, e.g. *Perf.*, *Inf. absol.*, *Part. Qāl*, all *Pī'el*, *Pū'āl*, etc. Only the irregular conjugations are given in the Paradigm H.

The characteristic of these verbs in all forms which begin with a formative letter, is the *Dāghēsh fortē* following it in the second radical. Such forms, however, appear also in some verbs פָּ (§ 71) and even in verbs פָּ (§ 67, 5). The *Inf. פָּ* and the *Imp. פָּ*, also פָּ (Gen. 19, 9) and פָּ, coincide with those of verbs פָּ (§ 69).—On פָּ, קָח, יָקַח (from לָקַח *to take*), see below in Rem. 2.—On יָקַח is *Impf. Niph.* of יָקַח, and so in all weak verbs פָּ (§ 72, 4).—Also אָסַח (Ps. 139, 8) is not from אָסַח, but contracted from אָסַח from אָסַח *to ascend* (see § 19, 2, Rem.)

Rem. 1. The instances are comparatively few in which the forms retain their *Nûn*, before a firm consonant, e.g. *Impf. יִשְׁמֵר* *he keeps* Jer. 3, 5 (elsewhere יִשְׁמֵר), of נָצַח the pausal form is always נָצַח outside of the pause יִצְחָר Prov. 20, 28); in the same way the *Nûn* is retained with the pause in Ps. 61, 8, 140, 2, 5, Prov. 2, 11. In *Niph.* this never occurs and very seldom in *Hiph.* and *Hoph.*, as יִמְצָח *to melt* Ez. 22, 20, יִמְצָח *they are cut off* Judg. 20, 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִחַל *he will possess*. In these verbs the *Nûn* only rarely falls away, as יִחַח for יִחַח *he will descend*; *Niph.* יִחַח for יִחַח *he has comforted himself*.

2. Like the *Nûn* of these verbs (§ 19, 2), the ל of the verb לָקַח (*to take*) is also treated. Hence *Impf. Qāl* יִקַּח, *Imp.* קָח in pause and be-

<sup>1</sup> The *Impf. A.* (יִנַּח) is given in the Paradigm, simply because it is the actual form in יִנַּח.



fore suff. פָּה. *paragog.* פָּה; פָּה etc. (comp. however also לָקַח Ex. 29, 1. Ez. 37, 16. Prov. 20, 16. לָקַח 1 K. 17, 11); *Inf. constr.* פָּה (w. suff. פָּה), *Hoph. Impf.* פָּה, but *Niph'al* is always פָּה.

3. The above mentioned verb פָּה to give furnishes the only example of an *Imperf.* with *ē* (פָּה for פָּה); corresponding to which also we have the *Imper.* פָּה or (very frequently) פָּה, before *Maqqēph* פָּה, *fem.* פָּה etc. This much used verb has this farther peculiarity that the third radical (the final *Nūn*) is assimilated, as פָּה for פָּה, פָּה for פָּה (very frequently פָּה as a kind of orthographical compensation for the assimilated נ); *Niph'al Perf.* פָּה Lev. 26, 25.—Also in the *Inf. constr.* *Qāl* the groundform פָּה has not been enlarged into פָּה (comp. פָּה from פָּה) but contracted into פָּה, and this was afterward lengthened into פָּה when the *Dāghē'sh fortè* was dropped v. § 20, 3, a; therefore with the suffixes פָּה, פָּה etc. (before *Māqqēph* with the prefix לָ=לָהּ e. g. Exod. 5, 21, but also elsewhere in close connection e. g. Gen. 15, 7; also the strong formation of the *Inf. constr.* in פָּה Num. 20, 21 and פָּה Gen. 38, 9.) In other stems, the נ as third radical is retained, פָּה, פָּה. Upon the entirely anomalous *Aphaeresis* of the *Nūn* with a strong vowel in פָּה for פָּה 2 Sam. 22, 41 comp. § 19, 3, a.

## § 67.

### VERBS 'AYİN DOUBLED (ז"ע).

E. g. סָבַב to surround. *Paradigm G.*

1. The chief peculiarities of this verb lie in the fact that both of the original stem consonants, in all forms where in their strong form they would be separated from each other only by a short vowel, can become consolidated into one double consonant. On the necessary recession of the vowel in contraction see No. 2, e. g. סָבַב (orig. form *sābābū*) for סָבַב; סָבַב for סָבַב; סָבַב for סָבַב (in Parad. G as well as in the examples below, סָבַב represents the 3d masc. sing. Perf. only for sake of analogy).

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, because that serves to characterise the form (§ 43, Rem. 1), e. g. *Perf.* סָבַב for סָבַב; סָבַב for סָבַב (both from the original *sābhābhāth*), *Inf.* סָבַב for סָבַב; *Hiph.* סָבַב (comp. No. 6).

3. The *Dāghē'sh fortè*, which, after this contraction, properly belongs throughout to the final stem-letter, is ex-

cluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as *עָבַר*, *עָבַר*, *Impf.* *יָעָבַר*, but not *עָב*, *עָב*.

4. When the affirmative begins with a consonant (*ג*, *ח*), a vowel is inserted before it, in order to render audible the Dāghē'sh of the final stem-letter<sup>1</sup> (§ 20, 3, *c*, Rem.), which vowel in the Perf. is *י*, in the Imp. and Impf. *יִ*, e. g. *עָבַרְיָה*, *עָבַרְיָה*, *Impf.* *יָעָבַרְיָה* (for *sabb-ta*, *sabb-nu*, *\*sobb-na*).

5. The preformatives of *Impf. Qāl*, *Perf. of Niph.*, *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (*יִסָּב* instead of *יִסָּבֵב*), take, instead of the *short* vowel of the regular form, the corresponding *long* one (according to § 27, 2, *a*), e. g. *Impf. Hiph.* *יִסָּבֵב* for *יִסָּב*, *Imper.* *הִסָּבֵב* for *הִסָּב* etc. Where the preformatives now have *י*, either the original *ā* (which was attenuated into *ī*) is restored and lengthened e. g. *יִסָּבֵב* in *Impf. Qāl* from original *יִסָּבֵב*, or the *ī* itself is lengthened into *ē* e. g. *יִסָּבֵב* *Perf. Hiph.* for *הִסָּבֵב* (see further details in No. 6). This lengthened vowel can be retained however only before the tone (except the *ū* of the Hophal lengthened from *ū* *הִסָּבֵב* for *הִסָּבֵב*); by the removal of the tone, the vowel, according to § 27, 3, becomes necessarily *Shēwā* (under *א* and *ה* composite *Shēwā*) e. g. *הִסָּבֵב* but *הִסָּבֵבִי*; *הִסָּבֵבִי* but *הִסָּבֵבִי*; *Hiph. Perf.* *הִסָּבֵבִי* etc.

NB. There is still another mode (the common one in *Aramaic*) of constructing these forms, which supplies a Dāghēsh in the first radical in place of doubling the third (comp. § 19, 2, Rem.); e. g. *Impf. Qāl* *יִסָּבֵב* for *יִסָּבֵב*, *Impf. Hiph.* *יִסָּבֵבֵב* for *יִסָּבֵבֵב*, *Hoph.* *יִסָּבֵבֵב* for *יִסָּבֵבֵב*. These forms do not usually take Dāghēsh in the final letter on receiving an accession, as *יִקָּרְוּ* they bow themselves (from *יִקָּרַר*), and *יִנָּסְרוּ* and *they smote* (from *יִנָּסַר*), perhaps because the doubling makes the stem trilateral;

<sup>1</sup> No satisfactory explanation for these separating vowels has been given as yet. As in none of these forms it could be said that the original vowel had returned, there remains simply the supposition that a really new vowel has been inserted as an expedient for pronunciation. Rödiger refers to the analogy of the verbs *לִיחַ* in forms like *יִלְחֵיחַ*, *יִלְחֵיחַ*, but this is not satisfactory because there the tone vowel has not arisen anew but existed already. But Rödiger was right in reminding us of the analogy of the vulgar Arabic which for the written Arabic *madadta*, *madadti*, *madadtu* uses the forms *maddēt*, *maddēti*, *maddit* and even *maddāt*. The latter form also indicate that the *ē* in the *Perf.* of *עָבַר* verbs has also been derived from an original *ā*.

but see also וַיִּשְׁכַּח Job. 18, 23, יָשָׁח Job. 4, 20. To the same category apparently belongs the stronger form הִצְלִיחַ *they will tinkle* (from צָלַל) Jer. 19, 3. On the other hand הִמְיָנוּ (for הִמְיָנוּ *we perished*) Jer. 44, 18 follows the analogy of verbs ע"ו (comp. קָמְנוּ from קָם). On *Niph.* see Rem. 5.

6. The restoration of original vowels mentioned in No. 5 occurs *a*) in the Preformatives of the *Imperf.* Qāl. יִסַּב from יִסְבֵּב (comp. § 47, 2; 63, 2 and for verbs ע"ו § 72); *b*) in the *Perf. Niph.* יִסַּב from יִסְבֵּב (§ 51, 1) as well as in *Imperf.* יִסַּב from יִסְבֵּב (comp. on *ā* in the final syllable of strong imperfects Niphal § 51, Rem. 2); *c*) in the *Hoph.* הִסְבֵּב from הִסְבֵּב, *Imperf.* יִסַּב from יִסְבֵּב etc.—On the contrary the attenuated vowel *i* underlies the intransitive *Imperf. Qāl.* with *ā* in the second syllable e. g. יִמַּר for יִמָּר (see Rem. 3). The lengthening of the original *ā* (יִמָּר) would lead to mistaking it for the 3d sing. perf.; also in the preformative of the *Hiph'il* הִסְבֵּב from הִסְבֵּב (groundform הִסְבֵּב § 53, 1). In the same way we have the underlying *i* in the 2d syllable, which, attenuated from original *ā*, is in strong verbs abnormally lengthened into *i* (§ 53, 1). The *e*, lengthened from *i* is of course only tonelong, therefore הִסְבֵּב outside of the tone before *Dāghē'sh fortè*. (On the return of the original *ā* in the 2d syllable comp. Rem. 6.)

7. The *tone* has this peculiarity, that usually it is not thrown forward upon the affirmatives beginning with a vowel (הִ—, י, י, § 40, 2), but remains *before* them on the stem-syllable, e. g. 3d sing. fem. *Imperf.* הִתְהַיְתָה, *pause* הִתְהַיְתָה; with ר and gutturals מְהַיְתָה (for מְהַיְתָה Ps. 44, 26; with ו consec. however יִתְהַיְתָה Is. 6, 12. In the 3d pl. perf. the accent varies; besides יִתְהַיְתָה is found also יִתְהַיְתָה, יִתְהַיְתָה (Hab. 3, 6) etc., but in *pause* יִתְהַיְתָה etc. and, vice versa in *perf. consec.* יִתְהַיְתָה etc. (comp. however יִתְהַיְתָה Jer. 44, 12 before the tone syllable). The tone remains likewise on the stem syllable in *Imperf. Qāl* in יִתְהַיְתָה, יִתְהַיְתָה *Hiph.* יִתְהַיְתָה, יִתְהַיְתָה (*Perf. Hiph.* יִתְהַיְתָה, יִתְהַיְתָה) etc. In the forms with separating vowels, the tone is removed to these vowels e. g. יִתְהַיְתָה, יִתְהַיְתָה etc. (excepting before the always accented ending יִתְהַיְתָה and יִתְהַיְתָה in the Perfect). This removal

of the tone naturally causes the shortening of the merely tone-long vowels  $\bar{e}$  and  $\bar{o}$  into  $\check{e}$  and  $\check{o}$  ( $\check{o}$  v. Rem. 2), therefore  $\text{הַסְבִּירָה}$  from  $\text{הַסֵּב}$ ,  $\text{הַסְבִּירָה}$  from  $\text{הַסֵּב}$  (on the dropping of the vowel of the preformative v. above No. 5).<sup>1</sup>

8. In numerous verbs of this class, instead of *Pi.*, *Pu.* and *Hithp.* there is found with the same sense the less usual conjugation *Pō'ē'l* (§ 55, 1), with its passive (*Pō'āl*) and reflexive (*Hithpō'ē'l*), e. g.  $\text{עוֹלֵל}$  to treat ill, pass.  $\text{עוֹלֵל}$ , reflex.  $\text{הִתְעוֹלֵל}$  (from  $\text{עוֹלֵל}$ ); in some is found also *Pilp'ē'l* (§ 55, 4), as  $\text{גָּלַגַּל}$  to roll,  $\text{הִתְגָּלַגַּל}$  to roll one's self (from  $\text{גָּלַל}$ ), *Pilp.*  $\text{שָׁעֵשַׁע}$  to caress, with its pass. (*Pōlpā'l*)  $\text{שָׁעֵשַׁע}$  to be caressed, and reflex. (*Hithpālpā'l*)  $\text{הִשְׁתַּעֲשַׁע}$  to delight oneself Ps. 119, 16 (from  $\text{שָׁעַע}$ ). These forms do not suffer contraction any more than *Pi.*, *Pu.* and *Hithpā'ēl*. For  $\text{הִתְבָּרַךְ}$  2 Sam. 22, 27 cf. Ps. 18, 27.

## REMARKS.

### I. On Qāl.

1. In the Perf. are found some examples with *Chōlēm*, orig. *u* (comp.  $\text{גָּלַל}$ , § 43, 1), as  $\text{רָמַי}$  they are high (from  $\text{רָמַם}$ ) Job 24, 24,  $\text{רָבִי}$  (from  $\text{רָבַב}$ ) Gen. 49, 23; probably also  $\text{זָרִי}$  Is. 1, 6 from  $\text{זָרַב}$ .

2. The *Chōlēm* of the *Inf.*, *Imp.* and *Impf.* ( $\text{רָבַב}$ ,  $\text{רָבַב}$ ) is a changeable vowel and written defectively, with a few exceptions, which are found especially in the later orthography; e. g.  $\text{לָבִז}$  for  $\text{לָבִז}$  to plunder Est. 3, 13, 8, 11. It is shortened into *Qāmēš-chātūph* or *Qibbūš*, whenever it loses the tone, as *Inf.*  $\text{רָנַרְנַן}$  (*rōn*) to rejoice Job 38, 7; with suff. *Imp.* 2d sing. fem.  $\text{רָנִי}$ ,  $\text{רָנִי}$  (comp. Rem. 12);  $\text{רָחֵם}$  pity me, *Impf.* with *Wāw* consec.  $\text{וַיִּרָחֵם}$  Judg. 11, 18, with suff.  $\text{וַיִּשָּׂרָם}$  he lays them waste Prov. 11, 3 in *Q'rê*. In  $\text{רָחֵם}$  Gen. 43, 29. Is. 30, 19 (for  $\text{רָחֵם}$ ) this  $\bar{o}$  is put back under the preformative. In  $\text{קָבָה-לִּי}$  Num. 22, 11, 17 and  $\text{אָרָה-לִּי}$  22, 6, 23, 7 the suffix of the  $\text{ה-}$  paragogic takes place without any other change of the form; one would expect  $\text{קָבָה}$ ,  $\text{אָרָה}$ . Still more striking is  $\text{קָבָה-לִּי}$  curse him Num. 23, 13 (for  $\text{קָבָה}$  or  $\text{קָבָה}$ ). We have also  $\text{קָבָה}$  Num. 23, 25 and  $\text{שָׁל}$  as *inf. abs.* instead of  $\text{שָׁלֵל}$  in Ruth 2, 16.

3. Examples with final *Pāthāch* in the *Inf.*, *Imp.* and *Impf.* ( $\text{קָטַל}$ ,  $\text{קָטַל}$ ), are the following: *Inf.*  $\text{שָׁפ}$  to stoop Jer. 5, 26, *Imp.*  $\text{גָּל}$  roll thou Ps. 119, 22, *Impf.*  $\text{הָמַר}$  he is bitter Is. 24, 9,  $\text{רָךְ}$  he is soft Is. 7, 4;  $\text{וַהֲקֵל}$

<sup>1</sup> The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflection, as  $\text{מְסַבֵּרָה}$ ,  $\text{מְסַבֵּרָה}$ .

*she was despised* Gen. 16, 4 (but also with the accent on the preceding syllable, e. g. יִירַע Gen. 21, 11). In regard to these intransitive imperfections comp. No. 6 above. Of imperfects with original *u* in the 2d syllable there are also found examples of lengthening the *u* into *û* (instead of *ô*) e. g. יָרִיץ Prov. 29, 6; יָשַׁד Ps. 91, 6; יָרִיץ (from יָרַץ) Is. 42, 4 (even defectively יָרִיץ Eccl. 12, 6). An analogy with the verbs ע"ו is also seen in the infinitive לְבַדֵּי (for בָּרֵי) Eccl. 9, 1; בְּהֻלָּו Prov. 8, 27 (comp. בְּהוֹלָו 8, 29) for בְּהֻלָּו. Examples of the *Aramaicising Impf.* are יָסַב (though יָסַב is also in use), יָשַׁם *he is astonished* 1 K. 9, 8, יָרְכוּ *they are silent* Job 29, 21; with *ā* e. g. יָרַח, יָשַׁח, etc.

4. In the Participle occurs the Aramæan form שָׁאֵס (for עִסַּס) Jer. 30, 16 in K<sup>thibh</sup> (the Q<sup>rê</sup> regards it as a *Part.* from שָׁסַס).

## II. On Nîph'âl.

5. Besides the usual form of the Perf. (נָסַב) with *Pāthāch* and of the *Part.* (מָסַב, f. נִסְבָּה) with *Qāmeṣ* in 2d syllable, there is still another with *Šērê*, and another with *Chōlēm* (analogous to קָטַל, § 43, 1), extending through the whole conjugation; e. g. Perf. נָפַל (also נָפַל) *it is a light thing* Is. 49, 6, נִסְבָּה (for נָסַב) Ez. 26, 2; *Part.* נִסְבָּה *wasted away* Nah. 2, 11: with *Chōlēm*, נִגְלָה *they are rolled together* Is. 34, 4, comp. 63, 19, 64, 2, Am. 3, 11, Nah. 1, 12; in *Impf.* הִמְלִיל *he is circumcised* Gen. 17, 12; הִדְמִי *thou shalt be laid waste* Jer. 48, 2. *Inf.* forms with the *Pāthāch* do not even exist, but those with *Šērê* and *Chōlēm*, as *Inf.* הִמַּס *to melt* Ps. 68, 3, *Inf. absol.* הִדְבַּח *to be plundered* Is. 24, 3; in the *Imp.* only הִקְבַּח *cleanse yourselves* Is. 52, 11 and הִרְבַּח *raise yourselves up* Num. 17, 10, הִמְלִי Jer. 4, 4 follows the analogy of ע"ו verbs (as the *imperf.* נִמְלִי Gen. 34, 24).—Peculiar forms of Nîph'âl (with a sharpening of the 1st syllable) occur in נִחַל *it was profaned* Ez. 25, 3 (from נִחַל, נָחַר (from נָחַר) Ps. 69, 4, 102, 4 (also נָחַר Jer. 6, 29), נִחַר *fractus est* (from נָחַר) Mal. 2, 5.—In Micah 2, 4 the Perf. נִשְׁתָּהַר, *û* instead of *ô* as the separating vowel appears to be abnormal.

## III. On Hîph'êl and Hōph'âl.

6. Besides *Šērê* the final syllable has also *Pāthāch*, especially with ר and the gutturals, as הִמְרַר *he made bitter*; הִשְׁחַר *to depress*; *Inf.* הִקְבַּח *to cleanse* Jer. 4, 11. But also without a guttural, as הִדְרַק *he pounded small* 2 K. 23, 15; plur. הִדְבַּח 1 Sam. 5, 10; *Part.* הִדְבַּח *shadowing* Ez. 31, 3. The *ê* of the 2d syllable may become *ē* outside the tone e. g. הִדְבַּח Gen. 31, 7. Instead of *Châṭēph Pāthāch* there appears before ח also *Pāthāch* (with the virtual doubling of the ח) in forms like הִדְבַּח Is. 9, 3.

7. In the *imperf.* the retraction of the tone and the consequent shortening of *ē* into *ē* occurs not only in the *jussive* and with *Wāw consecutive* (e. g. הִדְבַּח Gen. 29, 10; with final guttural הִדְבַּח 1 K. 16, 25) but also elsewhere e. g. הִדְבַּח *he protects* Ps. 91, 4. Quite peculiar is הִדְבַּח Judges 9, 53 with *î* for *ē*.

8. *Aramaicising forms of Hiph. and Hoph.*: וַיִּסֹּב Ex. 13, 18, וַיִּסֹּבּוּ and they smote Deut. 1, 44, וַיִּסֹּבּוּ I will profane Ez. 39, 7, in *Perf.* וַיִּסֹּבּוּ they despised her Lam. 1, 8.—In *Hoph.* וַיִּסֹּבּוּ they perish Job 24, 24, וַיִּסֹּבּוּ it is smitten Is. 24, 12 (plur. וַיִּסֹּבּוּ Jer. 48, 5), וַיִּסֹּבּוּ in pause (Job 19, 23) for וַיִּסֹּבּוּ, also וַיִּסֹּבּוּ Job 4, 20.

#### IV. In General.

9. Verbs ע"ע are very nearly related to verbs ע"י (§ 72), as the great similarity in their inflection throughout has already shown. In form the verbs ע"ע are generally the shorter (comp. וָסַב and וָסַבּוּ, וָסַב and וָסַבּוּ). In some cases they have precisely the same form, e. g. in the *Impf. consec. of Qāl and Hiph.*, in *Hoph.*, and in the rare conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. וַיִּרְוֶה for וַיִּרְוֶה he rejoices Prov. 29, 6.

10. Along with the contracted forms there are found especially in certain conjugations and tenses, others which are wholly regular; e. g. *Perf.* וָסַבּוּ 1 Sam. 7, 16, וָסַבּוּ Josh. 6, 15, וָסַבּוּ Ps. 18, 6, וָסַבּוּ and וָסַבּוּ they bow down, וָסַבּוּ to plunder Ez. 29, 19, plur. וָסַבּוּ Josh. 8, 27, וָסַבּוּ Deut. 2, 35 (also וָסַבּוּ in 3, 7); *Impf.* וָסַבּוּ and וָסַבּוּ; *Inf.* וָסַבּוּ after וָסַבּוּ Jer. 47, 4, וָסַבּוּ Gen. 31, 19 (also וָסַבּוּ 38, 13); with suffix וָסַבּוּ Is. 80, 18 and of the same form וָסַבּוּ with the vowel shifted back and at the same time inflected וָסַבּוּ Ps. 102, 14; *Imperf.* וָסַבּוּ Jer. 49, 28; *Imperf.* וָסַבּוּ Nahum. 3, 7 (Ps. 68, 13, Gen. 31, 40) from וָסַבּוּ: the strong form was after the assimilation of the *Nūn* quite necessary. On the other hand וָסַבּוּ Jer. 5, 6 for וָסַבּוּ is anomalous; the contracted consonants have been afterwards dissevered by the insertion of a vocal *Shewā*. Compare also וָסַבּוּ he is gracious Amos 5, 15, else וָסַבּוּ, In *Niph.* וָסַבּוּ Job 11, 12. *Hiph.* וָסַבּוּ, *Impf.* וָסַבּוּ he will rejoice (which in *Hiph.* is never contracted); *Part.* וָסַבּוּ astonished Ez. 3, 15. That the full form has a certain emphasis is seen from its frequent use in pause, as in וָסַבּוּ גַם-וָסַבּוּ in Ps. 118, 11) (compare וָסַבּוּ Is. 47, 14 (perh. for וָסַבּוּ) for their warning.)

11. We have seen above (No. 5 Rem.), that in the *Impf.* of forms resembling the Aramaic form, the Dāghēsh of the third radical, together with the preceding vowel, is omitted before affirmatives, which however take the tone, as וָסַבּוּ. The same omission occurs also in other forms at times, as in *Perf.* וָסַבּוּ for וָסַבּוּ Num. 17, 28 (Jer. 44, 18); *Imperf.* וָסַבּוּ 1 Sam. 14, 36 (— *parag.* without influence on the form, comp. Rem. 2); sometimes even the strong vowel becomes *Shewā*: וָסַבּוּ Gen. 11, 7 for וָסַבּוּ we will confound (Cohortative from וָסַבּוּ) for וָסַבּוּ Gen. 11, 6 they will devise; *Perf.* *Niph.* וָסַבּוּ for וָסַבּוּ Ez. 41, 7, וָסַבּוּ Gen. 17, 11 (from וָסַבּוּ = מָלַל to circumcise); comp. Is. 19, 3, Jer. 8, 14. Without Dāghēsh. but with the accented full vowel: וָסַבּוּ for וָסַבּוּ Judg. 16, 10. וָסַבּוּ for וָסַבּוּ Prov. 7, 13, (comp. Cant. 6, 11; 7, 13); very striking is וָסַבּוּ Jer. 49, 37 (for *hachtat-t*) fr. וָסַבּוּ.

i. Examples of the throwing forward of the tone upon the affirmatives (see in this section No. 7, above, page 163) are *a*) in the *Perfect* רָבּוּ (*multi sunt*) Ps. 3, 2, 104, 24, Jer. 5, 6, 1 Sam. 25, 10; רָכּוּ (*they are soft*) Ps. 55, 22, קָלִי (*they are swift*) Jer. 4, 13, Hab. 1, 8, יָכִי (*they are pure*) Job 15, 15, 25, 5; as a kindred form to שָׂתוּ (י' comp. § 72, Rem. 8) appears שָׂתוּ Ps. 73, 9, for which is found שָׂתוּ Ps. 49, 15;— *b*) in the *Imperative* (demanding in excited tone) as in רָנִי (*rejoice aloud!*) Is. 54, 1, Zeph. 3, 14, Zach. 2, 14, רָנֵי Is. 44, 23, 49, 13, Jer. 31, 7 (on the other hand רָנִי *wail!* Lamentations 2, 19) רָנֵי *celebrate* (thy festivals) Nahum 2, 1, Jer. 7, 29. On the sharpening of the tone-long vowels *ō* and *ē* into *ũ* (*ō*) and *ĩ* before *Daghesh-forte* see No. 7 in this section, page 164.—On the transformation of the vowels of the preformatives into *Sh'wa* whenever they no longer stand before the tone syllable, see No. 5 in this section, page 162.

## C. WEAKEST VERBS (VERBA QUIESCENTIA).

### § 68.

#### VERBS א"ם.

E. g. אָכַל *to eat*. *Paradigm I.*

So far as the א is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pê Guttural*, exhibited in § 63. But here we regard them only in so far as the א *quiesces*, i. e. loses its consonant sound, and is blended with the foregoing originally short vowel, into a long one, which chiefly happens in the *Impf. Qāl* of only a few very common verbs and forms, much modified by constant use. The following are the particulars:—

1. In the *Impf. Qāl* of five verbs (viz. אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפַה *to bake*) the א always quiesces in a long *ō* (*Chôlēm*), as אָבַד. In some others, the other form in which it retains its power as a consonant is also in use, as יָאָחַז and יָאָחַז *he takes hold*; יָסָה (v. Rem. 2), also יָאָסָה. (So now in the vulgar Arabic of Palestine *yā'kul* (he eats) becomes *yōkul*.) The *ō* in this case is but a corruption of the vowel *ā* (§ 9, 10, 2), which is itself derived

by contraction from —. The last syllable of these verbs receives an *ē* (or *ǎ*) instead of the stronger vowel *ō* (orig. *ū*) e. g. יָאָחַז Job 17, 9, mostly *ē* with distinctive accents and before the accented affirmative וְ; but with conjunctive accents, which mark continuous discourse, it takes *ǎ* (*Päthäch*), e. g. תֹּאבֵד לְךָ Ps. 9, 19, on the contrary תֹּאבֵד (compare a similar exchange of *ē* and *ǎ* in § 65, 1, c) in Ps. 1, 6. When the tone moves back, the last stem-syllable has sometimes *Päthäch*, as יִאָבֵד יוֹם *perish the day* Job 3, 3, וַיֹּאכַל *and he ate*, and sometimes *S'ghôl*, as in וַיֵּאמֶר (Mil'él) with a conjunctive accent; but וַיֵּאמֶר וַיֹּאכַל (Mil'rǎ') with a distinctive and in pause (only in Job mostly וַיֵּאמֶר Mil'él). Of אָחַז the weak imperf. is always יֹאחַז and וַיֹּאחַז (however וַיֹּאחַז Judges 20, 6; comp. וַיֹּאכַל Gen. 3, 12 in *pause*).—אָכַח and אָפַח are at the same time verbs בָּ"ה; hence Impf. יֹאכַח (§ 75, 1).

It is but very seldom that *Sērê* stands before א in Impf. Qāl, as תֵּאָחֵז *it shall come* (Mic. 4, 8) contracted from תֵּאָחֵז (from יֹאחַז), אָהֵב (in 1st sing. only for אָהֵב) *I love* (Prov. 8, 17) as well as אָהֵב (from יֹאחַז, אָהֵב); but always in the Inf. with ל, as לֵאמֹר *for to say* (i. e. *saying*) for לֵאמֹר.

2. In the 1st pers. sing. Impf. the second (the radical) א (to avoid the repetition of this feeble letter) is regularly dropped (§ 23, 3), as אֶמַר for אֶאמַר *I will say*, וַיֹּאמֶר *and I said*. In the other cases, where the א is generally conceived of as quiescent with *ō* or *ē*, it is retained merely orthographically and for the sake of etymology. Hence the possibility of its being dropped in the following examples:

Continually in the contracted forms of אָפַח, thus תֹּאפֵחַ for תֵּאָפַח *thou takest away* Ps. 104, 29, וַיִּגְדֹּף *and he gathered* 2 Sam. 6, 1. Compare also in the 1st pers. Micah 4, 6 and אֶפְחֶה 1 Sam. 15, 6 (with *ǐ* according to § 60, Rem. 4); further more וַיִּמְרֹץ 2 Sam. 19, 14, וַיִּחַזֵּץ 2 Sam. 20, 9, וַיִּחַזֵּץ Deut. 33, 21 (for וַיִּחַזֵּץ), according to another reading וַיִּחַזֵּץ or וַיִּחַזֵּץ, etc.; וַיִּחַזֵּץ *thou guest away* (from וַיִּחַזֵּץ) Jer. 2, 36, v. Rem. 1.

The Parad. I shows the weak forms in which א is treated as a quiescent (viz., Impf. Qāl), and merely indicates the more regular ones.

Rem. 1. In forms of the derived conjugations the א but very seldom quiesces, as in Perf. Niph. נִאָּחַז Josh. 22, 9, Hiph. וַיִּאָּחַז *and he took away* Num. 11, 25, וַיִּאָּחַז (for וַיִּאָּחַז) *and he set an ambush* 1 Sam. 15, 5,



אָזין *I hearken* Job 32, 11, אָזיל (*ô* from *â*) *I cause to eat* Hos. 11, 4, אָזיר (*ô* from *â*) *I will destroy* Jer. 46, 8, מִזִּין *giving ear* Prov. 17, 4; Imp. הָרִיז *bring ye* (from אָרִיז) Is. 21, 14.

2. In *Pt.* the א is sometimes dropped by contraction (like ה in יִהְיֶה, יִהְיֶה, e. g. מָלַח (as in Aram., and Samar.) for מָלַח *teaching* Job 35, 11, יָרַח לְיָהוּדָה *he shall pitch tent* Is. 13, 20, תִּהְיֶה *thou girdest me* 2 Sam. 22, 40 for תִּהְיֶה (Ps. 18, 40).

## § 69.

## VERBS פ"י. FIRST CLASS, OR VERBS ORIGINALLY פ"י.

E. g. יָשַׁב *to dwell. Paradigm K.*

Verbs פ"י fall principally into *two classes*, which are different from each other in their origin and inflection. The *first* embraces those verbs which have properly a י for their first stem-letter. In Arabic and Ethiopic they are written with י (e. g. יָלַד, Arab. and Ethiop. *nālādā*), but in Hebrew (and Aramæan) by a change of sound which shows itself also, with few exceptions in the noun, they take י instead of it, wherever the first stem-letter begins the form, whereas after preformative the י either appears again, or is likewise changed into י, or finally is completely elided. The *second* class embraces those which are properly פ"י, and which have *Yôdh* also in Arabic (the so-called *Verba cum Jod originario* § 70). A few of these verbs פ"י, of both classes form, in some respects, a *third* class which is inflected like verbs פ"י (§ 71).

In the verb יָצַר the forms are distinguished according to the signification, viz.,—1) יָצַר (1st class, for יָצַר) *to be in a strait, Impf. יִצַּר, יִצַּר*;—2) יָצַר (2d class) *to form, Impf. יִצַּר, יִצַּר*.

The peculiar inflection of the *first class*, which is analogous to the Arabic פ"י, consists in the following particulars:

1. In the *Impf.*, *Imp.* and *Inf. constr.* of *Qāl* there is a twofold inflection according as the *Wāw* is wholly rejected or only changed into *Yôdh*. The entire rejection (elision) takes place regularly in eight verbs (v. Rem.) after the following analogy:

- A. *Impf.* יִשֵּׁב, with unchangeable *ṣērē* in the first and original *ī* which in the tone-syllable (according to § 27, 2) is heightened to *ē* (thus יִלֵּךְ, יִצֵּא, יִרְדֵּי etc.) or (under the influence of the gutt.) with *ā* in second syllable (יִתַּד, יִקַּע, יִרַע).

The tone-long *ē* of the 2d syllable may naturally become *Sēghôl* or *Shewā*, e. g. יִשְׁבִּי, יִשְׁבֵּי etc.; in the same way the *ā* becomes *Shewā* in cases like יִדְעִי etc., but in *pause* it is retained and heightened to *Qāmēṣ* (יִדְעֵי) and before suffixes (יִדְעֵם).

- B. *Imp.* שֵׁב, shortened from יִשֵּׁב by omission of the feeble *ī*; and tone-long *ē* (derived from *ī* as in *Impf.*).

- C. *Inf.* שָׁבַת, from שֵׁב with the addition of the feminine ending ת־, a *Sēgholate* form as in פָּן verbs; cf. § 66, 1.

Rem. As the *Inf.* לָדָה, יָלְדָה (see below No. 2, Rem. 1) point to an original form *dī'āt*, *līdāt*, Barth (in ZDMG, 1887, p. 606) maintains that שָׁבַת was originally *shibt* (cf. from שָׁבַת); the apparent original *shabt* depends on the law that the *ī* of the stem is changed to *ā* as soon as it is doubly enclosed by the addition of the feminine ending.

The greater part of these verbs are inflected with *stronger* forms, have the *Impf. A*, and retain the *Yôdh* at the beginning, viz. in—

*Imp.* יִרֵשׁ and *Inf.* יָרִשׁ, as a *consonant*, but in

*Impf.* יִירָשׁ, as a *quiescent*, resolved into the vowel *ī* (§ 24, 2).

In the 2d syllable the *Impf.* regularly has *ā*.

That the latter mode of inflection belongs to verbs actually פִּי' (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in *Qāl*, and at the same time have *ī* in *Niph.*, *Hiph.*, and *Hoph.*, partly by the Arabic, where the verbs פִּי' have likewise a double inflection, comp. *wālādā*, *Impf.* *jālīdu* (with the elision of the *Wāw*) and *wā'gilā*, *jā'ugalu* (with the retention of the *Wāw* v. Rem. 3).

Even in the same verb are found both the weaker and the stronger forms, the latter with the *Yôdh*, the former without it, as יָצַק 2 K. 4, 41, and יָצַק pour thou Ez. 24, 3, (comp. *Inf.* יָצַקוּ Exod. 38, 27); יָשׁ 1 K. 21, 15, יָשׁ Deut. 2, 24, also יָרֵשׁ possess thou, lengthened יָרָשָׁה Deut.

83, 23; *Impf.* יִקְרַה *he will kindle* Deut. 32, 22, and יִקְרַה Is. 10, 16; יָבִיחַר *it became dear* 1 Sam. 18, 30 and יִבְרַח Ps. 49, 9 (comp. יִבְרַח Ps. 72, 14).

NB. To the first mode of inflection belong, e. g. יָלַד *to bear* (offspring), יָצָא *to go forth*, יָשָׁב *to sit*, יָרַד *to descend*, יָדַע *to know* (*Impf.* יָדַע with *Päthäch* in the last syllable so also, יָדַע, יָדַע); to the second belong יָגַח *to weary*, יָצַח *to counsel*, יָשָׁן *to sleep*.

2. The original *Wāw* appears always a consonant, wherever it must be doubled, as in the *Inf.*, *Imp.* and *Impf. Niph.* יִשָּׁב, יִשָּׁב (just like יִקְטַל, יִקְטַל); and also in the *Hithp.* of some verbs, e. g. יִתְרַד from יָרַד, יִתְרַב from יָבַח, יִתְרַח from יָרַח, and in some noun-forms, e. g. יָלִיד *offspring* from יָלַד *to bear*. The ׀ at the end of the syllable becomes ׀ (י) as in all *Höph'äl*, e. g. יִשָּׁב for יִשָּׁב; and in combination with a preceding *a*, as a diphthongal ׀ (י) in *Perf.* and *Part.* of *Niph'äl*, and in all *Hiph'il*, e. g. יִשָּׁב for יִשָּׁב, יִשָּׁב for יִשָּׁב.—The *Yôdh* stands as a consonant in the *Perf.* and *Part.* יִשָּׁב (יִשָּׁב etc., יִשָּׁב, יִשָּׁב) even when ׀ precedes, as יִשָּׁב (yet we have יִשָּׁבָה according to § 24, 1, *a*), in all *Pi.* and *Pu.*, as יִחַל *to wait for*, יִלַּד *to be born*, also in the *Impf.* and *Part.*, as יִחַל *known* (from יָדַע), also usually in *Hithp.*, as יִתְחַלַּל, יִתְחַלַּל (as well as יִתְחַלַּל with *Wāw* as above).

NB. In those forms in which *Yôdh* does not appear, these verbs may be distinguished, in the *Impf.* of *Qāl* by the *Šerê* under the preformatives, in *Niph.*, *Hiph.*, and *Hoph.* by the *Wāw* (י, י) before the second radical. (The defective orthography, as in יִלַּד, is not frequent.) Forms like יִשָּׁב are common to these and verbs מִי. *Hoph'äl* has the same form as in verbs מִי and מִי.

Rem. 1. The *Inf. Qāl* of the weaker form (יִשָּׁב Gdf. יִשָּׁב) takes *suff.* like יִשָּׁב; and it very seldom has the masculine form like יִשָּׁב *to know* Job 32, 6, 10, or the feminine ending יִשָּׁב Ex. 2, 4, יִלַּח Is. 37, 3, יִרַח *to descend* Gen. 46, 3. Instead of יִרַח stands יִרַח under the influence of the guttural יִרַח, with *Suff.* יִרַח etc. (on the other hand יִרַח : יִרַח from יִרַח). From יִרַח is found, Ps. 30, 4, in *Qeri* quite notably the strong form יִרַח (for יִרַח).—יִלַּח *to bear* in 1 Sam. 4, 19 is contracted to יִלַּח (§ 19, 2).—Examples of the regular or strong form are יִרַח *to fear* Josh. 22, 25, with prep. יִרַח Is. 51, 16; with *suffix*, יִרַח Job 38, 4, יִרַח Ezra 3, 12. The strong form seldom has the feminine-ending, as in יִרַח *to be able*, יִרַח *to dry up* Gen. 8, 7 (also יִרַח Is. 27, 11).

2. The *Impf. Qāl* often has the lengthening  $\text{הֶהֱ}$ , as  $\text{הֶהֱבֹהֶה}$  *sit thou descend thou*. From  $\text{הֶהֱבֹהֶה}$  to give, Arab. *wāhābā*, there is found in Hebrew *only* the *Imper.* which is  $\text{הֶבֶה}$  give, lengthened  $\text{הֶהֱבֹהֶה}$ , mostly with the signification *L. age, go on!* (before א e. g. Gen. 29, 21  $\text{הֶהֱבֹהֶה}$ , to avoid a hiatus); fem.  $\text{הֶהֱבֹהֶה}$  Ruth 3, 15, probably *Mil'ra* after the analogy of the plur.  $\text{הֶהֱבֹהֶה}$  (but Job 6, 22, before the tone syllable  $\text{הֶהֱבֹהֶה}$ ; comp. however Deut. 32, 3). On  $\text{הֶהֱבֹהֶה}$  Prov. 24, 14 cf. § 48, 5, Rem.

3. The *Impf.* with  $\text{הֶהֱ}$  elided takes  $\text{הֶהֱ}$  in 2d syll., besides cases in No. 1, above in  $\text{הֶהֱבֹהֶה}$  Jer. 13, 17 and in the pausal form  $\text{הֶהֱבֹהֶה}$  Job 27, 21 (from  $\text{הֶהֱבֹהֶה}$  v. Rem. 8). The  $\text{הֶהֱ}$  returns regularly before the *aff.*  $\text{הֶהֱבֹהֶה}$  (etc.). Forms with  $\text{הֶהֱ}$  in 2d syll. are shortened to  $\text{הֶהֱ}$  by the drawing back of the tone (before a tone syllable and after *consec.*); e. g.  $\text{הֶהֱבֹהֶה}$  Gen. 44, 33;  $\text{הֶהֱבֹהֶה}$  but in pause  $\text{הֶהֱבֹהֶה}$  and  $\text{הֶהֱבֹהֶה}$  (but 1. p. s.  $\text{הֶהֱבֹהֶה}$ ). The *Impf.*  $\text{הֶהֱבֹהֶה}$ , when lengthened, can also lose its radical  $\text{הֶהֱ}$ , even when the preformative is  $\text{הֶהֱ}$ , whose vowel (a long  $\text{הֶהֱ}$ ) has then *Mêthegh* (see § 16, 2, b), as in  $\text{הֶהֱבֹהֶה}$  Is. 40, 30,  $\text{הֶהֱבֹהֶה}$  Is. 65, 23.—From  $\text{הֶהֱבֹהֶה}$  (to be able) we get exceptionally  $\text{הֶהֱבֹהֶה}$  as the *Impf. Qāl*; comp. the Arab. form *yaur'u* (*yôru'u*) from *warua*, and *yaŋalu* (*yôgalu*) from *waŋala*; or even the vulgar Arab. *yûŋalu* from *waŋala*. Others regard  $\text{הֶהֱבֹהֶה}$  as *Impf. Hoph.* (of  $\text{הֶהֱבֹהֶה}$ ) *he is enabled=he can*, which may have got into use instead of the *Impf. Qāl*. Cf. § 53, Rem. 12.

4. The section 44, Rem. 2 (comp. § 54, Rem. 1) refers to the attenuation of the  $\text{הֶהֱ}$  into  $\text{הֶהֱ}$  in the *Perf.* (in a toneless closed syllable) which is found in some forms of  $\text{הֶהֱבֹהֶה}$  (Num. 11, 12, Ps. 2, 7 etc. always after a preceding  $\text{הֶהֱ}$ ) as well as of  $\text{הֶהֱבֹהֶה}$ , e. g.  $\text{הֶהֱבֹהֶה}$  etc. Deut. 4, 1, 8, 1, 19, 1, 26, 1 (however only after  $\text{הֶהֱ}$  for  $\text{הֶהֱ}$ ). In both cases one can explain the attenuation by the tendency to the assimilation of the vowel, at least if we pronounce  $\text{הֶהֱ}$  as  $\text{הֶהֱ}$  (§ 47, 2). From the restoration of the  $\text{הֶהֱ}$  are explained also in the simplest manner the forms  $\text{הֶהֱבֹהֶה}$  Ez. 36, 12 and  $\text{הֶהֱבֹהֶה}$  Ps. 69, 36.

5. As an exception, the *Impf. Niph.* sometimes has  $\text{הֶהֱ}$  instead of the  $\text{הֶהֱ}$ ; e. g.  $\text{הֶהֱבֹהֶה}$  and *he waited* Gen. 8, 12; comp. Ex. 19, 13, 1 Sam. 13, 8 *Kethibh*.—The first pers. sing. has always the form  $\text{הֶהֱבֹהֶה}$  not  $\text{הֶהֱבֹהֶה}$ ; comp. § 51, Rem. 4. Part. pl. has in Zeph. 3, 18  $\text{הֶהֱבֹהֶה}$  cf. § 27, 3, Rem. 1.

6. In *P'el*, the radical *Yôdh* is sometimes dropped after  $\text{הֶהֱ}$  preformative, which takes its pointing (like א in § 68, Rem. 2); e. g.  $\text{הֶהֱבֹהֶה}$  for  $\text{הֶהֱבֹהֶה}$  and *he grieved* Lam. 3, 33,  $\text{הֶהֱבֹהֶה}$  for  $\text{הֶהֱבֹהֶה}$  and *they cast*, also in verse 53. And so also from a verb  $\text{הֶהֱבֹהֶה}$  of the second class,  $\text{הֶהֱבֹהֶה}$  for  $\text{הֶהֱבֹהֶה}$  and *he dried it up* Nah. 1, 4; comp.  $\text{הֶהֱבֹהֶה}$  2 Chr. 32, 30 *Q're*.

7. In the *Imper. Hiph.*, instead of the usual form  $\text{הֶהֱבֹהֶה}$ ,  $\text{הֶהֱ}$  is also found in the 2d syllable:  $\text{הֶהֱבֹהֶה}$  Is. 43, 8;  $\text{הֶהֱבֹהֶה}$  Ps. 94, 1 (before  $\text{הֶהֱ}$ , perhaps a mere misspelling for  $\text{הֶהֱבֹהֶה}$ );  $\text{הֶהֱבֹהֶה}$  Prov. 19, 25. With a closing guttural the 2d syllable has generally  $\text{הֶהֱ}$ , e. g.  $\text{הֶהֱבֹהֶה}$ , comp. also  $\text{הֶהֱבֹהֶה}$  Prov. 25, 17. On the other hand  $\text{הֶהֱ}$  appears again everywhere in open syllables, thus  $\text{הֶהֱבֹהֶה}$ ,  $\text{הֶהֱבֹהֶה}$  and so always before suffixes (§ 61, 2).—The *Impf. Hiph.*, like *Impf. Qāl*, takes *S'ghôl* when the tone

is drawn back, as הוֹסִיף *let him add* Prov. 1, 5, וַיֹּסֶף *and he added* (חִסֵּף Prov. 30, 6 is anomalous); in *pause* however also הוֹסִיף as *Jussive*, Job 40, 32 (usually, *Jussive* in *pause*: יוֹשֵׁב etc.; the latter form also outside of the *pause* after *Wāw consecutive* Gen. 47, 11, 2 Sam. 8, 4). With final guttural יוֹכֵחַ (*Jussive*) and יוֹכֵחַ etc. On forms like הוֹדִיעַ see § 53, Rem. 7.—In *Hoph.* are some cases of ו for ה, as הוֹדִיעַ for הוֹדִיעַ Lev. 4, 23, 28, and יוֹדֵעַ for יוֹדֵעַ Prov. 11, 25. However comp. *Delitzsch.*

8. The verb הָלַךְ *to go* is connected in part with verbs פִּי of the first class, for it forms (as if from הָלַךְ) *Impf.* הֹלֵךְ, with *Wāw cons.* וַיֵּלֶךְ, in *pause* וַיֵּלֶךְ (§ 29, 4. Rem.), *Inf. constr.* הֹלֵכִי, w. suf. לְבָחִי, לְבָחִי, לְבָחִי, *Imp.* הֵלֵךְ, w. ה cohort. הֵלֵךְ, and also הֵלֵךְ Num. 23, 13, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflections from הָלַךְ, as *Impf.* הֹלֵכִי, *Inf.* הֹלֵכִי (Num. 22, 14, 16, Eccl. 6, 8, 9), *Imp. pl.* הֵלְכוּ (Jer. 51, 50); on the contrary *Perf.* Qāl is always הָלַךְ, *Part.* הוֹלֵךְ, *Inf. abs.* הוֹלֵךְ, *Niph.* נִהְיָה, *Pē'el* הִנְיָה, *Hithp.* הִתְנַהֵּף, so that in this verb a י nowhere distinctly appears as first radical. An obsolete stem הִלַּךְ may however be assumed, although in a word so much used as הָלַךְ, the feeble letter ה may itself be treated like י, and so the inflection resemble הִלַּךְ. Comp. also the feeble פָּא, e. g. הוֹפִי from הוֹפִי (§ 68 2), and הוֹלֵכִי from הוֹלֵכִי, *Impf. Hiph.* הוֹלֵכִי from הוֹלֵכִי like הוֹלֵכִי 2 K. 6, 19 from הוֹלֵכִי.

## § 70.

## VERBS בִּי. SECOND CLASS, OR VERBS PROPERLY בִּי.

E. g. הָיָה *to be good. Paradigm L.*

The most essential points of difference between verbs properly בִּי and verbs בִּי are the following:—

1. Qāl has only the stronger of the two forms described in § 69, 1, viz. that in which the radical י remains, *Inf.* הָיָה, with the *Impf.* א, as הָיָה, הָיָה, also written הָיָה etc.; and so always with accented ā in the 2d syllable, even after *Wāw consec.* הָיָה the *Pāthāch* of which becomes *Sēghôl* when the tone shifts back, as הָיָה *and he awoke* Gen. 9, 24, הָיָה *and he formed* Gen. 2, 7, הָיָה Gen. 2, 19.

2. In *Hiph'il* the י is regularly retained in writing, and is pronounced as a diphthongal é (*Sēré*), e. g. הָיָה (from הָיָה), *Impf.* הָיָה, הָיָה; uncontracted with the diphthong ai, as in הָיָה *they make straight* Prov. 4, 25; הָיָה (*Imper.*), Ps. 5, 9 in Q<sup>erê</sup>, comp. Gen. 8, 17 in Q<sup>erê</sup>.

NB. The following are the only verbs of this kind: **נָחַם** *to be good*, **נָחַץ** *to suck*, **נָחַץ** *to awake*, **נָחַץ** *to form*, **נָחַץ** (only in Hiph. **נָחַץ**) *to bewail*, **נָחַץ** *to be straight*, **נָחַץ** (Arab. *yābīsā*) *to be dry* (yet like the **נָחַץ**, Hiph. **נָחַץ**) and the Hiph. **נָחַץ** (denom. of **נָחַץ**) *to go to the right*.

Rem. Of the *Impf. Hiph.* there is an anomalous form with preformatives put before the already contracted form: **נָחַץ** Job. 24, 21; **נָחַץ** *he wails*, **נָחַץ** *I wail*, **נָחַץ** *ye wail*, Is. 15, 2, 65, 14, Jer. 48, 31, Hos. 7, 14; also **נָחַץ** Job 24, 21; and once even in *Impf. Qāl* in **נָחַץ** Ps. 138, 6, from **נָחַץ**. *Kimchi* and others explain the above forms from an exchange of sound between *Yōdh* and *Hē*, assuming as a base the non-syncope form **נָחַץ** (comp. Is. 52, 5) etc. But then also **נָחַץ** should be explained, with *Kimchi* as *Hiphil*. It might be more correct to suppose that originally the regular forms (**נָחַץ**) were intended, but were separated in the later pronunciation in order to reestablish artificially the preformative which had been blended with the 1st stem consonant. Other anomalies also are: *Perf. Hiph.* **נָחַץ** Ez. 36, 11 (with separating vowel for **נָחַץ**) after the analogy of **נָחַץ** (*Impf. Qāl* for **נָחַץ**) Nah. 3, 8; **נָחַץ** *Impf. Hiph.*, after the analogy of **נָחַץ**, Exod. 2. 9. In the same way **נָחַץ** from **נָחַץ** is always used instead of the *Hiph.* **נָחַץ** (from **נָחַץ**). On **נָחַץ** Nah. 1, 4, see § 69, Rem. 6.

### § 71.

#### VERBS **נָחַץ**. THIRD CLASS, OR CONTRACTED VERBS **נָחַץ**.

This class embraces those verbs **נָחַץ**, of the first and second class, whose **י** does not quiesce in long *i* or *é*, but is assimilated like **נ**. Some verbs are exclusively of this class, e. g. **נָחַץ** *to spread under*, Hiph. **נָחַץ**, Hoph. **נָחַץ**; **נָחַץ** *to burn up*, *Impf.* **נָחַץ**, *Niph.* **נָחַץ**, *Hiph.* **נָחַץ**; others have two forms, the one *sharp* with the **י** assimilated, the other weaker with the **י** quiescent, as **נָחַץ** *to pour*, *Impf.* **נָחַץ** and **נָחַץ** (1 K. 22, 35); **נָחַץ** *to form*, *Impf.* **נָחַץ** and **נָחַץ** (Is. 44, 12, Jer. 1, 5); **נָחַץ** *to be straight*, *Impf.* **נָחַץ** and **נָחַץ** (for **נָחַץ** acc. to § 47, Rem. 3) comp. **נָחַץ** Hos. 10, 10 (1 Sam. 6, 12).—It is worthy of notice that the verbs which are thus inflected have an *s* sound as the second radical, with the exception of **נָחַץ** (1 K. 3, 15) and **נָחַץ** (Gen. 40, 20, Ez. 16, 5) *Inf. Hoph.* from **נָחַץ**.

NB. Verbs of this class (which seldom occur) are inflected like verbs **נָחַץ**, for which they may easily be mistaken by the learner. When, therefore, a form has not a root **נָחַץ** in the lexicon, he should look for one of this class under *Yōdh*.

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third follows exactly verbs וָ, and is besides very rare.

## § 72.

## VERBS וָ.

E. g. קָם *to rise up. Paradigm M.*

1. In these verbs (with a few exceptions, Rem. 10 below) the middle stem-letter וָ always gives up its consonant sound and *quiesces*; not merely in the usual cases (according to § 24, 1) when a Sh<sup>e</sup>wâ precedes or follows, as בּוֹשׁ בּוֹשׁ *bôsh* for בּוֹשׁ בּוֹשׁ *b<sup>e</sup>wôsh*, but also when it is both preceded and followed by a full vowel, as קָם *Part. Pass.* for קָם *Inf. absol.* for קָם. Hence the stem or root appears always as a monosyllable.

2. The vowel in which the וָ quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 43, Rem. 1, § 67, 2). However we must here remark *a*) that the vowel, short in itself, becomes of necessity long in an open syllable as well as in an accented closed *ultima* (except in *Hoph.*, v. No. 3) e. g. 3d pers. *Perf.* קָם from קָם, *fem.* קָמָה, *Pl.* קָמָה, but in the closed penult קָמָה etc.;<sup>1</sup> *b*) that in the present forms the lengthening of the original short vowel is sometimes performed anomalously, e. g. *Impf. Qāl* יָקָם from יָקָם (the normal lengthening of *ā* appears again in the *jussive* יָקָם, *Impf. constr.* יָקָם); *Imper.* קָם (from original קָם lengthened normally in 2. *fem. pl.* into

<sup>1</sup> In the Aramæan, and also in Heb. Grammars before Kimchi, the long *ā* is found, as קָמָה, קָמָה etc., but in our editions of the Bible, it is so only in *pause*, e. g. קָמָה Mic. 7, 8, קָמָה 2 K. 7, 3, 4. If we explained (with *Olsh.* et al.) the *ā* of the *Perf. Qāl* יָקָם as a combination of two *āā* which have remained after the elision of the וָ in יָקָם, then we ought to suppose that the language (or the Massôrâ) was mistaken later in respect to the origin of this *ā*; for an *ā* contracted from *āā* could hardly be shortened, as it is in יָקָם etc. Nor could *ō* in יָקָם etc. (v. Rem. 1) be kept in a closed penult, if it had arisen by contraction from *bāūschtî* and not rather by lengthening from *būschtî*.

קָמָה because long *û* could not be retained in a closed penult. Comp. with this No. 4.

The intransitive verbs *middle E* take in *Perf.* (and *Part.*) *Qāl* the form of מָת (from מָוֹת) *he is dead*; the verbs *middle O* take the form of אָוִר (from אָוִר) *it shone*, בּוֹשׁ (from בּוֹשׁ) *he was ashamed*. Comp. Rem. 1, below.

3. The preformatives in the *Impf. Qāl* and *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one. In *Qāl* and *Niph.* the original *û* is the vowel which is lengthened and not *ī*, attenuated from *ā* (§ 67, 6), e. g. יָקִים for יִקְוֶם, הִקִּים for הִקְוֶם, הִקְוֶם for הִקְוֶם.

This vowel is changeable, and becomes *Sh'wâ* when the tone is thrown forward, e. g. before *suff.* יִמְוֶהוּ *he will kill him*, and in the full plural form of the *Impf.* יִמְוֶהוּ *they will die*.

The *ı* in *Hoph.* forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, and so הִקְוֶם had become הִקְוֶם, hence הִקְוֶם.

4. The above (No. 2) mentioned cases of unusual vowel lengthening are: *Impf. Qāl* יָקִים (also Arab. *jāqūmu*); on the other hand *Jussive* יָקִם with retraction of tone יָקִם (*jāqōm*), יָקִם (in *pause* יָקִם); *Imper.* קִים (in the 2d fem. pl. קָמָה, v. No. 2 above, *û* is normally lengthened); *Infin. constr.* קִים. In *Hiph.* the lengthening of the original *ī* into *î* (הִקִּים *Impf.* יָקִים, *Jussive* יָקִם with retraction of tone יָקִם, יָקִם) corresponds entirely with the analogy of the strong verb (comp. § 53, 1). The following forms require a particular explanation: the *Part. Qāl* קָם may be traced to the groundform with *ā* uninflected (Arab. *qātīl*, § 9, 10, 2, § 50, 2); after the rejection of the *ı* there was *qāim*<sup>1</sup> and this became קָם,—the *ī* being absorbed by the predominating *ā*. The immutability of the *ā* (pl. קָמִים, *constr.* קָמִי etc.) favors this explanation.—In the *Impf. Qāl* again there are found, besides the forms with original *û* (now *û*), forms with original *ā*. This *ā* became *ā* after the elision of *ı* and was again inflected into *ō*; so especially

<sup>1</sup> Arab. *qāim* (really *qā'im* in which the two vowels are united by the insertion of *ı*, comp. Aram. קָמִי) rarely contracted, as *sās* for *sāis*, *hār* for *hāir*. Others think that קָם is for קָם, like the verbal adjective קָמִי, comp. § 84, 1.



יָבִיא (יָבֵא) etc. from the *Perf.* בָּא (*he has come*). In the *Impf.* יָבוֹשׁ from בּוֹשׁ *to be ashamed*, the  $\bar{e}$  of the preformative has been lengthened from  $\bar{i}$  (attenuation of original  $\bar{a}$ ) and thus *yī-bāsch* became *yī-bāsch* and finally *yē-bōsch*. The *Niph.* יָקָם (יָקִים) *Impf.* יָקָם (יָקִים) have arisen in the same way (*yīq-q[aw]ām = yiqqām*) by the obscuration of  $\bar{a}$  which was lengthened from  $\bar{a}$ .

5. In the *Perf. Niph.* and *Hiph.* (in order to keep the long vowel of the stem), an  $\bar{i}$  is regularly inserted before the affirmatives (1st and 2nd person) that begin with a consonant, and  $\bar{i}$  is inserted in *Impf. Qāl* before the affirmative קָה (comp. § 67, 4). As in verbs ע"ע, these separating vowels are an artificial opening of the preceding syllable in order that the latter may retain its long vowel; however there is also frequently found in the *Perf. Hiph.* before  $\bar{i}$  the reduction of  $\bar{i}$  into  $\bar{e}$  (as a normal lengthening of the original  $\bar{i}$ ) especially after the *Wāw. consec.* as well as before the affirmatives יָם and יָן or before suffixes. For in all these cases the accent is removed from the  $\bar{i}$  to the following syllable, and this removal of tone produces, at the same time, a great weakening of the  $\bar{i}$ ; thus יָקָם, יָקָם (or 'קָ) but יָקָם etc. (however comp. יָקָם Micah 5, 4). In the same way in the 1st pers. sing. of the *Perf. Niph.*, the  $\bar{o}$  before the separating vowel is always modified into  $\bar{u}$  (יָקָם). In the *Impf. Qāl* the separating  $\bar{i}$  is always accented (יָקָם).

Without the separating vowel and consequently with tone-long  $\bar{o}$  and  $\bar{e}$  instead of  $\bar{u}$  and  $\bar{i}$  are found in *Impf. Qāl*, יָקָם Ez. 16, 55 (also יָקָם in the same verse), in *Hiph.* as יָקָם Ex. 20, 25, but also יָקָם in Job 31, 21, יָקָם Job 20, 10. Wholly abnormal is יָקָם Jer. 44, 25 probably a transposition of יָם (for יָקָם) or an incorrect vowel writing (for יָקָם or יָקָם).

6. The *tone*, as in verbs ע"ע, is not thrown forward upon the affirmatives יָה, יָה, e. g. יָקָם (however after *Wāw consec.* also יָקָם), יָקָם (however also יָקָם), יָקָם; on the other hand before suffixes and with *Nūn paragogic* יָקָם 2 Chr. 28, 15; יָקָם Deut. 33, 11. For the accent on the  $\bar{i}$  and  $\bar{i}$ , see No. 5. In those forms which do not take either of these endings, the accentuation is quite regular, e. g. יָקָם; so always in *Hoph.*, e. g. יָקָם.

7. The conjugations *Pi.*, *Pu.* and *Hithp.*, are very seldom found in the *weak* verbs ע"י (comp. Rem. 10). The only instance of *Pi.* with the ך as a doubled consonant is עִיֵּד *to surround* from עִיד. In a few others י has taken the place of ך, as in קִים *Inf.* קִים Esth. 9, 31, 32 from קים; וְחִיבָהֶם Dan. 1, 10 from חִיב *to be guilty*, which forms belong to the *la er* Hebrew, and were borrowed from the Aramæan. On the contrary, the elsewhere rarer conjugation *Pi' ēl* (§ 55, 2), with its passive and reflexive, is the common form employed in the sense of *Pi' ēl*, and as its substitute; e. g. קִיִּם from קִיִּם or (after the elision of ך) from *qāmēm* with obscuring of *ā* to *ō* (comp. § 67, 8) *to set up* (from קים), רִיִּם *to raise, pass.* (from רים), *reflex.* הִרְעִיר *to rouse one's self* (from עיר). More rare is the conjugation *Pilpēl* (see § 55, 4), e. g. כִּלְכֵּל *to sustain, to nourish; pass.* כִּלְכֵּל (from כיל).

## REMARKS.

## I. On Qāl.

1. Of verbs *middle E* and *O*, which in the strong verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מָת (for מוֹת) *he is dead, fem.* מָתָה 2 *masc.* מָתָה 1 *sing.* מָתָה, even in *Pause* Gen. 19, 19, 1 *pl.* מָתָה 3 *pl.* מָתָה בּוֹשׁ (for בּוֹשׁ) *he is ashamed, בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה* *it has shined, Plur.* אֲוִיר, טָב, טָב. *Part.* מָת *dead; בּוֹשָׁה, בּוֹשָׁה* *ashamed ones* Ezek. 32, 30. See the Paradigm M.

Isolated anomalies are also in the *Perf.* יִשְׁכָּח (with the original ending of the *fem.* for יִשְׁכָּח) Ez. 46, 17 (v. § 44, Rem. 4); יָקִין Is. 26, 16 (*Nān* *parag.* with *Perf.* only Deut. 8, 3, 16). — In בָּנִי 1 Sam. 25, 8 (for בָּנִי from בּוֹא) the ך has been dropped contrary to custom. In בָּא Jer. 27, 18 (instead of בָּא) the Massora seems to point towards the *Imperf.* בָּא, which might be expected there; as *Yódh* precedes we may suppose that it is simply a mistake in writing. In the *Perf.* and *Part.*, the usual form קָם is only very seldom written with ך (after the Arab. mode, § 9, 1), as in קָם *he rises* Hos. 10, 14; לָאֵס *being secret* Judg. 4, 21; שָׁאֲטִים *despisers* Ez. 28, 24, 26, *fem.* 16, 57. The *Part.* in verbs med. *ō* takes at times also the form of קָם for קָם 2 K. 16, 7; even with a transitive sense, as לוֹט *covering* Is. 25, 7; בָּקִים for בָּקִים Zech. 10, 5.

2. Verbs whose imperfects have *ā* take also *ā* in the *Imperf.* and *Inf. constr.*, thus יָקִים, *Imperf.* and *Inf.* קִים; however for יָדִישׁ *he thrashes* (*Inf.* יָדִישׁ) the *Imperf.* has יָדִישׁ (*fem.*) Micah 4, 13; for יָמוֹס *he staggers* the *Inf.* is מוֹט; comp. נוֹחַ (also נוֹחַ) and נוֹעַ Is. 7, 2 (elsewhere נוֹעַ) with the *Imperf.* נוֹחַ and נוֹעַ. The *Inf. absol.* has always ך in the final syllable (like קָטִיל), as קִיִּם *surgendo surgent* Jer. 44, 29. — Those verbs which have ך in the *Inf. constr.* mostly retain it in the *Imperf.*, as יָבֹא *he will come* = בּוֹא, יָבוֹשׁ = בּוֹשׁ etc.

3. In the *Imp.* with affirmatives (קָיָמוּ, קָיָמוּ) the tone is on the stem syllable, with a few exceptions, as יָעַן in Judg. 5, 12, an intended variation with יָעַן and צִוִּי Is. 21, 2 likewise for rhythmical reasons. So too the lengthened form, as שִׁוִּיָּה Jer. 3, 12; Ps. 7, 8; יָעַן Ps. 7, 7; but often also with the tone at the end, specially if an א begins the next word, Ps. 82, 8; Judg. 4, 18, and so too before הָיָה, because this was read as אָרָנִי (§ 17), see Ps. 3, 8; 7, 7, even without א following 74, 22 (רִיבָה).

4. The shortened *Impf.* as *Jussive* (§ 48, 4), has the form יָקָם (see above No. 4) also יָקָם, incorrectly written fully and even יָקָם, which however differs only orthographically from יָקָם. In the form with *Wāw consec.* (יָקָם, in *pause* יָקָם) with a guttural or a *Resh*, the final syllable usually takes *Pāthäch*, e. g. וַיִּסָּר and he turned aside Ruth 4, 1 (but also וַיִּנָּח from וָנַח, וַיִּנָּח and he rested Gen. 20, 11; וַיִּעֲבֹר and he wearied Judg. 4, 21; 1 Sam. 14, 28, 31 (on the other hand in open syll. always וַיִּקָּמוּ etc.).

The full plural-ending יָן has the tone (according to No. 6 on p. 177), e. g. תִּכְבְּרוּ Gen. 3, 3, 4; יִנְדְּבוּ Ps. 104, 7; יִרְצִי Joel 2, 4, 7, 9.

## II. On *Niph'al*.

5. In the Paradigm M. the form of the 1 pers. sing. Perf. יָקָמוּ, which occurs repeatedly, as in נִפְתָּח, נִפְתָּח, is taken as the model also for the 2 pers. sing. יָקָמוּ, and for the 1 pers. plur. יָקָמוּ, although no examples of them occur; so too the 2 pers. plur., of which we find only forms with *ô* (not *â*), viz. יָקָמוּ ye have been scattered Ez. 11, 17; 20, 34, 41, and יָקָמוּ ye loathe yourselves Ez. 20, 43. — To the *i* (instead of *â*) of the preformative may be traced the Perf. יָעַן Zech. 2, 17 (*Impf.* יָעַן for יָעַן). The *Inf. constr.* occurs once in the anomalous form יָעַן Is. 25, 10; in יָעַן Job 33, 30 the Massora supposes the syncopé of *h* (for יָעַן); but perhaps יָעַן (*Qāl*) is meant. Comp. also Rem. 9.

## III. On *Hiph'il*, *Hophal* and *Pélel*.

6. Examples of the Perf. without the inserted *i* are: יָעַן thou liftest Ex. 20, 25; יָעַן thou killest (from כָּוַת, comp. § 20, 1, a), יָעַן 3d fem. Perf. *Hiph.* of כָּוַת or כָּוַת 1 K. 21, 25; יָעַן 1 plur. Perf. *Hiph.* of כָּוַת 2 Chron. 29, 19, and even יָעַן (§ 27, Rem. 3) Num. 17, 6; with *Wāw consec.* יָעַן Is. 14, 30; com. יָעַן, Jer. 16, 13 and יָעַן Ex. 29, 24. — In these cases the *i* in the first syllable is retained in the secondary tone; elsewhere in the antepenult it becomes *—*; more frequently however *—*, and in the syllable before the antepenult it is necessarily *—* (e. g. יָעַן Gen. 6, 18, and so always before the suffix). — As in verbs יָעַן (§ 67, Rem. 6) these verbs take before gutturals also *Pāthäch* instead of *—*; thus in all the forms of יָעַן Ex. 19, 23 and יָעַן Is. 41, 25; 45, 13. The anomalous form יָעַן Zech. 10, 6 has arisen evidently from the confusion of two forms, viz. יָעַן (from יָעַן) and יָעַן (from יָעַן). — The Perf. *Hiph.* of יָעַן appears everywhere as יָעַן (הִיבִישׁ) after the analogy of פִּי"ו verbs (as if from יָעַן); also Isa. 30, 5 gives *Qerē* הִיבִישׁ for Kethibh הִיבִישׁ (from יָעַן).

7. In the *Imperfect*, besides the shortened form יָעַן, the lengthened form יָעַן also occurs (but יָעַן Isa. 44, 22 with silluq [cf. § 29, 4 c, Rem.], on the other hand, Ezek. 21, 35, for יָעַן should be read יָעַן, *Infinitive*). With *suff.* יָעַן Jer. 17, 18 is anomalous (for יָעַן Gen. 43, 16); perhaps יָעַן was meant (as in 1 Sam. 20, 40) or it was originally יָעַן. In the *Infinitive* the *h* is syn-



To this class are perhaps to be referred some forms of verbs *Pē Guttural* with *Dāghē'sh forte implicitum*, which others derive from another root, or wish to amend, viz. וְתַחַשׁ for וְתַחַשׁ and *she hastens* (from חוּשׁ Job 31, 5, וַיָּעַט (others read וַיָּעַט) 1 Sam. 15, 19, 25, 14 from עוֹשׁ, עָשׂ to *rush upon*. Both forms would be correct *impf. apoc.* of חָשַׁח and עָטָה (ר"ה); both are found however with quite a different signification from that required in this case.

10. Verbs in which the middle stem-letter *Wāw* is sounded as a consonant are, in respect to this letter, perfectly regular; e. g. חָוֵר *to be white, Impf.* יִחְוֹר; יָנוּעַ *to expire, Impf.* יִנְוַע; רָחוּץ *to be wide; Pi.* יִרְחוּץ *to act wickedly; Hithp.* יִרְחַצְתָּ *to bend one's self*, especially in those which are also at the same time verbs רָחַץ, as צִוָּה *Pi.* צִוָּה *to command; Pi.* קָנָה *to wait; Pi.* וְרָחַץ *to drink, Pi. and Hiph.* וְרָחַץ *to cause to drink.*

### § 73.

#### VERBS ע"י.

E. g. בִּיַּן *to discern. Paradigm N.*

1. These verbs have the same inflection as verbs ע"י, and the י is here treated in the same manner as the י of that class; e. g. *Perf. Qāl* שָׁתָּ (for שָׁתָּ) *he has set, Inf.* שֵׁתָּ, *Inf. absol.* שֹׁתָּ (for שֹׁתָּ), *Imp.* שִׁתָּ, *Impf.* יִשְׁתָּ, *Jussive* יִשְׁתָּ, with *Wāw consec.* וַיִּשְׁתָּ.—But the *Perf. Qāl* has, in several verbs, still a second set of forms, which resemble a *Hiph'il* with the characteristic ה elided, e. g. בִּיַּן Dan. 10, 1; בִּינְוֹתָ (similar to הִבְינְוֹתָ) Dan. 9, 2, also בִּינְתָּ Ps. 139, 2; רִיבֹתָ *thou contendest* Job. 33, 13, also רִבְתָּ Lam. 3, 58. The above perfects (בִּיַּן, בִּינְוֹתָ and the like) might be taken as forms *med. e* (really *i*) whose *i* has been lengthened into *i* (as *ü* into *ū* instead of *ō* in the *Impf. Qāl* of קָם). It is more probable however that they actually are a shortened *Hiphil* form; especially as often complete *Hiph.* forms occur, e. g. *Perf.* הִבְינְוֹתָ, *Inf.* הִבִּין (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבִּין. Elsewhere *Hiphil* forms are in use along with actual *Qāl*-forms with the same signification, so too מִרִּיב (also רִב), מִצִּיץ *glittering* (also in *Perf.* צָץ). Moreover, as *passive*, we find a few times *Hoph. Impf.* יִשָּׁר from שָׁר *to sing*, יִשָּׁת from שָׁת *to set*.

2. The above *Hiph.* forms may easily be traced to verbs ע"י, and possibly they in part belong to that class. The same may be said of *Niph.* נִבֵּן, *Pi* לֵל, בִּוּן, and *Hithpāl* לֵל (as

if from *בָּרַךְ*). These verbs are in every respect closely related to verbs *ע"י*. Hence it is that we find several verbs used in the *Qāl*, as *ע"י* and *ע"י*, and with the same meaning in both forms, as *לִין* (*denom.* from *לַיַל* *night* but see Davies' Heb. Lex. under v. *לָן*, I.) *to spend the night*, *Inf.* *לִין* oftener than *לִין*; *לִין* *to put*, *Inf.* *לִין* (rarely *לִין* Job 20, 4), *Impf.* *לִין*, once *לִין* (Ex. 4, 11), *Part. pass.* *לִין* and *לִין*. In other verbs, one of the two is the predominant form, as *גָּל* *to exult* (*גָּל* only in Prov. 23, 24 *k'ethibh*). The following are mostly found as verbs *ע"י*;—*רִיב* *to contend*, *שֵׁט* *to set*, *דָּן* *to judge*, *שֵׂשׁ* *to rejoice*; so too *Perf.* *כָּל* (for in Arab. it is a verb *mid. Yôdh*) *to comprehend*, *to measure* Is. 40, 12, *עָרַשׁ* (as in Arab. and Syr.) *to rush upon*; and the *Perf.* *קָץ* (*denom.* from *קָרַץ*) *to pass the summer* Is. 18, 6, and *דָּג* (from *דָּג*) *to fish* Jer. 16, 16.

The older grammarians did not recognise such verbs, but referred all the forms to verbs *ע"י*. Indeed in many cases a decision is impossible, as imperfects like *רָשִׁים* may be just as well referred to the *Hiph.* of *שָׂם* and as participles, like *שָׂם* and other forms, agree already with the form of the *ע"י*. In modern Arabic we find an exactly corresponding abbreviation (comp. *בִּין* above No. 1) of the *Hîph'il* (Conj. IV.) of verbs *ע"י*. However forms still remain which can only be traced to verbs *ע"י* comp. Rem. 3. The Arabic, as also Ethiopic, has actual verbs *ע"י*, and the Hebrew has some with a *Yôdh* as a consonant, like *אָרַב* *to hate*, and *דָּרַב* *to tire*, *דָּרַב* *to be*, *דָּרַב* *to live*.

The paradigm N is placed in connection with that of verbs *ע"י* (Parad. M), in order to exhibit the parallel between the two classes. The conjugations which Parad. N omits have the same form as in Parad. M.

Rem. 1. In the *Perf. Qāl*, 3d fem. sing. there is found once *וָלָנָה* Zech. 5, 4 instead of *וָלָנָה*, with the weakening of the toneless *ā* into *ē* (like fem. participles *וָלָנָה* Is. 59, 5); 1st pers. plur. *וָלָנָה* Judges 19, 13 for *lan-nū*. The lengthened imperative has before *א* the tone on the ultima (as by the verbs *ע"י* § 72, Rem. 3); *וָלָנָה* Ps. 35, 1, the same also elsewhere (Ps. 43, 1, 74, 22, 119, 154) for rhythmical reasons. Examples of the *Inf. absol.* are *רִב* *litigando* Judg. 11, 25, *וָלָנָה* *ponendo* Is. 22, 7, but also *רִיב* *Jer.* 50, 34, *בִּין* *Prov.* 23, 1.

2. The *Impf. apoc.* is *רָבַח*; with shifted tone it takes the form with *Š'ghôl*, as *לֹו* Judg. 6, 31. So with *Wāw consec.* *וָרָבַח* *and he placed*, *וָרָבַח* *and he perceived*; with guttural *וָרָבַח* *and he flew at them* 1 Sam. 25, 14 (vide § 72, Rem. 9). As Jussive of *לִין* stands *לִין* Judges 10, 20 (in pause) and Job. 17, 2 for *לִין*.

3. As *Part. act. Qāl* we find once לָן *spending the night* Neh. 13, 21; *Part. pass.* שָׁרִים or שָׁרִים (according to a different reading) 2 Sam. 13, 32.

\* \* \* \*

4. Verbs א"ב scarcely ever suffer their א to quiesce, and hence are to be regarded as verbs *'Ayin Guttural*, as in § 64. An exception where the א has lost its force as a consonant is: נָאִיר *they are fair* (from נֶאֱלֵר *Pi' lēl* to נָאִיר really נָאִי Is. 52, 7, Cant. 1, 10. Very doubtful on the other hand is רִנָּה *it blooms* (Ec. 12, 5) *Impf. Hiph.* of רָנָה, for רִנָּה; if the form has been correctly preserved, it could better be traced back to רָנָה (with incorrect writing for רִנָּה) comp. *Delitzsch in loc.*

## § 74.

## VERBS א"ב.

E. g. אָבָה *to find. Paradigm O.*

The א is here, as in verbs א"ב, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a syllable), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מִצָּה, מִצָּה, מִצָּה, מִצָּה. In all these cases the א is simply absorbed into the long vowel without the latter being subject to any variations; at the utmost there might have been preserved originally a certain sound of the א after the quite heterogeneous ū. Therefore in the *Perf.*, *Impf.* and *Imp. Qāl*, in the *Perf. Niph.*, and *Pū'āl* and *Hoph.*, the *Pā'thäch* is lengthened before the feeble א into *Qā'mēš* (§ 23, 1), as מִצָּה, מִצָּה, etc., which (—) however is movable (§ 25, 2), hence we have in the plural מִצָּה.

The *Impf.* and *Imp. Qāl* have *A* after the analogy of verbs *Lā'mēdh Guttural*.

2. Also before affirmatives beginning with a consonant (ר, נ) the א is not heard, but is quiescent in the *Perf. Qāl*, in *Qā'mēš*, as מִצָּה (for מִצָּה); in the *Perf.* of all the other active and reflexive conjugations, in *Šērē*, as נִמְצָה; in the *Imp.* and *Impf.* of all the conjugations, in *S'ghôl*, as מִצָּה, מִצָּה.

The *S'ghôl* of these forms of the *Impf.* and *Imp.* may be considered throughout as an inflection and at the same time a lengthening of an original *ā* (v. § 8, 1). In the same way the *ē* of the *Perf.* forms in *Piel*, *Hiphil*, *Hithpael* may be traced to an original *ī* (as the usual 3d pers. sing. of this conjugation) although this *ī* may have been attenuated from an original *ā*. Regarding the *Niphal*, we might refer to traces of a weakening of the *ā* to *ī* with the verbs ע"ו (§ 67, Rem. 5); the supposition however lies nearer that the *Niphal* has yielded to the pervading analogy of the other conjugations. The use of *Šērê* and *S'ghôl* is otherwise explained from the great resemblance between verbs נ"ל and ל"ה (comp. § 75, 2), and an approximation of the former to the latter. No form of this kind in *Pu'al*; in *Perf. Hoph.* only 2d masc. הָאֵרָה Ez. 40, 4, lengthened in accordance with the rule.

Before the suffixes ה, כ, כן, the *ℵ* retains its character as a guttural, and takes (—); as הַמְצִיאָה Cant. 8, 1, הַבְרִיאָה Ez. 28, 13; comp. § 65, 2, Rem. The reason (as in verbs *Lā'mēdh Guttural*) is, that those suffixes require before them a *Sh'wâ mobile*.

3. At the beginning of a syllable or before affirmatives beginning with a vowel, as well as before suffixes; the *ℵ* is a consonant, and the form regular, as מַצִּיאָה *mā-ṣi'ā'*, מְצִיאָה etc. (in pause מְצִיאָה, מְצִיאָה).

#### REMARKS.

1. Verbs middle *E*, like מָלֵא *to be full*, retain *Šērê* in the other persons of the *Perf.* as in מְלֵאֲתִי; yet 2 pl. הִרְאֵתָם in Josh. 4, 24; מָלֵא Esth. 7, 5. Instead of מְצִיאָה is sometimes found the form מְרֵאֲתִי for מְרֵאֲתִי (after the form הִשְׁמִיעַ, § 44, Rem. 4) *she names* Is. 7, 14, *it happens to* Jer. 44, 23, Deut. 31, 29, in *Niphal* הִמְלֵאֲתָה Ps. 118, 23, in *Hoph.* הִקְרֵאֲתָה Gen. 33, 11.

2. In the *Inf. Qāl* occurs the *fem.* form מְלֵאֲתָה *to fill* Lev. 12, 4 (comp. מְלֵא from מָלֵא); also מְלֵאֲתָה Job 20, 22 and Esth. 1, 5 written מְלֵאֲתָה. Compare similar forms Judges 8, 1, Prov. 8, 13; before suffixes Ez. 33, 12 and likewise in *Niphal*. Zech. 13, 4.

3. The *Part. fem.* is commonly (by contraction) מְצִיאָה, seldom מְצִיאָה Cant. 8, 10, and without the *ℵ* (see Rem. 4) מְצִיאָה (from מְצִיאָה) Deut. 28, 57. So too in *Niphal* מְצִיאָה Zech. 5, 7 (cf. also 2 Sam. 19, 43, where it stands as a substantive, like L. *oblatus*=*oblatio, donum*) and 1 Ch. 14, 2; מְצִיאָה Deut. 30, 11.—The Plur. of *Part. Niphal* makes מְצִיאָה dropping the *Qameṣ* (1 Sam. 13, 15, 2 K. 14, 14), which however remains in pause (Ezr. 8, 25); so from מְצִיאָה the plur. מְצִיאָה (but in p. מְצִיאָה Ez. 13, 2); the *Qameṣ* remains also before suff. as מְצִיאָה Is. 22, 3, and before *fem.* ending מְצִיאָה 2 K. 19, 4, plur. מְצִיאָה Gen. 19, 15. In the forms מְצִיאָה *sinning* 1 Sam. 14, 33, and מְצִיאָה *feigning them* Neh.



6, 8, the vowel is drawn back (§ 23, 2) and the א orthographically retained.

4. The א is sometimes dropped: a) in the middle of the word as in *impf.* חָשַׁקְתָּ Jer. 9, 17, Zech. 5, 9, Ruth 1, 14 (on the other hand the same form with pleonastic *Yôdh* analogous with ל"ה Ez. 23, 49 comp. Jer. 50, 20); *Niph.* נִשְׁחַתְּתָּ ye are defiled Lev. 11, 43; b) at the end of the word: יָחַת 1 K. 12, 12 *Kethîbh*; *Hiph.* יָחַת 2 K. 13, 6. *Hiph.* יָחַת to cause to sin Jer. 32, 35.

Upon the transformation of verbs ל"א into forms ל"ה v. § 75. Rem. VI.

## § 75.

## VERBS ל"ה.

E. g. גָּלָה to reveal. *Paradigm P.*

These verbs, like the verbs פ"י (§§ 69, 70), embrace two different classes of the irregular verb, viz. ל"י and ל"י, which in Arabic, and especially in Ethiopic, are still more clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 4), in all those forms which end with the third radical, and hence these verbs are called verbs ל"ה; e. g. גָּלָה for גָּלִי *he has revealed*, שָׁכַח for שָׁכִי *he has rested*. By far the greater number, however, of these verbs are treated as originally ל"י; and only a few forms occur of verbs ל"י. The separation of these classes is therefore not so distinct as in verbs פ"י and פ"י.

A true verb ל"י is שָׁכַח to be at rest, whence (with a ו conson.) 1 pers. sing. *Perf.* שָׁכַחְתִּי Job. 3, 26, *Part.* שָׁכִי, and the derivative שָׁכַח rest; yet in the *Impf.* it has שָׁכַחְתָּ (with *Yôdh*). In עָנָה I (Arab. عَنَى) to answer, and עָנָה II (Arab. عَنِى) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Davies' Heb. Lex.).—In Syriac the intermingling of these forms is carried still farther, verbs ל"א being confounded with verbs ל"ה, i. e. with the two classes ל"י and ל"י of the Arabic.

Of quite another class are those verbs whose third stem-letter is a consonantal ה (distinguished by *Mappiq*, § 14, 1), e. g. גָּבַהּ to be high. They are inflected throughout like verbs *Lamedh Guttural*.

The grammatical structure of these verbs (which *Paradigm P* exhibits) is as follows:—

1. In all forms in which the original *Yôdh* or *Wāw* would have to stand at the end of the word, it is dropped and ה is set (cf. § 24, 2, *b*, Rem.) as an orthographical compensation, indicating that a long vowel precedes. Such an indication was necessary already for practical reasons in the still unvocalized consonant text. But even after the addition of vowel signs, the orthographic rule still remained with very insignificant exceptions (v. § 8, No. 4 and *ā* in קָטִילֶּה etc.), that a final vowel must be pointed out by a so-called vowel-letter.—In the verb ל"ה, the ה which here is employed as a vowel letter, is preceded in each particular form by the same vowel through all the conjugations. Thus appears the ending:

ה־ in all the Perfects, נָגַה, נִגְּגָה, נִגְּגָה, etc.

ה־ in all the Imperfects and Participles active, יִנְגֶּה, יִנְגֶּה, etc.

ה־ in all the Imperatives, נִגְּגֵה, נִגְּגֵה, etc.

ה־ in the Inf. absol. (except in *Hiph.* and *Hoph.*, also *Pi.*, see Rems. 10 and 15 below), נִגְּגֵה, etc.

The *Part. pass.* *Qāl* forms an exception, in which the original י appears at the end, נִגְּלִי, as also in some derivatives (§ 84, *a* 1, *C*, *e*).

The *Inf. constr.* has, as a rule, the ending ו (cf. *fem.* ו); thus in *Qāl* נִגְּלוֹת and also in *Pē'el* נִגְּלוֹת, (except הִרְאֶה Judg. 13, 21).

In explanation of these forms we observe:—

That in the *Perf. Qāl* נִגְּגָה stands for נִגְּי (according to § 24, 2, *c*), so too in *Niph.*, *Pū'āl* and *Hōph'āl*. The *Pi.* and *Hithp.* are based on the forms נִגְּגֵה, נִגְּגֵה (§ 52, Rem. 1), *Hiph.* on the form נִגְּגֵה, after the manner of the Arabic 'aqtālā (§ 53, 1).

The final accented ה־ of the imperfect is variously explained. The least plausible is a contraction of the original *Yôdh* (or rather the *i* into which it is dissolved) with preceding *ā*. For the language generally only has *ē* as contraction of the diphthong *ai*, which at the most may be weakened into *i* (v. No. 2). According to *Rödiger* the obscure ה־ is in place of the distincter characteristic vowels of the corresponding forms of the strong verb, which have maintained themselves in Arab. and Ethiop. with greater purity also in these verbs, e. g. *Impf. Qāl* נִגְּגֵה (Arab. *yaglā*) (vulgar *yaglī*), Eth. *yēglā*; נִגְּגֵה (from נִגְּגֵה to weep), Arab. *yabkī*, Eth. *yēbkī*; נִגְּגֵה (r. נִגְּגֵה to live), Arab. *yachyā*, Eth. *yēchyaw*; נִגְּגֵה (r. נִגְּגֵה to feed), Arab. *yār'ā*, Eth. *yēr'ay*. So too in the other conjugations, e. g. *Pi.* נִגְּגֵה, cf. Arab. *yusāllī*, Eth. *yēsallī* (he

prays); Hiph. יִרְאֶה (r. רָאָה *to see*), Arab. *yur'î*, Eth. *yâr'î*, etc. According to these examples in Arab. and Ethiop. the characteristic vowel has maintained itself everywhere, and from this we might conclude that also in Hebrew in the imperfects of the different conjugations of the ל"ה different vowels were originally employed, but in an endeavour after a complete analogy they all have become equally —. That such an effort has taken place, remains without doubt, if we also consider the uniformity of the forms, in *perf.*, *impf.* and *participle*. The only question now is, whether in regard to the imperfects, the uniformity of formation did not originally exist in an *ā* as a vowel to the final syllable. By the *Pual* and *Hophal* this would be a matter of course; but also elsewhere (especially in the *Qāl*, v. Rem. 4) the *ā* shows itself occasionally as the original vowel. Accordingly the accented — would be an inflection and lengthening of *ā* in an open syllable (as מִלֵּךְ for מִלְכָּה) instead of the full lengthening into *ā*. In the same way may be also explained the — of the participles, whilst the *constr. state* of the same (מֶלֶךְ) is based upon a contraction of the original *ay*; comp. also the noun שָׂדֵה and שָׂדֶה (from שָׂדֵי) *field*; construct שְׂדֵה. The same as in these *constr. forms*, also in the *Imper.* (ending הִ—, contraction of *ay*) *Yôdh* must everywhere be supposed to be the final letter, the original ל"ה having also followed the analogy of ל"ה.

2. Before the affirmatives beginning with a consonant (ר, נ), the original י remains, and there arises *a*) in the *Perf.* the diphthong *ay* (י—); this diphthong should be contracted into *é* (י—), but this *é* is constantly found only in passive conjugations, whilst regularly in *Qāl* and other active and reflexive conjugations it appears to be further attenuated into *i* (comp. Rem. 7, 9, 14 and § 27, Rem. 1); but in the *Impf.* and *Imp.* before הִ it is changed into the obtuse and accented *é* (י—). Here again we have the disputed question (v. above) whether this י— must be considered the equivalent of י— (i. e. *é* as contraction from *ay*) or whether after the dropping of the *Yôdh* (as in the 3d sing.) *ā* was inflected into *S<sup>g</sup>ghôl*. In the latter case the *Yôdh* which is still written everywhere in these forms, must be simply considered an orthographical remainder of the original form. Accordingly before affirmatives beginning with a consonant, there appears as chief vowel—

Perfect *Qāl i*, as בָּלִיָּה;

Perfected of the other active conjugations, and also in the reflexive, partly *é*, partly *i*, as in בָּלִיָּה and בָּלִיָּה, בָּלִיָּה and בָּלִיָּה;

Perfected of the passives only *e*, as גָּלִיתָ;

Imperfects and Imperatives always יָ, as גָּלִיתָ, גָּלִי, גָּלִי.

The diphthongal forms have been throughout retained in Arabic and Ethiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Aram. and Syriac, the contracted forms predominate, yet the Syr. also has in *Qāl* 2 p. sing. גָּלִיתָ (but 1 p. sing. גָּלִיתָ), and so too the West. Aram. has גָּלִיתָ along with גָּלִיתָ.

3. Before the vowel affirmatives (יָ, יָ, יָ), the *Yôdh* with the vowel before it is usually dropped, e. g. גָּלִי (for גָּלִי), גָּלִי (for גָּלִי), *Part. fem.* גָּלָה, *plur. mas.* גָּלִים; yet it is retained in ancient full forms, particularly in *pause*, as גָּלִי (see Rem. 4 and 13). Before *suffixes* also it is dropped, as in גָּלָה (Rem. 19).

4. In 3 *Perf. sing. fem.*, the old *fem.* ending ת— returns, and, with the elision of the *Yôdh* arises the form גָּלָה (before suffixes) and tone-lengthened גָּלָה. But this ancient form is become very rare (see Rems. 1 and 19); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending ת— is appended, before which the *Pā'thäch* of the ending ת— becomes *Shewâ* so as to form גָּלָתָה, גָּלָתָה (*pause* גָּלָתָה).

See similar cases in § 70, Rem. and in § 91, 3.

5. The formation of the *shortened Imperfect* both as *jussive* and w. י consec. § 48 and 49), which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the ת—, by which some other changes are occasioned in the form (see Rems. 3, 8, 11, 16). The *shortened Imperative* is also formed by *apocope* of the ת— (Rems. 12, 16).

6. Of the *Imperfect lengthened* by ת— (§ 48, 3), only the following examples are found in verbs ב"ל:—in *Qāl*, אָשַׁבְתָּ; Ps. 119, 117, אָחַמְרָה (retaining י, see Rem. 4) Ps. 77, 4, and in *Hithp.* נִשְׁחַמְרָה; Is. 41, 23 (toneless ת— after long vowel).

## REMARKS.

### I. On *Qāl*.

1. For the 3 *Pers. fem.*, the older and simpler form גָּלָה, from גָּלִיתָ (comp. the verb ל"א, § 74, Rem. 1), is almost entirely banished from common use (see No. 4 above). One instance is נָשָׂה *it yields* Lev. 25,

21 (comp. 2 K. 9, 37 *Keth.*). So in *Hiph.* and *Hoph.*, e. g. *הִתְעַצֵּר* *it enjoys* Lev. 26, 34, *הִתְעַצֵּר* *it is taken captive* Jer. 13, 19. But with *suffixes* this form is always used; see Rem. 19 below. In the 3d pers. plur. is found instead of the usual accent (בָּלֵי etc.) Ps. 37, 20, בָּלֵי in *pause* and also in *rhythmical antithesis* to the preceding בָּלֵי. Regarding the accent of the *consec. perf. v.* § 49, 3 Rem.

2. The *Inf. absol.* has also the form *רֹאֵה* *videndo* Gen. 26, 28. The form *שֹׂחֵה* Is. 22, 13 (also *שֹׂחֵה* in the same verse) has been chosen, because it represents a similarity of sounds with *שֹׂחֵה*; the same in 42, 20 in *Qeri* and Hos. 10, 4. As *Inf. constr.* גָּלוּהוּ (once גָּלוּהוּ or גָּלוּהוּ) comp. רֹאֵה Gen. 48, 11, גָּלוּהוּ 50, 20, or גָּלוּהוּ 31, 28, and the feminine form *רֹאֵהָ* to see Ez. 28, 17, like קָטְלָהּ (§ 45, 1, b).

3. The *shortening* of the *Impf.* (see above in No. 5) occasions in *Qāl* the following changes:—

- a) The first stem-letter most commonly receives a helping *Sēghōl*, or, when the middle radical is a guttural, a helping *Päthäch* (§ 28, 4), e. g. *הִגֵּל* for *הִגֵּל*; *בָּנֶה* and *he built*; *אִשֵּׁה* *let him look* (for *אִשֵּׁה*).
- b) The *Chü'req* of the preformative is also sometimes lengthened into *Sērē* (because it now stands in an open syllable), as *רֹאֵה* *let him see* (from *רָאָה*). This however occurs mostly only after the preformative *ר*, whilst after the *י* the *ī* being homogeneous remains, e. g. *וַיִּרְאֵה* (also *וַיִּרְאֵה*); and by verbs middle guttural *וַיִּרְאֵה* (from *רָאָה*). The strange accentuation *וַיִּרְאֵה* Zech. 9, 5, *וַיִּרְאֵה* Micah. 7, 10 and *וַיִּרְאֵה* (mid. ē) Gen. 41, 33 can be explained only to some degree from rhythmical reasons.
- c) The helping vowel is not used elsewhere, and especially not in the cases mentioned in § 28, 4; e. g. *וַיִּשָּׁב* *and he took captive* Num. 21, 1; and with *ī* lengthened to *ē*, *וַיִּשְׁתֵּה* *and he drank*, *וַיִּבְכֵּה* *and he wept*. The verb *רָאָה* has the forms *רֹאֵה* *let him see*, and *וַיִּרְאֵה* *and he saw*, the latter with *Päthäch* on account of the following *ר*.
- d) Examples of verbs which are *Pē Guttural* (§ 63) as well as *Lāmēdh Hē*:—*וַיַּעַשׂ* *and he made* (from *עָשָׂה*), *וַיֹּאמֶר* *and he answered* (from *אָמַר*), *וַיַּעֲלֵנוּ* *and we ascended* (from *עָלָה*). On a few forms of *פָּא v.* § 76, 2, c. Sometimes the pointing of the first syllable is not affected by the guttural, as in *וַיִּחַר* *and he was wroth*, *וַיִּחַר* *and he encamped*, *וַיִּחַר* (with *Dağ. lenē*, according to § 28, 4) *let it rejoice* Job. 3, 6. On *וַיִּחַר*, *וַיִּחַר*, *וַיִּחַר* (both *לִיחַ* and *פִּיחַ*) v. § 76, 2, b.
- e) The verbs *וַיִּחַר* *to be* and *וַיִּחַר* *to live*, where analogy would require the *Impf. apoc.* to be *וַיִּחַר*, *וַיִּחַר*, change these forms to *וַיִּחַר* and *וַיִּחַר*, because the second *Yōdh* draws to itself the vowel *ī*, and makes with it a long *ī*; in *pause*: *וַיִּחַר*, *וַיִּחַר*, the original *ā* having been modified into *Syghōl*. (Comp. the derivatives *בָּנֵה* for *בָּנֵה* for *בָּנֵה*, etc., § 85, No. V).—From *וַיִּחַר* *to be* occurs once the form *וַיִּחַר* for *וַיִּחַר* *he will be* Ec. 11, 3, (on the *v.* § 23, 3, Rem. 3).

The full forms, without the *apocope* of וָ, occur sometimes even after *Wāw consec.*, especially in the 1st person and in the later books, e. g. וָאֶרְאֶה and *I saw* (20 times) and Josh. 7, 21 in *Kethib* but never in the Pentateuch (וָאֶרְאֶה, 15 times, 3 times in *Pent.*); וַיַּעַשׂ and *he made* 4 times (but וַיַּעַשׂ over 200 times). At times also for the *jussive*, as in וַיַּעַשׂ Gen. 41, 34, Jer. 28, 6.

4. The original ו is sometimes retained before the affirmatives beginning with a vowel (comp. Nos. 3 and 6 above), especially in and before the *pause*, and before the full plural ending וֹ, or where for any reason an emphasis rests upon the word. *Perf.* וַיִּשְׁתָּה *she trusts* Ps. 57, 2, וַיִּשְׁתָּה *they trust* Deut. 32, 37 (comp. Ps. 73, 2 וַיִּשְׁתָּה). *Imp.* וַיִּשְׁתָּה *ask ye* Is. 21, 12, *Impf.* וַיִּשְׁתָּה *they are quiet* Ps. 122, 6, וַיִּשְׁתָּה *they increase* Deut. 8, 13, Ps. 36, 9, more frequently like וַיִּשְׁתָּה *they drink* Ps. 78, 44, Is. 21, 12; 26, 11, Ps. 36, 8 (comp. Rems. 5, 7, 13 and 16).

5. The *Part. act.* has also a *fem.* retaining the 3d radical ו, as in וּבֹכֶה (= בֹּכֶה) *weeping* Lam. 1, 16, צֹפֶה *spying* Prov. 31, 27, פֹּרֶה *fruitful* Ps. 128, 3; in the *plur.* like וּבֹכֶה *coming* Is. 41, 23. The *Part. pass.* is still sometimes found with the ו as 3d radical, as וַעֲשֵׂה *made* Job. 41, 25, וַעֲשֵׂה Job 15, 22, contracted from וַעֲשֵׂה, and the ו has still its consonant sound before a formative ending, as in עֲשׂוּהָ (read it as *‘asûwôth*) 1 Sam. 25, 18 in *Kethib*, נְשׂוּהָ (read *nešûwôth* Is. 3, 16 *Kethib*).

6. The forms are at times written defectively, as in וַיִּהְיֶה 2 Sam. 15, 33, וַיִּהְיֶה Job. 5, 12, and (according to the Massora) וַיִּהְיֶה Mic. 7, 10, comp. וַיִּהְיֶה Judges 5, 29 (according to others in *sing.* with *suff.* of the 3d fem. sing.). Both cases must probably be considered in the sense of § 20, 2, c.

## II. On *Niphāl*.

7. Here the forms with וֹ in 1 and 2 p. sing. of the *Perf.* are the usual, the וֹ being found only in וַיִּקְרָא Gen. 24, 8; but in 1 p. pl. the וֹ is always used, as in וַיִּקְרָאוּ 1 Sam. 14, 8. No examples of the 2 p. pl. occur in *Niph.* of these verbs.—The ו is retained in *pause*, as in וַיִּקְרָא Num. 24, 6.

8. The *apocope* of the *Impf.* occasions here simply the rejection of וֹ, from וַיִּקְרָא; yet in one verb *‘Ayin Guttural*, we find a form with (וֹ) shortened to (וֹ), viz. וַיִּקְרָא (for וַיִּקְרָא) Ps. 109, 14 (but in *pause* וַיִּקְרָא Ps. 109, 13). Similar also in *Pi.* is וַיִּקְרָא (from וַיִּקְרָא) Ps. 141, 8, and in *Hithp.* וַיִּקְרָא (from וַיִּקְרָא) Prov. 22, 24.

## III. On *Pē’el*, *Pū’al*, and *Hithpā’el*.

9. In the *Perf. Pi.*, the second syllable has *i* (*Chîreq*) instead of the diphthongal וֹ in the greater number of examples, as in וַיִּמְרֶה, always in 1 p. pl. and before *suffixes*, e. g. וַיִּמְרֶה Gen. 37, 26, וַיִּמְרֶה Ps. 44, 20. But in the *Paradigm* the form with וֹ stands first,

as being older, though examples occur in the O. Test. only in 1st sing. as Joel 4, 21. In *Hithp.* not only לִּי (Jer. 17, 16), but also לִּי is sometimes found (Prov. 24, 10, 1 K. 2, 26, Jer. 50, 24). Yet *Pūāl* has always *Šē'rē* (לִּי), as in עָשָׂה לִּי Ps. 139, 15.

10. The usual form of the *Inf. absol. Pi.* is like כָּתַבְהוּ (according to כָּתַבְתָּ, the more frequent form also in the strong verb, see § 52, Rem. 3), rarely like כָּתַבְהוּ Ps. 40, 2.

11. The *Impf.* loses, after the *apocopè*, the *Dāghē'sh fortè* of the second stem-letter (comp. § 20. 3, a); hence *Pi.* יָצָא and he commanded, *Hithp.* יָצָא and he uncovered himself, Gen. 9, 21. Less frequently is *Pā'thäch*, in this case, lengthened into *Qā'mēš*, as יָצָא and he marked 1 Sam. 21, 14, יָצָא he craves, *Hithp.* יָצָא Is. 41, 10. Ps. 45, 12; according to the best texts however this should read יָצָא.

12. In *Pi.* and *Hithp.* are found also *apocopated* forms of the *Impf.*, as צַו for צִוֵּה command thou, נִס for נִסֶּה prove thou Dan. 1, 12; דָּחַל for דָּחַל feign thyself sick 2 Sam. 13, 5, Deut. 2, 24. Anomalous is Judges 9, 29 רָבָה for רָבָה increase; on הָלַךְ Prov. 26, 7 (according to some *Imperf. Pi.* for הָלַךְ) comp. *Delitzsch in loc.* In Ps. 137, 7 is found twice נָקִי naked instead of נָקִי (for נָקִי), but comp. 2 Chr. 24, 11.

13. The *Yōdh* is retained in some cases where it is more commonly omitted, e.g. *Impf.* תִּרְמְצֵיהֶם will ye liken Is. 40, 18, comp. vs. 25; יִכְסֻהֶם they cover them Ex. 15, 5.

#### IV. On *Hiph'il* and *Hūph'āl*.

14. In the *Perf. Hiph.* 3 sing הִנְגִּילָה, as also found besides הִנְגִּילָה, especially הִנְגִּילָה, הִנְגִּילָה. The forms with *ē* are found throughout in the 1st sing. (except Prov. 5, 13), rarely in the 2d sing. masc. never in 1. pl. In the other pers. they are about equally common with *i*; before suffixes the latter is used as somewhat shorter than the other. The Paradigm P puts first the older form with *i*. In *Hoph.* only *i* occurs.

15. The *Šē'rē* of the *Inf. absol. Hiph.* is the regular vowel (as in הִנְגִּילָה); *Hoph.* conforms to this *Inf. absol.*, as in הִנְגִּילָה Lev. 19, 20. The verb הִנְגִּילָה to be much has three forms of the *Inf.*; viz. הִנְגִּילָה used as adverb (§ 131, 2) much, הִנְגִּילָה as *Inf. absol.* with a finite verb (§ 131, 3), הִנְגִּילָה as *Inf. constr.* Comp. Gen. 41, 49, 22, 17, Deut. 28, 63. On הִנְגִּילָה Job. 17, 2 (with *Dag. f. dirimens*) v. § 20, 2, b.

16. The *Impf. apoc. Hiph.* is found either without a helping-vowel, as הִרָה let him subdue Is. 41, 2, הִפָּח let him spread Gen. 9, 27, וַיִּשְׁק and he watered (see § 28, 4); or with it, as הִנְגִּיל (for הִנְגִּיל, see § 27, Rem. 2, c), as הִנְגִּיל and he led captive 2 K. 18, 11, וַיַּעַר and he made fruitful Ps. 105, 24. Examples with gutturals: הִנְגִּיל Num. 23, 2, הִנְגִּיל etc., which can be distinguished from the like forms in *Qāl* only by the sense (comp. 28, 4).—The *Impf. apoc. Hiph.* has always the helping-vowel *S'ghōl* or *Pā'thäch*, as הִרָב increase thou (for הִרָב, הִרָבָה) Ps. 51, 4, הִרָב let alone (for

הָרָחֵץ (הָרָחֵץ) Deut. 9, 14, הָרָחֵץ (for הָרָחֵץ) Ex. 33, 12.—The *Impf. Hiph.* with *Yôdh* retained occurs only in הָרָחֵץ Job 19, 2, from הָרָחֵץ. Comp. Rem. 4 on p. 190.

### V. In General.

17. In the Aramæan, where as before remarked, the verbs לִי־א and לִי־ה run into one another, both classes terminate in the *Impf.* and *Part.* of all the conjugations, without distinction, in א־ or ה־. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Impf.*, and *Impf.* in ה־, more seldom א־ or ה־, which are found in Hebrew also, especially in the later writers and the poets. *Inf. Pi.* הָרָחֵץ Hos. 6, 9. *Imp. Qāl* הָרָחֵץ be thou Job. 37, 6, *Impf. Hif.* let him see Gen. 41, 33; הָרָחֵץ he will do Is. 64, 3; אֶל־הָרָחֵץ Jer. 17, 17, אֶל הָרָחֵץ consent thou not Prov. 1, 10, אֶל־הָרָחֵץ do thou not 2 Sam. 13, 12 (the same for Gen. 26, 29, Josh. 7, 9, Jer. 40, 16, *Qeri*); הָרָחֵץ Josh. 9, 24; הָרָחֵץ Dan. 1, 13. Comp. also in *Niph.* Lev. 5, 9; in *Pi.* Lev. 18, 7, 8, 12—17, 20, 19 (everywhere הָרָחֵץ and also הָרָחֵץ with small distinctives); הָרָחֵץ Nah. 1, 3; אֶל־הָרָחֵץ J. z. 5, 12 (with *Zageph*). The circumstance that many of these forms stand in *pause* and that at the same time they represent a *Jussive* or *Voluntative* (Josh. 7, 9), leads us to suppose that the long vowel has been chosen principally in order to heighten the emphasis of the pausal form, and at the same time to distinguish, by sound, the *Jussive* from the usual *Imperf.* Elsewhere (Gen. 26, 29, Lev. 5, 9, Jer. 40, 16, Dan. 1, 13) the long vowel serves probably to avoid the hiatus which is produced by a following א or ה. We are not sure whether in the choice of the א־ we may not have a return to the original diphthongal final sound (in a manner that הָרָחֵץ be directly contracted from הָרָחֵץ).

The ending ה־ is found for ה־ in the *Impf. Qāl* הָרָחֵץ and she committed fornication Jer. 3, 6 (before *Mäqqēph*) instead of ה־ in the *Perf. Hiph.* הָרָחֵץ he made sick Is. 53, 10 (perhaps for הָרָחֵץ from חָלָה as secondary form to חָלָה v. Rem. 21). Wholly Aramaic is the plur. הָרָחֵץ they intimidated (Josh. 14, 8).

18. In three verbs is found the rare conjugation *Pi'el*, or its reflexive (§ 55, 2), where the third radical, which that conjugation requires to be doubled, appears repeated under the form וּ (see § 24, 2, c), viz. in הָרָחֵץ (contracted הָרָחֵץ) to be beautiful, from הָרָחֵץ archers Gen. 21, 16; but especially in הָרָחֵץ to bow, *Pi'el* הָרָחֵץ, hence *Hithpāl'el* הָרָחֵץ to bow one's self, to prostrate one's self, 2d pers. in הָרָחֵץ and 1st pers. הָרָחֵץ, *Impf.* הָרָחֵץ, apoc. הָרָחֵץ for הָרָחֵץ (analogous to segholate forms like הָרָחֵץ for הָרָחֵץ).

19. Before *suffixes*, the ה־ final and the preceding vowel, are displaced by the so-called union-vowel (§ 58, 3, b), as הָרָחֵץ (in pause הָרָחֵץ) he answered me, הָרָחֵץ in pause הָרָחֵץ Is. 30, 19 (and even outside of pause Jer. 23, 37) or like הָרָחֵץ Deut. 32, 6, הָרָחֵץ, *Impf.* הָרָחֵץ, *Hiph.* הָרָחֵץ. Very seldom א־ takes the place of the



final ׀ or ׀, as in ׀ִפְּסִימוּ Deut. 32, 26, ׀ִפְּסִימוּ *he will cover them* Ps. 140, 10 *Qeri*, ׀ִפְּסִימוּ *smite me* 1 K. 20, 35. By these examples we might suppose a return to the original ending *ay*; but perhaps they are based on a less correct full writing. The 3. *Perf. fem.* always takes before *suff.* the older form ׀ִפְּסִימוּ (see No. 4), e. g. ׀ִפְּסִימוּ for ׀ִפְּסִימוּ, Zech. 5, 4, in *pause* ׀ִפְּסִימוּ Job 33, 4.

# VI. Affinity of Verbs ל"ו and ל"ז.

20. The verbs of each of these classes, in consequence of their intimate relation (being quite confounded in Aramæan), often borrow forms from one another, especially in the later writers and the poets.

21. Thus there are forms of verbs ל"ז—

- a) Which have adopted the vowels of verbs ל"ו, e. g. *Perf.* ׀ִפְּסִימוּ *I restrain* Ps. 119, 101; *Part.* ׀ִפְּסִימוּ *sinning* Ec. 8, 12, 9, 18; *Pi. Perf.* ׀ִפְּסִימוּ *he has filled* Jer. 51, 34; comp. 1 K. 9, 11, Am. 4, 2, Ps. 143, 3; ׀ִפְּסִימוּ *I heal* 2 K. 2, 21; comp. Jer. 51, 9; *Niph. Perf.* ׀ִפְּסִימוּ (like ׀ִפְּסִימוּ) *it was wonderful* 2 Sam. 1, 26; *Hiph. Perf.* ׀ִפְּסִימוּ Deut. 28, 59, ׀ִפְּסִימוּ *she hid* Josh. 6, 17. On the other hand forms like ׀ִפְּסִימוּ Jer. 10, 5, ׀ִפְּסִימוּ (correct reading) Job 19, 2, are based upon syncope of ׀, v. § 74, Rem. 3.
- b) Which retain their own pointing, but have adopted the ׀, e. g. *Imp.* ׀ִפְּסִימוּ *heal thou* Ps. 60, 4; *Niph.* ׀ִפְּסִימוּ Jer. 49, 10 and ׀ִפְּסִימוּ *to hide one's self* 1 K. 22, 25; comp. Jer. 19, 11; *Pi. Impf.* ׀ִפְּסִימוּ *he will fill* Job 8, 21.
- c) Which in all respects have the appearance of verbs ל"ו, e. g. *Perf.* ׀ִפְּסִימוּ *thou thirstest* Ruth 2, 9, comp. 2 Sam. 3, 8; ׀ִפְּסִימוּ *they kept back*, 1 Sam. 6, 10; ׀ִפְּסִימוּ *they are full* Ez. 28, 16, comp. 39, 26; *Inf.* ׀ִפְּסִימוּ (v. Rem. 2) *to sin* Gen. 20, 6; *Impf.* ׀ִפְּסִימוּ (for ׀ִפְּסִימוּ) *he will keep back*, Gen. 23, 6; ׀ִפְּסִימוּ *they heal* Job 5, 18; *Part. fem.* ׀ִפְּסִימוּ Ec. 10, 5; *Part. pass.* ׀ִפְּסִימוּ Ps. 32, 1; *Niph.* ׀ִפְּסִימוּ Jer. 51, 9; ׀ִפְּסִימוּ Jer. 28, 9, *Impf.* ׀ִפְּסִימוּ 2 K. 2, 22; *Pi. Impf.* ׀ִפְּסִימוּ Jer. 8, 11, comp. Gen. 31, 39; *Hithp.* ׀ִפְּסִימוּ *thou prophesiest* 1 Sam. 10, 6, *Inf.* ׀ִפְּסִימוּ 1 Sam. 10, 13. For the *Kethibh* ׀ִפְּסִימוּ 2 K. 19, 25 the *Qeri* gives the usual form ׀ִפְּסִימוּ; the *Kethibh* would read ׀ִפְּסִימוּ (with syn. of ׀).

22. On the contrary, there are forms of verbs ל"ו which, wholly or in part, follow the analogy of verbs ל"ז; e. g. in their consonants ׀ִפְּסִימוּ *he comes* Is. 21, 12; ׀ִפְּסִימוּ Ez. 43, 27, ׀ִפְּסִימוּ Lam. 4, 1, ׀ִפְּסִימוּ Jer. 38, 4, ׀ִפְּסִימוּ Eccl. 8, 1, ׀ִפְּסִימוּ *it is changed* Lam. 4, 1, ׀ִפְּסִימוּ 2 K. 25, 29, ׀ִפְּסִימוּ *and he became sick* 2 Ch. 16, 12; in their vowels, ׀ִפְּסִימוּ Jer. 3, 22, ׀ִפְּסִימוּ Dan. 10, 14, ׀ִפְּסִימוּ 1 K. 17, 14; in both, ׀ִפְּסִימוּ 2 Sam. 21, 12 *Qeri*.

## § 76.

## VERBS DOUBLY WEAK OR ANOMALOUS.

1. There are a number of verbs that have two stem-consonants which as weak letters are affected by the anomalies already described. In cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus e. g. from *נָחַד* to flee are formed *Impf.* נָחַד Nah. 3, 7, and נָחַד Gen. 31, 40 (after the analogy of verbs פָּנָה), *Hiph.* נָחַד (as a verb פָּנָה), but in *Impf.* *Hoph.* נָחַד (as פָּנָה).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

- a) Verbs פָּנָה and לָנָה (comp. §§ 66 and 74); e. g. נָשָׂא to bear, *Imp.* נָשָׂא, *Inf. constr.* נָשָׂא (for נָשָׂא), also נָשָׂא; after the prefix ל always נָשָׂא (but once נָשָׂא Job 41, 17 with *Syn.* of אָ); *Impf.* נָשָׂא for נָשָׂא; Ruth 1, 14.
- b) Verbs פָּנָה and לָנָה (comp. §§ 66 and 75), as נָכַח to bend, *Impf.* נָכַח to smite. Hence *Impf.* *Qāl* נָכַח, *apoc.* נָכַח and he bowed, נָכַח and נָכַח and he sprinkled (from נָכַח); *Perf. Hiph.* נָכַח he smote, *Impf.* נָכַח, *apoc.* נָכַח, so also נָכַח; *Imp.* נָכַח, *apoc.* נָכַח; *Inf.* נָכַח; *Part.* נָכַח.
- c) Verbs פָּנָה and לָנָה (comp. §§ 68 and 75), as נָצַח to be willing, נָצַח to come, נָצַח to bake. So *Impf. Qāl* נָצַח, *plur.* נָצַח, *Deut.* 33, 21 (for נָצַח), *Impf. apoc.* נָצַח Is. 41, 25 (for נָצַח), *Imp.* נָצַח Is. 21, 12, 56, 9, 12 (comp. נָצַח Exod. 16, 23) for נָצַח (§ 23, 3, Rem. 2, § 75, Rem. 4), *Hiph. Imp.* נָצַח for נָצַח (נָצַח), Is. 21, 14; *Impf. apoc.* נָצַח and he swore 1 Sam. 14, 24 (from נָצַח), really נָצַח, hence נָצַח and, with the obscuring to *ō*, נָצַח; instead of the simple *apocope*, which would give נָצַח, the א which had already disappeared, becomes again audible by the auxiliary *S'ghôl*.
- d) Verbs פָּנָה and לָנָה (comp. §§ 69, 70 and 74), as נָצַח to go forth, *Imp.* נָצַח, *Inf.* נָצַח, *Hiph.* נָצַח to bring out.
- e) Verbs פָּנָה and לָנָה (comp. §§ 69, 70 and 75), e. g. יָרָה to throw, in *Hiph.* to confess, to praise, and יָרָה to cast which are properly verbs פָּנָה, also יָרָה to be beautiful (which is really פָּנָה). *Inf.* יָרָה, יָרָה; *Imp.* יָרָה (cf. *Impf.* יָרָה Ez. 31, 7), with *suff.* יָרָה we shot them (from יָרָה) Num. 21, 30; *Pi.* יָרָה for יָרָה (§ 69, Rem. 6); *Hiph.* יָרָה, *Inf.* יָרָה *Impf.* יָרָה, *apoc.* יָרָה 2 K. 13, 17.
- f) Verbs פָּנָה and לָנָה, particularly בָּא to come, *Perf.* בָּא, *once* בָּא for בָּא 1 Sam. 25, 8; *Hiph.* בָּא, *Impf.* בָּא, *Impf.* בָּא, *Impf.* בָּא, for בָּא Mic. 1, 15. So בָּא he refuses (*Impf. Hiph.*, from בָּא) Ps. 141, 5.

- g) Moreover the verb **חָיָה** *to live* deserves to be noticed, which, besides its usual form **חָיָה** *fem.* **חָיָה**, is also treated as a verb **חָיָה**, and hence has **חָיָה** (*pause* **חָיָה**, w. 1 cons. **חָיָה**) in the 3 *Perf.* *Qāl* in Gen. 3, 22 and other cases; In Lev. 3, 22 is found even the contraction to **חָיָה**. The form **חָיָה** stands Ex. 1, 16 in *pause* for **חָיָה** (3. *fem.*) with *Dāgh.* omitted on acc. of the pausal lengthening of *ā* to *ā̄*.

## § 77.

### RELATION OF THE WEAK VERBS TO ONE ANOTHER.

Several classes of weak verbs, e. g. those **פָּרַח** and **פָּרַח**, **לָא** and **לָא**, **עָרַח** and **עָרַח**, stand in a very close relationship, as appears from the similarity in their meaning and inflection, from their mutual interchange of forms and especially from the fact that often the same biliteral root occurs in several weak verbs having the same meaning. These two root-consonants, to which the common signification attaches (*biliteral root*, § 30, 2), are constant, and the third feebler radical is not taken into account. Thus, **דָּרַח**, **דָּרַח**, **דָּרַח** and **דָּרַח** are all developements of the crude-form (or ultimate root) **דָּרַח**, and mean *to strike, to beat in pieces*; **נָדַח**, **נָדַח**, **נָדַח** (from the root **נָדַח**) *to flee*.

In this manner are related in form and signification—

1. Verbs **עָרַח** and **עָרַח** (in which the essential stem-letters are the first and last), e. g. **מִיָּדָה** and **מִיָּדָה** *to become poor*, **מָשַׁח** and **מָשַׁח** *to feel or touch*, **נָדַח** and **נָדַח** *to flee*.

2. Verbs **פָּרַח** and **פָּרַח** (in which the two last are the essential stem-letters), are related both to each other and to the former class. They are related to each other in the verbs **רָצַח** and **רָצַח** *to place*, **נָקַח** and **נָקַח** (*yāqō'sh*) *to foul*; to the former class, especially to verbs **יָרַח**, in **יָרַח** and **יָרַח** *to fear*, **טוֹבַח** and **טוֹבַח** *to be good*, **נָפַח** and **נָפַח** [= E. *puff*] *to blow*; **פָּסַח** and **פָּסַח** *to smash*. Verbs **פָּרַח** are only seldom found connected with these classes, as **אָשַׁח** and **אָשַׁח** *to be destroyed*, **אָרַח** and **אָרַח** *to thresh*, etc.

3. Verbs **לָא** and **לָא** (in which the first two consonants properly form the stem) are related both to each other and to the former classes; to each other in **הָרַח** and **הָרַח** *to break in pieces*, **קָרַח** and **קָרַח** *to meet* (comp. § 75, Rem. 20 ff.); to verbs of the former classes, in **מָצַח** and **מָצַח** *to suck*, **הָרַח** and **הָרַח** *to thrust*, etc.

<sup>1</sup> These verbs are *mimetic* or *onomatopoeic*, mimicking the sound intended, and so are akin to our *dash* and *thud* (see § 30, 3).—*Tr.*

## § 78.

## DEFECTIVE VERBS.

It often happens, when two kindred weak verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the forms. As, however, the missing forms or tenses are not generally the same in both, the two are combined to make out a complete verb, as in Greek ἔρχομαι, 2 aor. ἦλθον, fut. ἐλεύσομαι, and in Latin *fero, tuli, latum, ferre*; but with this difference, that in Hebrew these verbs are almost universally related in root as well as signification, like the Greek βαίνω, 2 aor. ἔβην, from the stem βά-ω.

A list of the most common verbs of this class:—

בּוֹשׁ *to be ashamed*, *Hiph.* הִבְשִׁית, but also הוֹבִישׁ (from בָּשָׁה).

טוֹב *to be good*, *Perf.*, טוֹב; *Impf.* יִרְטֹב (from טָב); *Hiph.* יְדַטִּיב (from טָב).

יָגֵר *to fear*, *Impf.* יִגְוֹר (from יָגַר).

יָקַץ *to awake* only in *Impf.* יִקְצֹץ; for *Perf.* the *Hiph.* יְקַצֵּץ is used (fr. קָצַץ).

נָפַץ *to break in pieces*, *Impf.* יִפְצֹץ (from נָפַץ), *Imp.* נִפְצֵץ; *Niph.* נִפְצָה; *Pi.* נִפְצָה; (from נָפַץ); *Pi'el* נִפְצֵץ (from נָפַץ); *Reflex.* הִתְנַפְּצָה; *Hiph.* יְנַפְּצֵץ. Also *Pilpēl* נִפְצָה Job 16, 12.

שָׁתָה *to drink*, used in *Qāl*; but in *Hiph.* הִשְׁתָּה *to give to drink*, from שָׁתָה, which is not used in Hebrew.

On הָיָה (הָיָה) *to go*, see above in § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other;—

יָסַף (to add) borrows its missing *Inf.* and *Impf.* *Qāl* from *Hiph.* הוֹסִיף, הוֹסִיפָה.

נָגַשׁ (to approach) takes *Perf.* *Niph.* נִגַּשׁ for the *Perf.* *Qāl*, which is not in use; only the *Impf.* יִגַּשׁ, *Imp.* נִגַּשׁ, and *Inf.* נִגַּשׁ of *Qāl* are in use.

נָהַג (to lead) has *Perf.* usually in *Qāl*, also the *Imp.* נִהַג; but the *Impf.* always in *Hiph.* יְנַהֵג.

נָחַךְ (to pour out) has *Perf.* *Niph.* נִחַךְ, along with *Impf.* *Qāl* יִנַּחֵךְ, but the *Impf.* *Niph.* and *Perf.* *Qāl* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms* (*formæ mixtæ*) in which, as they maintain, are united the character and signification of two different tenses, moods or conjugations. On correct grammatical principles most of the examples they adduce are

set aside; in others, the form seems to have originated in misapprehension and inaccuracy, especially through misunderstanding of an unusual full writing. Others again are nothing but false readings, or the erroneous combination of two originally different readings.

---

## CHAPTER III.

### OF THE NOUN.

(*Substantive and Adjective.*)

---

#### § 79.

##### GENERAL VIEW.

1. As according to § 30, 1 most word stems are developed into verbal stems as well as into noun stems; it has become customary, especially lexically, to trace back also the noun to the most simple ground form of the verbal formation viz: the 3d sing. perf. Qāl, and, as it were, to derive it thence. This is done not only with those noun stems which may be classified directly with the corresponding verbal stem (the so-called verbal nouns § 83) but also with the so-called primitive nouns i. e.: those whose verbal stem can no more be found in Hebrew (§ 82), as well as finally with Denominatives which have evidently been derived from other nouns (§ 86).

NB. The *adjective* quite coincides with the *substantive* in form. On the process by which words with an abstract sense come to be treated as concretes or adjectives, see § 83, Rem.

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although some ancient and almost wholly extinct traces of case-endings perhaps remain (§ 90). The relation of case in a noun is, therefore, either learned simply from its position in the clause, or indicated by prepositions. In either case the *form* of the noun undergoes no change (except for the construct state); and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connection of the noun with the feminine,

with the dual and the plural terminations, with suffixes, and with another noun following in the genitive, produces numerous changes in its form (see §§ 80, 87—89, 91—96), which is all that is meant by the *inflection*<sup>1</sup> of nouns in Hebrew. Even for the *comparative* and *superlative*, the Hebrew has no appropriate forms, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 133).

### § 80.

#### FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, a *masculine* and a *feminine*. Even inanimate objects or things and abstract ideas, which other languages generally express by the *neuter*, are regarded in Hebrew as either masculine or feminine, chiefly the latter (see the Syntax, § 122, 3).

2. The *masculine*, as being the prevalent and more important gender, has no peculiar indication.

The *feminine* had originally the ending ת־, as in the 3 *sing. Perf.* of verbs (§ 44, 1). The original ת— however has been retained (provided the principal form was not already created by the annexation of a simple ת, v. below lit. b) only in close connection with a following genitive or suffix (comp. § 89, 2, b and § 91, 4). Apart from these cases the feminine ending of the independent form (the so-called absolute state) is:

- a) Most commonly an accented ת־, as סוּסָה *horse*, סוּסָהּ *mare*; as in the 3d *sing. fem. perf.* (קָטְלָהּ etc.) this ת־ has been produced by rejecting the closing ת and lengthening the *ā* in an open syllable; whereupon the ה has been added as an orthographical compensation for ת, as well as to point out the final long vowel (comp. the quite analogous creation in forms like גָּלָהּ for גָּלִי § 75, 1).
- b) Simple ת to nouns terminating with a vowel e. g. יְהוּדִי *Jew.*, יְהוּדִיָּה *Jewess*. The same termination ת is added very frequently to stems terminating with a consonant,

---

<sup>1</sup> This has been inexactly called the *declension* of the Hebrew noun.

however only (except before suffixes) with the aid of an auxiliary vowel, which as a rule is *Seghōl* but after gutturals *Pāthāch*, e. g. קָטַל, *fem.* קָטְלָה *killing* (ground-form קָטַלְתָּ, therefore before suffixes קָטַלְתִּי etc.); מוֹדַע, *fem.* מוֹדַעַת *acquaintance*. The forms created in that way follow in every regard the analogy of the so-called Segholate forms (§ 94). The forms which have been developed by the aid of an auxiliary vowel maintain themselves also in the *status constructus*; except יוֹלְדָה for the elsewhere used יוֹלֶדֶת Gen. 16, 11, Judges 13, 5, 7 and so regularly before suffixes e. g. יוֹלְדָתוֹ Prov. 17, 25.

Rem. 1. The feminine form  $\text{—ָ}$  is, in general, less frequent than the other, and occurs almost exclusively when the other in  $\text{—ַ}$  is also in use. It is only in Participles and Infinitives that it is found more frequently than the other (e. g. קָטְלָה oftener than קָטַלְתָּ, פָּדְלָה than פָּדַלְתָּ).

2. Rarer feminine endings are:—

- a)  $\text{—ָ}$  accented, as בְּרִיקָה *emerald* Ez. 28, 13, (also בְּרִיקָה Ez. 28, 17); נְיִינָה Ps. 61, 1; חַיִּיתָ 74, 19; שְׂפָצָה *crowd* 2 K. 9, 17 (if not a false reading); more often in *proper names* especially of places, among the Canaanites, the Phœnicians (in whose speech  $\text{—ָ}$  was the usual *f.* ending, § 2, 2) and other neighbouring tribes, as אֶרֶצָה *Sarepta*, גִּבְעָה *Gib'ath*, אֵילָה *Aelana* in Idumea, קִירְיָה *Kirjath*, גִּלְיָה *Goliath* (Philistine).
- b)  $\text{—ָ}$ , also in *names* of places, as בְּעֵלְךָ, חֵלְכָה, else mostly poetical, e. g. זִמְרָה Ex. 15, 2, Is. 12, 2, Ps. 118, 14 (probably instead of זִמְרָתִי *my song* with suppressed termination before the following י), נְחֵלָה, נְחֵלָתִי Ps. 16, 6, either for נְחֵלָתִי *my heritage* or for נְחֵלָתִי, comp. *let. f.*, as probably also עֲזָרָה *help* Ps. 60, 13, 108, 13, פְּרָה *prolific* Gen. 49, 22; שְׁנָה *sleep* (for שְׁנָה) Ps. 132, 4 and in prose קָאָה *pelican* (which reading is also preferable in Is. 34, 11 to the form קָאָה); in prose also we find מָחָר *morrow* Gen. 19, 34.
- c)  $\text{—ָ}$ , Aramean orthography for  $\text{—ַ}$ , found chiefly in the later writers, e. g. חֲרָה *fright* Is. 19, 17, שְׁנָה *sleep* Ps. 127, 2, קָרְחָה *baldness* Ex. 27, 31, מַשְׁרָה *mark* Lam. 3, 12.
- d)  $\text{—ָ}$ , a weakened form of  $\text{—ַ}$  (§ 27, Rem. 4), only in זִמְרָה for זִמְרָתִי Is. 59, 5 and לְנָה for לְנָה Zech. 5, 4.
- e)  $\text{—ָ}$ , without accent, as רִתְּמָה Dent. 14, 17, בִּצְרָה *burning furnace* Hos. 7, 4; comp. Ez. 40, 19, 2 K. 15, 29, 16, 18. In all these examples there should be the usual accented  $\text{—ַ}$ , but the Punctists, not comprehending the feminine here, marked the  $\text{—ָ}$  (by depriving it of the tone) as not feminine, but a kind of *locativus*

1 On the feminines not distinguished by their form, see § 122, 2, 3.

form (v. § 90, 2). Also לַיְלָה *night* (really *noctu* comp. new Greek ἡ νύξ) appears by the tone to be such a form, particularly as it is always construed as *masc.*, and we find לַיְלָה also occurring. Also מְאִימָה *something*, might be considered as an old accusative (from מַאִיִּם, מַיִם, *spot, point*). In the same way could be explained as accusatives אֲרִצָּה Is. 8, 23 and (in *pause*) Job 34, 13; but there are also found forms in which the unaccented ה־ may be considered as a meaningless appendix, serving, at the most, as poetical emphasis, thus: אֲרִצָּה (in P.) Job 37, 12; הַחֲרִסָּה *the sun* Judg. 14, 18 (else חֲרִסָּה, חֲרִלָּה *brook* Ps. 124, 4, הַמָּוֶתָה *death* Ps. 116, 15, and some other words. Much of this however is doubtful.

- f) ה־ only in poetry, e. g. אֵימָה *terror* (= אִימָה), עֲזָרָה *help* (= עֲזָרָה), יְשׁוּעָה *salvation* (= יְשׁוּעָה), עֲוֹנָה *wickedness* (= עֲוֹנָה), see Ps. 3, 3, 63, 8, 92, 16, 94, 17, 120, 1, 125, 3, Job 5, 16, Ex. 15, 16, and other places. Those cases can hardly be taken for double fem. endings, for if they were, we could not explain why the final syllable has lost the tone; they are rather cases of an old accusative of direction (intention). In examples like עֲזָרָה *help!* (Ps. 44, 27 etc.) this is still quite apparent, but elsewhere it has become meaningless and stands only for poetical emphasis; comp. § 90, 2.

3. It is wholly unsuitable to consider the vowel-ending ה־<sup>1</sup> as the original termination of the feminine, and the consonant-ending ה־ as derived from it. The Ethiopic still has the ף constantly, so too the Assyrian (*at, it*), and in the Phœnician also the feminines end only rarely in ם, but mostly in ף, which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii Monumenta Phœnicia*, pp. 439, 440; *Schröder's Phön. Sprache*, pp. 169—74). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the *pause*; the modern Arabic is, in this respect, much like the Hebrew.

## § 81.

### DERIVATION OF NOUNS.

Nouns are either *primitive*, i. e. those whose kindred relation to a verb-stem does not so easily appear (§ 82), as אָב *father*, אִמָּה *mother* (see Davies' *Hebr. Lex.*); or *derivative*,

<sup>1</sup> In this ending the ף can be considered consonantal (*h*) only in the sense, that the original ף as aspirated mute was at first changed into a guttural (according to *Socin*, among a part of the modern Bedouins there is still heard an *h* as fem. ending); at any rate in Hebrew this final consonant sounding has been later entirely abandoned.



as being derived either from the verb (*Verbals*, §§ 83—85) in the sense given above in § 30, 1 and § 79, 1, as צָדִיק *just*, צִדְקָה, צִדְקָה *righteousness*, from צָדַק *to be just*; רָם *high*, רָמָה *high place*, מְרוֹם *height*, from רָם *to be high*; or (as in very few cases) from another noun (*Denominatives*, § 86), as מְרִנְלוֹת *place at the feet*, from רֶגֶל *foot*.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into,—a) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and—b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מְלָכָה, מְלִיכָה. These formative letters are:

י, ר, ה, נ, א, מ, (הֶאֱחָזְרוּ).<sup>1</sup>

According to the view of *roots* and *stems* given in § 30, 1, Rem. 2, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיָּעַל properly *worthlessness*, *baseness*. As *proper names*, they occur frequently, e. g. בְּבִרְיָאֵל (*man of God*), הַחֲזִיקֵם (*whom he raises up*), יְחִזְקֵהוּ (*whom he strengthens*), etc.

## § 82.

### PRIMITIVE NOUNS.

1. The number of *primitives*, as explained in § 81, is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of animals and natural objects, as שְׂעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), שְׂעִירָה *barley* (prop. *bearded*, also from שָׁעַר), חֲסִידָה *stork* (prop. *pia*, sc. *avis*), זָהָב *gold* (from זָהַב=צָהַב *to be yellow*). There remain a few nouns, e. g. the names of members of the body in men and beasts, for which a suitable stem-verb can hardly be found, or at most only indirect ones (derived from the kindred Semitic dialects), as קֶרֶן *horn*, עֵין *eye*.

<sup>1</sup> From this *vox memorialis* the *nomina aucta* are called also, by the old grammarians. *nomina heemantica*. Comp. § 5, Note <sup>3</sup>, § 30 Rem. 1.

2. The *form* of the primitives is that of the simple verbals, as קָטַל, קָטֵל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are referred.

E. g. אָדָם *man*, follows the analogy of the verbals No. 3 (§ 84 a), whether it comes from אָדָם (*to be ruddy*) or not: אָב *father*, אִמָּה *mother*, have the same form as if derived from אָבָה, אָמָם, and undoubtedly they may be traced back to these stems, although their corresponding signification (אָבָה *to procreate*, אָמָם *to precede*) has not been preserved in the language.

### § 83.

#### VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in *form* and *signification* with certain forms of the verb, viz. the Participles and Infinitives, which, even without any change, are often employed as nouns; e. g. יָדַעַהוּ (*to know*) = *knowledge*, אֲנִיב (*hating*) = *enemy*. Still oftener, however, we find that certain forms of the Infinitive and Participle, which are seldom or never found as such in the strong verb itself, though in use in the weak verb and in other dialects, are the prevalent forms employed for the verbal noun; e. g. the participial form קָטַל, the Infinitives after the (Aram.) form מְקַטֵּל (as a noun also מְקַטֵּל), farther קְטִילָה, קְטִילָה, קְטִילָה, קְטִילָה (§ 45, b) etc. Some (as the Arabic shows) are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely-related ideas (e. g. the *place* of the action), and are therefore mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is to be noticed, however, that a particular sense is found in many isolated examples of derivative nouns, which does not hold good alike in all.

Rem. It must not, therefore, appear strange (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed afterwards as a *concrete*, and *vice versâ*. So, in English,

we say *his acquaintance* for one with whom he is acquainted; the *God-head* for God himself; in Heb. כוֹנֵן *acquaintance* and an *acquaintance*; פֶּה *simplicity* and a *simple one*; on the contrary, חַטָּאת *that which sinneth* for *sin*, which use is frequent in the fem. of concretes (comp. § 122, 4).

In the following view (§ 84, 85), which substitutes in place of the former distinction of participial nouns a scientific classification, — are the derivatives of weak stems (former § 85), each of which is treated after the corresponding strong forms.

## § 84, a.

### NOUNS DERIVED FROM SIMPLE STEMS.

#### I. Nouns with one, originally short, vowel.

#### 1. Nouns with one of the three short vowels after the first stem-consonant (Groundform *qātl*, *qītl*, *qūtl*).

a) From the strong stems above mentioned the three ground forms are farther modified to קָטַל, קִטַּל, קֻטַּל (comp. § 27, Rem. 2 c, and in § 93, the explanation of Parad. I. a-c); without the helping vowel (§ 28, 4) קֶשֶׁת *truth*. If the second or third stem-consonant be a guttural then, according to § 22, 2, a, it takes instead of the helping *Səghôl* a helping *Páthäch* e. g. זֶרַע *seed*, נֶצַח *eternity*, פֶּעַל *work* (with middle ח however appears also לֶחֶם *bread*, רֶחֶם *womb*; so also with final א: פֶּרָא *wild-ass*, etc.); with the middle guttural also is omitted the modification of *ā* into *ē* e. g. נֶגֶר, רֶהַב (except לֶחֶם, רֶחֶם, אֶהָל; פֶּהָל). On the inflection comp. § 93, Parad. I a-f and the explanations. In חַטָּאת *sin* the א has quite lost its consonantal value.

Examples of the Feminine: מַלְכָּה *queen* (directly from the Grdf. מֶלֶךְ *king*), כְּתֹרָה *veil* (also כְּתָרָה), אֹכֶלָה *food* (also אָכַל); with middle guttural נַעֲרָה *maid*, טָהֳרָה *purity* (also טָהָר). Comp. also § 94, Parad. I.

b) From weak stems: a) פֶּ' e. g. אָף *nose* (from 'ānp, hence with *Dag. f. implic.* in פ; comp. אָפִי for 'ānpī, *my nose*); עֵז *goat* (Grdf. 'inz), Fem. חֲטָה *wheat*. β) עֶ' (§ 93, Parad. I, l-n): פֶּתֶל *morsel* (st. פֶּתַת), but also with a lengthening of *ā* into *ā* e. g. יָם *sea*; fem. חַיָּה *life*, and with attenuation of *ā* to *i* מִדָּה *measure*; from the grdf. qūtl אִם *mother*, fem. גִּנָּה *fleece*; from the Grdf. qūtl חֹק *statute*, fem. חֻקָּה. γ) ע' (Parad. I, g and i): מוֹת *death*. (Grdf. māwt) or contracted: שׁוֹט *hostage* (for shāwt); fem. עוֹלָה *perversity* (also contr. עוֹלָה); from the Grdf. qūtl צֶר *rock*, fem. סוּפָה *breeze*. δ) ע' (Parad. I, h) יֵט *olive* (thus with helping Chirēq instead of helping Səghôl), or contr. חֵיק *bosom*, fem. שֵׁיבָה *grey hair*; from the Grdf. qūtl דִּין *judgement*, fem. בִּינָה *insight*. ε) ל' (Parad. I, k) partly formations like בִּכָּה *a weeping*, partly like בָּכִי *lion* (Grdf. bāky, 'āry); comp. also שָׂחָה *a swimming* (Grdf. sāchw); fem. שְׁלֵחָה *rest*, גִּאוּהָה *highness*; fr. ל'י אֵלֶיהָ *fat tail* and with

attenuation of *ā* to *i* שְׁבִיָּה *captivity*, also שְׁבִיָּת (directly from masc. שְׁבִי with *ת* fem.); fr. the Grdf. *qūl* חֲצִי (fr. *chisy*); fr. the Grdf. *qūl* בֹּהַב (fr. *bōhw*); fem. שִׁיפָה *ship* (fr. *šānī* *fleet*).

In the masculine as well as in the fem. of these so-called *Segholates* the abstract is the proper and prevailing signification; yet the concrete often occurs, especially in the form קָטָל. The latter is then either secondary, i. e. derived from the abstract (e. g. נִיעַר prop. *youth* (hence *a youth*), or its origin is from the form of another with a concrete sense: thus, e. g. מִלְכָּה, נִיעַר doubtless from participial forms (*mālik*, *ābid*) which signify *ruling, serving*.<sup>1</sup> In the form קָטָל the passive or abstract signification preponderates (comp. נִיעַר *youth* as the abstract of נִיעַר; אֹכֵל *food*, etc.)

2. Nouns with one of the three short vowels after the second stem-consonant (Grdf. *qāṭāl*, *qāṭil*, *qāṭūl*, so-called after-sounding segholate forms); e. g. גִּבּוֹר *man*, fem. גִּבּוֹרָה (Grdf. *gēbart*); and so always with middle א: בְּאֵר *well* (Grdf. *būr*), בְּאֵשׁ *stench* (Grdf. *bū's*, *bō's*) § 93, Rem. 4.

## II. Nouns with an originally short vowel in both syllables.

3. Groundform *qāṭāl*, fem. *qāṭālāt*, in Hebr. developed into קָטָל (§ 93, Parad. II, a, b) and קָטָלָה (§ 94, 95, Parad. II, a, b), chiefly adjectives, as חָכָם *wise*, נֹדֶה *new*, יָשָׁר *upright*, yet also substant., as דְּבָר *word*, and even abstracts, as אָשָׁם *guilt*, רָעָב *hunger*, שָׂבִיעַ *satiety*; fem. not seldom abstract, as צְדָקָה *righteousness*; with initial guttural אֶרֶץ *earth*.—

From עֹרֶךְ probably belong here הָם *upright*, דָּל *lowly*, רַב *much* (the last two examples with *ā* on account of *Dag. f. implic.* in the final consonant, comp. fem. דָּלָה etc.).—In ל' forms final *Yōdh* is almost always rejected, and the *ā* of the 2d syl. is changed to *i*. Thus שָׂדֵה *field* becomes שָׂדֶה with the compensating ה (as a vowel letter) in place of ' (comp. § 93, Parad. II, f.); fem. e. g. יָפָה (masc. יָפֶה *fair*); comp. § 95, Parad. II. c.

4. Groundform *qāṭil*, fem. *qāṭilāt*, developed קָטָל (§ 93 Parad. II, c-e) and קָטָלָה, frequently in use as participles of verbs *mid. E.* (§ 50, 2) and therefore mostly with an intransitive sense; comp. זָקֵן *old*, *an old man*: כָּבֵד *heavy*; fem. בְּהֵמָה *cattle*.—From ל' e. g. מֵת *dead person* (fr. *māwāt*), fem. מֵתָה.

5. Groundform *qāṭūl* developed into קָטָל (but also written קָטוּל), mostly adjectives, as עָמֵל *round*, עָמֵק *deep* (not to be confounded with the formations from the Grdf. *qāṭāl* under No. III, below); fem. עֲמֻלָּה, עֲמֻקָּה.

<sup>1</sup> In Arabic the form *qāṭil* always expresses an action or a quality inherent in the subject, as a secondary form to the usual participle *qāṭil*, which indicates the casual or passing action or quality; thus, *mālikā* to rule, Part. *mālik* ruling, *mālik* rarely *malk*, ruler, king. Such an origin of לָלֵךְ may be shown also from other examples. Comp. גִּיר *as the name of a town*, with יָר (gdf. *gāṭir*) *wall*; and כֶּתֶף shortened (in the constr. state) from כֶּתֶף (kātīp) *shoulder*.

the original *ū* retained by the artificial sharpening of the following consonant (so in the pl. עֲנָלִים etc.)

6. Groundform *qūāl*, lengthened קָטַל (comp. § 93, Parad. II, Rem. 1), e. g. לֵבָב *heart*, גֶּנֶב *grape*, שָׁכַר *strong drink*.

III. Nouns with an originally short vowel in the first and a long vowel in the second syllable.

7. Groundform *qātāl* in Hebr. always developed (with obscuring of *ā* to *ō*) into the form קָטַל. That this is also written קָטַל should not mislead us to confound these forms with No. 5 (Grdf. *qātūl*). Comp. גָּדוֹל *great*, קָדוֹשׁ *holy*; also abstract substantives like כְּבוֹד *honor*, שָׁלוֹם *peace* (Arab. *sālām*); fem. גְּדוּלָה (with elimination of the short vowel, which before the tone, as in גְּדוּלָה, had been lengthened to *ā*).

8. Groundform *qātīl*, developed קָטִיל (comp. § 93, Parad. IV, *a* and *b*), e. g. אֶזְכִּיר *captive*, מָשִׁיחַ *Messiah*; the passive sense is also found here as well as the intransitive (e. g. צָעִיר *little*) and even the active e. g. נְבִיא *prophet*, פֶּקִיד *overseer*. Fem. נְבִיאָה etc.

9. Groundform *qātūl* developed קָטוּל. Here belong all passive participles of *Qāl* and a few neuter adjectives, as עָצִים *strong*, עָרִים *cunning*; from subst. e. g. יָקוֹשׁ *fowler*, שָׁבוּעַ *week*. Fem. e. g. בְּתוּלָה *virgin* (properly *secluded*).

10. Groundform *qūāl*, in Hebr. with reduction of *ī* to *Shēwā* either קָטַל (comp. § 93, Parad. IV, *c*) or קָטוּל, with obscuring of *ā* to *ō* (as No. 7 above). Comp. סֵפֶר *book* (Arab. *kūāb*), מִלְחָמָה *war*; on the other hand חֲלוֹם *dream*, חֲכוּר *ass* (Arab. *chīmār*), אֱלֹהִים *God* (Arab. *ʾilāh*); with א prostheticum (§ 19, 4), אֲדוּרִים *poor* (also אֲדוּרִים); fem. בְּשׂוֹרָה *joyful news* (Arab. *lāshārāt*); כְּתָבָהּ (Arab. *kūābāt*).

11. Groundform *qūīl* or *qūīl*, in Hebr. always קָטִיל e. g. בָּרִיל *lead*, כָּסִיל *fool*, חֲזִיר *swine* (the prop. name חֲזִיר suggests the Grdf. *qūīl*; comp. Arab. *chūzīr*).

12. Groundform *qūīl* or *qūīl*, Hebr. קָטוּל, e. g. גְּבוּל *limit*, לְבוּשׁ *dress*; גְּבוּרָה *strong*, אֱמֻנָה *true*.

IV. Nouns with a long vowel in the first and an originally short vowel in the second syllable.

13. Groundform *qātāl*, in Hebr. always with obscuring of *ā* to *ō* קָטַל (קָטַל), e. g. עוֹלָם (§ 93 Parad. III, *a*), Arab. *ʾālām*, *eternity* חוֹתֶם (Arab. *chātām*) *signet-ring*, fem. חֲתָמָה (from *chātāmt*). Here also belong the *Qal* participles of verbs לָוָה (comp. § 93, Parad. III, *c*) and the feminines of *Qal* participles which are formed with ת (קָטַלְתָּ from *qōtālī*).

14. Groundform *qātīl* in Hebr. likewise always קָטַל. The substantives also of this form, like כֹּהֵן *priest* (Arab. *kāhīn*) are originally *Qal* participles. The fem. accords with the substantives of this form, with retention of the *ī* lengthened to *ē* before the tone, as יֹלְדָה *woman in labour*; with the part. like יֹלְדָה etc. with reduction of orig. *ī* to *Shēwā*.

15. Groundform *qūtāl*, Hebr. קוּטַל (thus יוּבַל *stream* Jer. 17, 8) or קוּטַל e. g. עוּגַב (usually עֶגֶר and so written acc. to *Baer* in Ps. 150, 4, not עֶגֶב) *flute*.

V. *Nouns with a long vowel in both syllables.*

16. קוּטַל, as קוּטַר *smoke*. The few forms of this species probably depend upon the Grdf. *qūtāl* (*qūtāl* ?) i. e. *ō* is obscured from orig. *ā*.

§ 84, b.

NOUNS DERIVED FROM AUGMENTED STEMS.

Here belong all the forms which have arisen either through doubling of the middle stem-consonant or by repetition of one or two consonants of the pure stem.

VI. *Nouns with a doubled middle consonant.*

As in the corresponding verbal stems (comp. § 52, 2) so also in the nominal forms which belong here, there takes place almost always, through the doubling of the second stem-consonant a sharpening (intensifying) of the stem idea, and indeed partly an augmented energy of the action or condition, partly a greater stability of the condition or state.

17. Groundform *qāttāl* in Hebr. aside from infin. *Piēl*, as שָׁלַח etc., mostly lengthened to קָטַל; comp. אֵיל *hart*, fem. אֵילָה *cons. st.* אֵילֹת (from 'āyyāl); comp. also the feminines לֹהֶבֶת *flame* (acc. to § 27, Rem. 2, b for lāhhāblā), רִלְקַת *burning fever*, יְבֵשֶׁת *dry land*, טַבַּעַת *seal ring*. It is remarkable that the so-called *nomina opificum* are treated in Hebr. as belonging to this form (at least in the *constr. st.* of the sing.), although the corresponding Arabic form *qāttāl* points to an original (unchangeable) *ā* in the second syllable; comp. גָּנַב *thief*, טָבַח *cook*, חָרַשׁ (for חָרַשׁ) *artificer* (*const. st.* חָרַשׁ, however in pl. חָרָשִׁי); of adjectives נָנַח *apt to butt*, קָנָא *zealous*.

18. Groundform *qūtāl*; thus masc. the adj. from גָּאָה, גָּאָה *haughty* (with lengthening *ī* to *ē* because *g* cannot be doubled); fem. גָּאֵלָה *folly* (Grdf. 'īwālt).

19. Groundform *qūtāl*; comp. the fem. פָּסַמַת *speit*.

20. Groundform *qūtāl*; thus all infin. *Piēl*, form קָטַל.

21. Groundform *qūtāl*, in Hebr. lengthened to קָטַל. Here belong a tolerable number of adjectives which betoken bodily or mental fault or imperfection. Comp. אֵלֵם *dumb*, גֶּבֶן *hunch-backed*, עִוֵּר *blind*, חָרֵשׁ *deaf* (for חָרַשׁ); קָרַח *bald-headed*, עָקֵשׁ *perverse*, etc.; פָּקֵה *clear-sighted* follows the same analogy.

22. Groundform *qāttāl*. Comp. No. 17 above upon the *nomina opificum*. Here belong also aramaicised infin. *Piēl*, as בָּקַשָּׁה *entreaty*. On the attenuation of the *ā* of these forms to *ī* depends without doubt:

23. Groundform *qittāl* e. g. אָכר (Arab. 'akkār) husbandman (prop. digger).

24. Groundform *qittōl* evidently a mere corruption of the form *qattāl* with atten. of *ā* to *i* (like No. 23) and an obscuring of *ā* to *ō* (as No. 10, 13); comp. גבור hero (Arab. *gāhbār*), פֿסור corrector, שָׁכור drunkard; yet also pass., as ילוד born.

25. Groundform *qattīl*, קטיל, almost exclusively of persons, expressing a quality intensively e. g. אַפֿיר strong, צדיק righteous, עריץ (for עריץ) mighty, but also pass. as אַפֿיר fettered.

26. Groundform *qattūl*, קטול e. g. חנון merciful, רחום (with virtual doubling of ח) compassionate, חרוץ (for חרוץ) eager.

27. Groundform *qattōl*; thus besides the infin. absol. of *Piēl* acc. to the form קטל we have also קנא (also קנא thus obscur. the form *qattāl* No. 22) jealous.

28. Groundform *qattūl*, קטול e. g. שלום requital, שָׁקוץ abomination, with concrete sense: למוד learner, עוז strong; often in pl. with abstract signif., e. g. נַחֲמִים consolation.

#### VII. Nouns with repeated third consonant.

29. Groundform *qātlāl* e. g. שָׁאַנַן tranquil, fem. שְׁאַנְנָה (with artificial sharpening of the second Nūn, to preserve the preceding short vowel).

30. Groundform *qātlūl*, in Hebr. קטלל; here belong e. g. infinitives of the *Pilēl* (prop. *Palēl*) conjugation of ו' verbs, e. g. רוּמֵם (fr. *rawmīm*).

31. Groundform *qattīl*; thus the pl. גִּבְנָנִים ridges (with artificial sharpening of Nūn).

32. Groundform *qītlāl* in פֿרחה brood.

33. Groundform *qūtlāl* in אֶמְלַל faint.

34. Groundform *qāllīl*, e. g. עֲבֹטִיט robbery, סְגִיר heavy rain.

35. Groundform *qāllūl*, e. g. שִׁפְרוֹר splendour Jer. 43, 10 Kethibh; נֶאֱפֹפִים adulteries.

#### VIII. Nouns with repetition of the second and third consonants.

36-39. Groundform *qetāltāl*, *qetāltūl*, *qetāltūl*, comp. אֶרְמָרֶם *flexuosus*, אֶרְמָרֶם reddish (fem. אֶרְמָרֶת); פְּתִלָּה *perversus*, שְׁחָרָח blackish (in this category may also be classed פֶּקֶחְקוֹחַ opening Is. 61. 1), אֶסְפָּרָה *rabble* (enlargement of the pass. part. אֶסְפָּרָה gathered).

#### IX. Nouns formed by repetition of whole (biliteral) stems.

Only ו' and ע' stems of course come into consideration here. Thus:

40. גִּלְגָּל and (with obscur. of the first *ā* to *i*) גִּלְגָּל wheel (from גָּל fem. חִלְחִלָּה trembling (from חוּל or חוּל); comp. also כּוֹכֵב star (from *kāwkābh*, Arab. *kaukāb*, for כִּכְבָּב).

41. פִּלְפֵּל inf. *Pilpēl* (prop. *Palpēl*) from כּוּל; fem. טִלְטִלָּה a hurling down (from טוּל).

42. כִּרְכִּר perh. ruby (fr. *kādhkādḥ*) st. כִּרְכִּר.

43. קָרָקֶד *crown of the head* (for *qūdhqūdh*) from קָרָד; fem. גִּלְגֻּלִית *scull* (st. *gūlgūlth*).

44. וְרִיר *girded* fr. וָרָר; בִּקְבוּק *flask* fr. בָּקַק.

## § 85.

### NOUNS WITH CONSONANTAL ADDITIONS.

Here belong nouns derived directly from verbal forms with Preformatives (*Hiph'ûl*, *Hoph'al*, *Hithpa'êl*, *Niph'al*, etc.), nouns formed with other Preformatives (א, י, מ, נ, ר) and nouns terminated by affirmatives. In close connection with these forms come finally the *Quadriliterals* and *Quinquiliterals*, since they are almost always formed by the addition or insertion of one or two consonants into the triconsonantal stem.

#### X. Nouns with Preformatives.

45. Nouns with א preformative. Comp. also substantives with א *prostheticum* (§ 19, 4), as אֶצְבֶּע *finger*, אֶזְרוֹף *fist*, the adjectives אֶזְבִּיב *deceitful*, אֶתֶּן *lasting* (for אֶתֶּן). The fem. אֶזְבִּיבָה *remembrance offering* is according to an Aramaic construction of *Hiph.* infinitives.

46. Nouns with prefixed ה. Aside from the ordinary infin. *Hiph.* (הִקְטִיל and הִקְטִיל) belong the verbals (aramaicised infinitives), as הִפְּרָה *aspect* (from הִפְּרָה), הִנֵּפָה *waving* (fr. הִנֵּף); perhaps also הִכָּל *palace* (fr. *hāikāl*; if not a foreign word from the Assyrian, *vide Lex.*)

47. Nouns with prefixed י, as יֶזֶה *oil*, יֶקֶבֶט *pouch*, יֶשֶׁן *owl* (?); from stems י' ע' e. g. יָקִים *being*.

48. Nouns with prefixed מ. This *mém præformativum*, which without doubt represents מִי *who* and מַה *what* (§ 37), appears in a very great number of nouns, and serves to mark the manifold modifications of the stem idea. 1) מִ subjectivum; thus as preformative of the participles of *Pi'êl*, *Hiph.*, *Hithp.* and other active conjugations; 2) מִ objectivum, thus as preformative of the part. *Pu'al*, *Hoph'al* and other passive conjugations, as well as numerous nouns. 3) מִ instrumentale, as מִפֶּתֶחַ *key*, etc. 4) מִ locale as מִדְּבָר *desert* etc. In regard to the formation of these nouns it is to be remarked that the מ preformative has, in most cases, an original short *ā* after it. This *ā* however often appears in the closed syllable attenuated into *i*; in the open syllable before the tone it is strengthened to *ā* (just as *i* attenuated from *ā* becomes *ē*); in the open syllable which does not stand before the tone it necessarily vanishes into *Shewā*. In special cases the following forms come into consideration: a) Grdf. *māqtāl*; in Hebr. מִקְטָל e. g. מִאֲכָל *food*, fem. מִמְלָכָה *reign*, מִאֲכִלָּה *knife*; from מִתֵּן; מִתֵּן *gift*; from מִצֵּא: מִצֵּא *exit*; from מִטֵּב: מִטֵּב *the good part* (from *maṭṭābh*); with assimilated י (or ו), מִצֵּעַ *couch*; from מִכֶּסֶּה *cover*, and with elimination of *ā*



under the preformative מִקֵּר *bitterness* (developed from מֵר into the Segholate form); from מֵרָאָה : ל' appearance. Upon the attenuating of *ā* into *i* depends probably : b) Grdf. *miqtāl* (the usual form of infin. *Qāl* in Aram.) Hebr. מִקְטָל e. g. כִּדְבָר *desert*, fem. מִלְחָמָה *warring*, *chariot* (*Seghōl* instead of *i* as obscured from *Pāthāch*) or as מִשְׁמֶרֶת *watch*; from מִשְׁבָּח e. g. מִסָּב *circle* (fr. *misbābh*; *i* strengthened to *ē* in open syllable); from מִשְׁכָּנָה : ל' property (fem. מִקְנֵה); c) Grdf. *māqtāl*, Hebr. מִקְטָל e. g. כִּסְנָר *incloser*, fem. מִכְשָׁלָה *ruin*; from מִשְׁנֵה : פ' *smiling*; from מִגֵּן : ע' *shield* (fr. *magnīn*), fem. מִגֵּלָה *roll* (fr. גֵּלָל); from מִשְׁנֵה : פ' *snare* (fr. *māw-qīsh*); upon the attenuation of *ā* to *i* depends perhaps : d) Grdf. *māqtāl*, Hebr. מִקְטָל as מִקְטָל *wailing*, fem. מִנְּחָה *altar*; from מִשְׁנֵה : ע' *consensus*; e) Grdf. *māqtāl*, Hebr. מִקְטָל, thus the fem. מִשְׁכָּלָה *fuel*; from מִשְׁנֵה : ע' *fortress* (however with *suff.* מִשְׁנֵה), fem. מִסְכָּה *covering* (st. כִּסָּה). In like manner מִרָף *fear* seems to have developed into the segholate form from מִרָף (for *māmōkh*). — With long vowel in the second syllable : f) Grdf. *maqṭāl*, Hebr. always obscured to *ō*, as מִחְסוֹר *want*, מִלְקוֹחַ *booty*; from מִשְׁנֵה : ע' *place*. (Arab. *maqām*) *place*, fem. מִגֵּרָה *fear*, fem. מִגֵּרָה (this reduction of *ō* to *ū* in the unaccented syllable is also at other times tolerably frequent); through attenuation of *ā* to *i* there comes from *māqtāl* : g) Grdf. *māqtāl* Hebr. again מִקְטָל, as מִכְשָׁל *stumbling-block* (comp. above let. c. *mākhshēlā*); h) the groundforms *maqṭil* and *miqtīl* (comp. בָּקִים) are in use only from part. *Hiph'il*; i) Grdf. *māqtāl*, as מִלְבוּשׁ *garment*.

Rem. On מ as preformative of the participles of all the conjugations except *Qāl* and *Niph.* comp. § 52, 1, Rem. Many of these participles have become substantives, as מִזְמֶרֶת *snuffers*, מִשְׁחִית *destroyer* and *destruction* etc.

49. Nouns with prefixed ל. Besides the part. of *Niph.* (Grdf. *nāqtāl*, still retained e. g. in נֹלֶד for *nāw-lādh*, but commonly attenuated to *nāqtāl*, Hebr. נִקְטָל and the infin. *Niph.* of the form נִקְטָל we have here נִפְתָּלִים *wrestlings* Gen. 30. 8 which in like manner points to the *Niph'al*.

50. With prefixed ש is found only שִׁלְהָבָה *flame*. Comp., on this *Shāp'el* form § 55, No 6.

51. Nouns with prefixed ת. Under the great number of forms of this kind, especially among the מ' and מ', we again distinguish : a) Grdf. *tāqtāl* in תִּחְמָם *ostrich* (?); from מ' תוֹשֵׁב *settler*, fem. תוֹחֶלֶת *expectation*, תוֹכַחַת *reproof*; from מ' תִּיכֵן *south*; from מ' and מ' תוֹרָה *thanks*, תוֹרָה *law*; from מ' and מ' תוֹצְאוֹת *outlets*; b) *tāqtāl* e. g. fem. תִּפְאָרָה *adornment*; from מ' תִּקְוָה *hope*; c) *tāqtāl* e. g. תִּשְׁבִּיץ *checker-cloth*, fem. תִּרְדָּמָה *deep sleep*; from מ' תִּפְאָרָה *praise*, תִּפְאָרָה (from תִּפְאָרָה and תִּפְאָרָה). With long vowel in second syllable : d) *tāqtāl*, תִּהוֹם (for *tīhām* in Assy., the usual word for *sea*); e) *tāqtāl* (in Arab., the usual form of the 2d conjug. corresponding to Hebr. *Pi'el*), e. g. from מ' תִּמְלִיךְ *completeness*; pass. תִּלְמִיד *disciple*; f) תִּקְטָל, as תִּפְחָה *apple* (f. *tānpūsch*), very often employed in the formation of abstracts, as תִּנְחִימָה *benefit*, תִּנְחִימָה *perverseness*; from מ' תִּבְנוּסָה *destruction*, תִּבְנוּסָה *warring* etc., very often also as abstract pl., as תִּחְבֻּלוֹת *guidance*, תִּמְרוֹרִים *bitterness*, תִּנְחִימִים *consolations*; from מ' תִּנְחִימָה *toil*.

## ·XI. Nouns with affirmatives.

52. Nouns with affixed ל. Thus perhaps חֶשְׁכֶּל burnished metal, and certainly בְּרוֹזֶל iron, בֵּרְזֶל garden (in both cases *Sēghōl* is a sort of strengthening of original *ā* in the tone syllable); in חֶרְגֵּל locust *ū* appears as connecting vowel.

53. Nouns with affixed מ. With orig. *ā* as connecting sound appear אֹרֶץ porch (although the *ā* in the *sing.* remains unchangeable), סֶלֶם ladder; with *ō* (orig. *ā*?) the ל'ה formation פְּרִיִּם ransom (also פְּרִיָּן).

54. Nouns with affixed נ. The addition of נ by a simple helping vowel appears in כְּנָעַן *Canaan* and צֶפֶרֶן *finger-nail*; more frequently it is joined with accented *ā* which in Hebr. is modified to *Sēghōl* (thus גֶּרֶן *axe*) or strengthened to *ā*; thus קֶנֶן *gain*, שֶׁלֶחַן *table*, קֶרֶבֶן *offering*; upon the obscuring of orig. *ā* to *ō* depend forms like פִּתְרוֹן *interpretation*; from ל'ה: נָאוֹן *majesty*, הַמּוֹן *noise*, חֲזוֹן *vision*, שְׂרִיָּן *cuirass*; not seldom also with artificial doubling of the second stem-consonant, as זִכְרוֹן *memorial*, כְּלִיָּן *consumption* הַרְיָן (for הַרְיָן) *pregnancy*. Very often in proper names occurs a rejection of the following *Nūn* and then arise forms like מְנַדֵּן also מְנַדֵּן *plague* (LXX Σολωμών or Σαλωμών; comp. Πλάτων, *Plato*). On the other hand the *Nūn* appears again in Patronymics and Gentilics (§ 86, 5), comp. שִׁילֹנִי *Shilonite* from שִׁילָה (now *Seilān*). With the ending *ūn* are found יִשְׂרָאֵל (§ 86, No. 4) and other proper names.

Rem. On the affirmative syllables '—, '— and ית, ית. see under § 86, 2, No. 5, 6.

## XII. Quadriliterals and Quinquiliterals.

55. Upon the insertion of ל probably depend גְּלִמְדָּה barren, חֶלְמִישׁ flint, the fem. זֹלְעָפָה glowing heat etc.; comp. on the other hand חֶרְמִישׁ sickle, עֶקְרָב scorpion, סִכְרֵר vine blossom etc. — Quinquilit. (perh. compounded) צֶפֶרְדֵּי frog, [but comp. § 80, 4 Rem. and Ges. Lex. 8<sup>th</sup> ed.]

## § 86.

## DENOMINATIVE NOUNS.

1. Such are all nouns which are formed *immediately* from another noun, whether the latter be primitive, or derived from a verb, e. g. קֶדְמוֹן *eastern*, immediately from קָדַם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given among the verbal nouns, the denominatives as secondary (though partly very old) forms, being entirely analogous to nouns derived from the verb.

The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 85, No. 48); accordingly this מ *local* was prefixed to a noun in order to make it a *designation of place* (see No. 3 below).

The principal forms are the following:—

1. Like the *Participle Qûl* (§ 84, a. No. 14), as שָׁעַר *porter*, from שָׁעַר *gate*; בָּעַר *herdsman*, from בָּעַר *herd*; פָּרַם *vine dresser*, from פָּרַם *vineyard*.

2. Like the § 84, b. No. 17 קִשּׁוֹ *archer*, from קִשּׁוֹ *bow*; מָלַח *scaman*, from מָלַח *salt, sea*. Both these forms (Nos. 1 and 2) indicate occupations inhering in the subject, like Greek nouns in τῆς, τεύς, e. g. πολίτης, γραμματεὺς.

3. Nouns with מ prefixed, expressing the place in or near which a thing is found (compare No. 48 of § 85), e. g. מְצִיָּה *place of fountains*, from צִיָּה *fountain*; מִרְגְּלוֹת *place about the feet*, מִרְאֲשׁוֹ *place about the head*, from רָגַל; מִקְשָׁה *for מְקִשָּׁה cucumber field*, from קָשָׂה *cucumber*. Comp. ἀμπέλων, from ἀμπελος.

4. Adjectival designations, with add. of וֹן, וֹת, as קִדְמוֹן *eastern*, from קָדַם; חֲדָרִיךְ *hinder*, from חָדַר; חֲדָרִיךְ *exterior*, from חָדַר; חֲדָרִיךְ *coiled*, hence coiled animal, serpent, from חָדַר *a winding*; חֲדָרִיךְ *copper image*, from חָדַר *copper*. Also abstracts, as חֲדָרִיךְ *blindness*, from חָדַר. Comp. § 85, No. 54.

וֹן forms a *diminutive* (like the Syriac וֹן), in אִישׁוֹן *little man* (in the eye), אִישׁוֹן *apple of the eye* from אִישׁ; on the contrary שְׁפִיפֹן *little snake*, is really an adjective form, from שָׁפַף *to rub* (perhaps=rubber-like). In the same way רִשְׁוֹן is really a denominative from רִשָּׁה (=רִשָּׁה) and not a diminutive (*pious little people* and the like), but rather *upright* (*righteous people*); finally חֲדָרִיךְ is not *little moon*, but *artificial moon* (*jewelry*), and צִיָּה, not *little neck*, but *necklace* (from צִיָּה *neck*). Comp. Delitzsch on Cant. 4, 9.

5. Peculiar to this class of nouns is the termination וֹת, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals*, *gentilics*, and *patronymics*; e. g. נֶכְדִּי *strange*, from נֶכֶד *what is foreign*; שִׁשִּׁי *sixth*, from שֵׁשׁ *six*; מוֹאבִּי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a *compound*, it is commonly resolved again into two words, e. g. בְּנֵימִינִי *Benjaminite*, from בְּנֵימִין (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of וֹת we have a) the ending וֹת (as in Aramæan), as כִּזְבִּי *deceitful* and in proper names, as בְּרִזְזִי (*ferreus*, from בְּרִזְזִי *iron*) Barzillai; and b) its parallel וֹת, as אֶשֶׁה *belonging to fire* (אֶשֶׁה *fire-food, sacrifice*; לִבְנָה (prop. *milky*) *white poplar*, arab. lubnaj.

6. Abstract nouns formed from *concretes* by the addition of וֹת and וֹת (comp. the Eng. terminations -dom, -hood, -ness, etc.); e. g. כְּלִבּוֹת *kindness*.

*kingdom*, from מְלָכָה; *widow-hood*, from אִלְמָה *widower*, אִלְמָנָה  
*widow*; רִאשִׁית *principium*, from ראש=ראש *princeps*.

## § 87.

## OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is יִם, e. g. סוּס *horse*, plur. סוּסִים *horses*, often also written defectively סוּסִי, especially when in the same word a ו or י has already gone before as a so-called *fulcrum*, as in Gen. 1, 21 מַיִם. Nouns in יִם end with יִים in the plural, as עִבְרִיִּים *Hebrews* (Ex. 3, 18), from עִבְרִי, but usually a contraction takes place, as עִבְרִיִּים *crimson garments*, from עִבְרִי. — Nouns in הֶ— lose this termination when they take the plural-ending, e. g. הוֹזֵר *seer*, plur. הוֹזְרִים (comp. § 75, 3). — In regard to the removal of the accent from the סִי in the two old plurals מַיִם *water* and שָׁמַיִם *heaven*, comp. § 96. The termination יִם— is found sometimes also with feminines (comp. נָשִׁים *women*, § 96, under אִשָּׁה; שָׁנִים *years* from שָׁנָה; רְחֵלִים *eves*, from רְחֵל) and is employed elsewhere to represent intensive ideas (§124, 1), so that the designation of gender is not necessarily attached to it (comp. also No. 3).

This ending *im* is also prevalent in Phœnician, e. g. צִידִנִּים *Sidonians*; in Aramæan it is *in*, in Arabic *ûn* (nominative) and *în* (the other cases), in Ethiopic *ân*. Compare also the ending נִן in 3d pers. pl. mas. of verbs.<sup>1</sup>

Less frequent terminations of the *plur. masc.* are:

- a) יָ, as in Aramaic (aside from the poetical use in some older and even the oldest portions), almost exclusively in the later books of the O. Test., e. g. מְלָכִין *kings* Prov. 31, 3, צִידִין 1 K. 11, 33, רִצִּין *a guard* 2 K. 11, 13, יִשְׁרִין *wheat* Ez. 4, 9; defectively אִיִּין *islands* Ez. 26, 18, יָמִין *days* Dan. 12, 13. Comp. also כִּרְמִין *carpets* Judges 5, 10 (in the north Palestinian song of *Deborah* which shows also other linguistic peculiarities); רִצִּין *ruins* Micah 3, 12 (apparently caused by the following ר); מִלִּין *words* (from the Aram. מִלָּה) Job 4, 2 and in 12 other places (also מִלִּים, 10 times); further Job 24, 22, 31, 10, Lam. 1, 4.—Doubtful is however:

<sup>1</sup> On the connection between all these endings, see *Dietrich's Abhandlungen zur Heb. Grammatik*, Leipzig, 1846, 8vo., p. 51 etc.

- b) **־ִי** (with **י** cast off, as according to some in *dual* **יְרִי** for **יְרִים** Ez. 13, 18; comp. the *constr. st.* § 89, 2), e. g. **מִנִּי** *chords* Ps. 45, 9, for **מִנִּים** (if it is not to be written so); **עַמִּי** *peoples* Ps. 144, 2 and prob. also Lam. 3, 14, (2 Sam. 22, 44 satisfies the rendering *my people*; comp. in paral. ex. Ps. 18, 44 **עָם**; also in Cant. 8, 2 would the **י** of **רַמְנִי** better be taken as a *suff.*). If according to this nearly all cases of this sort are more or less doubtful (comp. also 2 Sam. 23, 8; 1 Ch. 11, 11, 1 Sam. 20, 38 K<sup>c</sup>thibh and Gesenius's *Lehrgebäude der Heb. Sprache*, S. 524 ff.), for the whole question, it has at least its analogy in the other Semitic languages. On the Assyrian plural ending **ִי** compare, *Schrader* in the *Zeitsch. der DMG.* XXVI, p. 218 ff. (e. g. *malki*, princes). In Syr. we have the corresp. plur. *malkê* (מַלְכָּא), likewise in the idiom of the Babylonian Talmud **בְּרִי** *men*; finally the apocope of the **י** or **י** is very common in the pronunciation of the West. Aram. e. g. **הַלְלִי** for **הַלְלִים** *Psalms*.—More doubtful still is—
- c) **־ִי** (like the *constr. state* in Syriac); and here are reckoned, e. g. **חֻרִי** *white cloths* Is. 19, 9, **שָׂרִי** *princes* Judg. 5, 15, **חַלְזִי** *windows* Jer. 22, 14. This last is also taken for dual (§ 88, Rem. 1) *two windows*, but it is probably a corrupt reading for **חַלְזִינִי**; **שָׂרִי** may be *my princes* (with *suff.*), and **־ִי** in **חֻרִי** is a formative syllable (*white cloth*). Further **הַשְׁמִי** in Is. 20, 4 is either *constr. st.*, comp. § 89, Rem., or likewise coll. sing. with the ending **־ִי**; **שְׁמִי** *the Almighty*, from the stem **שָׁמַד**, is formed with the adjective ending **־ִי**, while in the collectively used singular **גֹּזְכִי** *locust-swarm* Am. 7, 1, Nah. 3, 17 (from **גָּזַח**) the **־ִי** belongs to the stem (cf. **שָׁמִי** Ps. 8, 8, f. **שְׁמִי**); finally, in **אֲדֹנִי** *the Lord* (prop. *my lord*, from the so-called plural of Majesty, **אֲדֹנִים** *lord*) the *ay* is originally a suffix; see § 135, 5, Rem. 3.
- d) **־ִים**, as supposed plural ending in **מִידִים**=**מִידִים** *midges*, which however is rather a collective singular (of the stem **מִדָּן**) with the formative syllable **־ִים** (comp. § 84, No. 15); likewise **לִדִים** *ladder*, prop. *steps* (from **לָלַד** I), comp. our *stairs*. Cf. § 85, No. 53.

2. The *plural* termination for the *feminine gender* is **־וֹת** (often written defectively **־וֹת**), which takes the place of the singular feminine-ending **־הָ**, **־ת**, **־הָ**, when the noun in the singular ends with one of these; otherwise it is merely appended to the form of the singular, as **הַתְּהִלָּה** *song of praise*, plur. **הַתְּהִלּוֹת**; **אַתְרָת** *letter*, plur. **אַתְרוֹת**; **בְּאֵר** *a well*, plur. **בְּאֵרוֹת**. Feminines in **־הָ** form their plural in **־וֹת**, and those in **־ת**, in **־וֹת**, e. g. **מִצְרַת** *an Egyptian woman*, plur. **מִצְרֵיֹת**; **מַלְכוּת** *kingdom*, plur. **מַלְכוּתוֹת**. These last plurals have, however, for their basis, the singular endings **־הָ** and **־ת** before which *Yōdh* to be retained as a consonant must be doubled.

Rem. It is only from mistake or disregard of these feminine endings וִי and וִיָּה that some words ending with them, form their plural by the addition of וִיָּה, e. g. הַיָּרִי *spear, plur. הַיָּרִיִּים* and הַיָּהוּדִי *whoredom, plur. הַיָּהוּדִיִּים*; אֶלְמְנָה *widowhood*, and many other instances. After the manner of the Syriac is the formation of the plural (before suffixes) עֲדוֹת ('*ēdh<sup>e</sup>-wō'th*) *laws*, with Wāw as a consonant, from the singular עֲדָתָא.

This ending וִי (-*ōth*) stands for -*āth* (as it sounds in Arab., Ethiop. in the construct state of the West. Aram. in Eastern Syriac also in Assyrian, Schrader l. l. p. 222; see on the change of *ā* to *ō*, in § 9, 10, 2), and -*āth* is properly only a longer and stronger form of the singular-ending *āth* (§ 80, 2). The strengthening is intended partly to denote the plural and partly as intensive; and this ending is thus by a further application appended even to such nouns as have not -*āth* in the singular.

How the changeable vowels of the noun are modified by the addition of the plural endings, is explained in §§ 92—95.

3. Words which are of two genders (§ 122, 4) have often, in the plural, both the masculine and the feminine termination, e. g. עָב *cloud*, pl. עָבִים and עָבוֹת; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. But a number also of other words of one invariable gender have both (*masc.* and *fem.*) plural-endings, e. g. דוֹר *m. an age, plur. דוֹרִים* and דוֹרוֹת; שָׁנָה *f. a year, plur. שָׁנִים* and שָׁנוֹת. The gender of the singular is in such cases retained with both the plural forms, e. g. אַרִי *m. a lion, plur. אַרְיֹת m.* (Zeph. 3, 3), דוֹרוֹת *m.* (Job 42, 16).

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, שָׁנִים *years* are the usual, but שָׁנוֹת (only *constr.* Deut. 32, 7, Ps. 90, 15) and שָׁנוֹת are rare poetic forms.

A difference of sense appears in the use of several words for members of the body, the dual (see § 88) being used for the living members themselves, while the plural in וִי denotes something like them but without life; e. g. יָדַיִם *hands*, יָדוֹת *artificial hands, tenons* Ex. 28, 51, כַּפָּיִם *hands*, כַּפּוֹת *handles (L. manubria)*; קַרְנָיִם *horns*, קַרְנוֹת *horns* (of the altar); עֵינָיִם *eyes*, עֵינֹת *fountains*.

4. A considerable number of masculines form their plural in וִי—, while many feminines have a plural in וִיָּה. The gender of the singular, however, as a rule remains in the plural; e. g. אָב *father, plur. אֲבוֹת* שֵׁם *m. name, plur. שְׁמוֹת*;

on the contrary, מְלָה *f. word, plur.* מְלָלִים; פְּלִגְשׁ *f. concubine, plur.* פְּלִגְשִׁים.

5. It is only in adjectives and participles that we find the two plural-endings strictly and constantly distinguished according to the gender, e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *m.*, קָטָנוֹת *f.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii*, בָּנוֹת *filiae*; מְלָכִים *reges*, מְלָכוֹת *reginæ*.

Rem. 1. In some few words, there is added to the plural form in רַח the other termination of the plural יָם (יִ in construct state, comp. § 89, 2) or that of the dual יָם; e. g. בְּמֹדָה *height, pl.* בְּמוֹתַי *construct state* בְּמוֹתַי שָׂאֵל מִרְאשֵׁי שָׂאֵל *from places at the head of Saul* 1 Sam. 26, 12; חוֹמָה *wall, plur.* חוֹמוֹת (mænia), whence dual חוֹמוֹתַי *double wall*. This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in רַח (§ 91, 3).

2. Some nouns are used only in the sing. (e. g. אָדָם *man*, collectively *men*) a series of other nouns are used only in the plural, e. g. מְרִירִים *men* (in Eth. the *sing.* is *mēl man*); and some of these have a singular sense (§ 124, 1), as פָּנִים *face*. Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, פָּנִים means also *faces* in Gen. 40, 7, Ez. 1, 6; אֱלֹהִים *God* and also *gods*.

## § 88.

## OF THE DUAL.

1. As a most ancient modification of the plural, we have the *dual*, which however in Hebrew is used only in substantives (v. No. 2) not in adjectives, verbs, and pronouns. It is indicated in both genders by the ending יָם, appended to the singular, as יָדַי *both hands*, יוֹמַי *two days*; but instead of the feminine-ending הָ, the dual-form always takes the old ending *ath*, with a long *ā* (on account of the open syllable), thus יָדַיָּהּ, as שֵׁפָה *lip*, שֵׁפָתַיָּהּ *both lips*; the ה of the termination הָ remains, as נְחֹשֶׁת in dual נְחֹשֶׁתַיָּהּ *double fetters*.

With nouns which stand in sing. without the fem. ending the dual ending is added to the ground form; which however generally undergoes certain changes in consequence of the removal of the tone, e. g. כְּנָף *wing* (ground form *kānāph*), Dual כְּנָפַיָּהּ (the first *ā* becoming *Sh'wā*, since it is no longer

pretonic, and the second *ā* being lengthened before the new tone syllable). But in most cases the original form remains before the dual ending, in the segholate forms (§ 84, *a*, 1), as *foot* (Grdf. *rāgl*), dual קָרְנַיִם; yet קָרְנִים is used as well as קָרְנִים (from קָרֵן *horn*), לָחַיִם from לָחִי *cheek* (as from the plurals קָרְנוֹת, לָחִים).

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are;—*a*) אֵין (as in West. Aram.,—comp. *aini* of the Accusative in Arab.) and אֵינִי (—*āni* of the nom. in Arab.), as אֵינִי Gen. 37, 17, and אֵינִי 2 K. 6, 13 (*pr. name* of a city, prop. *two wells*); בְּרֵךְ (dual of בְּרֵךְ) name of a town, called also בְּרֵכִים in 1 Ch. 6, 61, Josh. 21, 32 (so too the Moabite cities in Mēsha's Inscription in line 10 *Qiryathān* or *Qiryathēn*=בְּרֵכִים in O. Test.; in line 30 בְּרֵכִים=בְּרֵכִים Jer. 48, 22; in lines 31 and 32 בְּרֵכִים=בְּרֵכִים in O. Test., also line 15 צָהֳרַיִם=צָהֳרַיִם *noon*; in line 20 מֵאֵתִים=מֵאֵתִים *two hundred*);—*b*) שְׁמַיִם, prob. in the *pr. n.* הַשְּׁמַיִם *the double spring*, and שְׁמַיִם in שְׁמַיִם *two* in the combination שְׁמַיִם שְׁמַיִם *twelve* (besides the usual form שְׁמַיִם);—*c*) יָרֵי (with י cast off), Ez. 13, 18 (if we do not read יָרֵי here), perhaps also יָרֵי (double windows) Jer. 22, 14 (but see § 87, 1, *c*).

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי (comp. § 87, 1); the latter is probably a distended form for the older יְרוּשָׁלַיִם<sup>1</sup> and the Massora, with its *Qerî perpet.*, did not mean a dual; comp. the shorter form שָׁלַם Ps. 76, 3, and the Aramaic יְרוּשָׁלַם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, חֲפָצִים *both fists*, אָזְנוֹתַיִם *both ears*, שֵׁנַיִם *set of teeth* (used of the *two* rows); further נַעֲלָיִם *pair of shoes*, מֵאֲזֵנַיִם *pair of scales* (Lat. *bilanx*), or at least are thought of as forming a *pair*, as יָמֵינִי *two* (successive) *days*, Lat. *biduum*, שְׁנֵתַיִם *two years* (in succession), Lat. *biennium*, אַמְתַּיִם *two cubits*.

Rem. In the former case the dual is used also for a plural, either indefinite or defined by a numeral, as שֵׁשׁ כְּנָפַיִם *six wings* (i. e.: three pairs) Is. 6, 2, Ez. 1, 6; שִׁבְעָה עֵינַיִם *seven eyes* Zech. 3, 9; כָּל-יָדַיִם<sup>2</sup> *all hands* Ez. 21, 12; כָּל-קַרְבָּיִם *all knees* Ezek. 7, 17; כְּצִלָּתַיִם *cymbals* Ezr. 3, 10; שְׁפָחוֹתַיִם *double-hooks* Ez. 40, 43.—With some emphasis the dual takes also the numeral *two*, as in Amos 3, 12, Judg. 16, 28.

<sup>1</sup> See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

<sup>2</sup> With this use of the *dual* may be compared the Welsh *dwy-law* (*two-hands*) used for the only plur. of *llaw* (*hand*), and *dwy-fron* (*two-breasts*) for the *chest*, but *bronau* (the reg. pl. of *bron*) for the *breasts*.—*Tr.*



See some other remarks on the use of the dual in § 87, Nos. 3 and 5, Rem. 1.

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions and defects above specified belong to a later phase of its developement. The ancient Arabic forms the dual in the noun, pronoun and verb, almost co-extensively with the Sanskrit or Greek; but the modern Arabic omits it almost entirely in verbs, pronouns and adjectives. The Syriac has it without living force, only in a couple of words, and that somewhat as in the Latin forms *ambo, duo, octo*. In like manner, the dual of the Sanskrit is lost in the more modern East-Indian tongues; and its full use in the Old-Slavic has been later, e. g. in the Bohemian, confined as in Heb. to *pairs*, as hands, feet, eyes, ears. On the Germanic dual, see *Grimm's Gramm.* I. p. 814, 2d ed.

## § 89.

### THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings*,<sup>1</sup> but indicates the *relations of case*, either not at all, which is true of the *nominative* and generally also of the *accusative*, or by prepositions (§ 129); but the *genitive* relation is indicated by a close connection between two nouns. The noun, which serves in Latin or Greek as genitive to limit another (*nomen rectum*), in Hebrew remains unchanged, and is only uttered in more close connection with the preceding (*nomen regens*), and the two nouns are sometimes said to be in *regimen*. In consequence of this connection, the tone hastens on the second (the genitive) of the two nouns<sup>2</sup> and the first (or governing noun) suffers a shortening by changes chiefly in the vowels (when changeable), e. g. דְּבַר אֱלֹהִים *word, דְּבַר אֱלֹהִים word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד הַמֶּלֶךְ *hand, יָד הַמֶּלֶךְ hand of the king*; and partly in both consonants and vowels, e. g. דְּבָרִים

<sup>1</sup> On some traces of obsolete case-endings, see § 90.

<sup>2</sup> In accordance with the universal tendency of the tone, in the Hebrew, as well as other languages, to hasten towards the end of words (§ 29, 1); observe, for instance, in German the natural accentuation of the last word in "*der Thron des Königs*".

words, דְּבַרֵּי הָעָם *words of the people*. Thus in Hebrew,<sup>1</sup> the noun which stands *before a genitive* suffers a change (when there is any), by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*. This goes to show that the *construct state* is not strictly the result of the syntactical relation, but merely an effect of the relations of tone.

Whether such words are (as often happens) connected by Māqqē'ph (§ 16, 1) or not, does not affect the sense, but depends on the accentuation. On the further use of the *construct state*, see the Syntax, § 128.

2. The *vowel-change* which many nouns exhibit in the *construct state* are fully taught in the Paradigms, §§ 92—95. This *construct* form of the noun has, moreover, peculiar *endings* better fitted for union with the following noun. Thus:—

- a) In place of the plural and dual *endings* יָם־ and יָם־, it has, by throwing off the *m*, simply יָ (comp. Rem. below); e. g. סוּסִים *horses*, סוּסֵי פָּרֹעַ *horses of Pharaoh*; עֵינִים *eyes*, עֵינֵי הַמֶּלֶךְ *eyes of the king*.
- b) In place of the usual feminine-termination הָ (in the *absol. state*), it always takes the original ending תָּ, as מַלְכָּה *queen*, מַלְכַּת שֶׁבַע *queen of Sheba*. But the feminine-termination תָּ remains unchanged in the *constr. st.* as well as the plural ending תָּ—.
- c) Nouns in תָּ (from verbs לָ"ה, § 85, V.) form their *constr. st.* in תָּ; as רֹאֶה *seer*, *constr.* רֹאֶה; undoubtedly this תָּ is contracted from original תָּ (the ה being orthographically retained) whilst the *absol. state* has been changed, after the *I'ôdh* had been dropped, from רֹא into רֹאֶה (v. § 75, 1); the same contraction is found with דִּי *constr.* דִּי *sufficiency*; חַי *life*, *constr.* חַי, and so also נָיָא (נִי) *valley*, *constr.* (נִי) נָיָא.

<sup>1</sup> What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Keltic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word-God*, without any change in either noun, their close connection in utterance being all that indicates the genitive case.—Tr.

On the ending י and ך in the *constr. st.*, see § 90

Rem. to a). Probably the liquid ך at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to (commonly called *ecthlipsis*), was obscured or slurred over in the language of common life and in poetry. (*Quinct. Inst. Orat.* IX. 4, § 40; *Schneider's Lat. Gram.* I. pp. 153, 300). So also the corresponding *n* of the plural-ending in Arabic and Aramæan is slurred over, and that of the plural-ending נ in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose, which was then contracted to *ê* (§ 7, 1, and § 9, 6). Instead of ך, the Syriac still has ך in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this we have, perhaps, an example in the form שְׁמֵי שָׁמַיִם Is. 20, 4.—It is obvious that the ך of the *dual* has come from ך (יְיָ from יְיָ).

## § 90.

### TRACES OF ANCIENT CASE-ENDINGS.

ך local, ך and י appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their significance. These endings (the so-called *paragogic letters*) appear only as crumbled remains of a fuller and more vital organic developement, than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings in the fully declined nouns (*Triptota*) are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (corresponding to the three primary vowels); in the so-called *Diptota* the ending *a* represents also the genitive. In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Bedawins, it is done without regularity, so that one is used for the other (*Wallin*, in *Zeitschr. d. morgenl. Gesellsch.* Bd. V., 1851, p. 9, Bd. XII., p. 874; *Wetzstein*, *ibid.* Bd. XXII., 1868, p. 113). Already, in the Sinaitic inscription, the regular use is not adhered to (*Beer*, *Studia asiatica*, III., 1840, p. XVIII; *Tuch*, in *Zeitschr. d. morgenl. Ges.* Bd. III., p. 139); and even at present among the Arabs of the peninsula of Sinai, one may hear e.g. *'ammuk* (thy uncle, in the

*nom.*) used also for 'animik (*gen.*) and 'ammak (*acc.*). In central Arabia the three endings are still heard in the mouth of the people of the towns; farther south and east the -a stands for the -i, and nearer the coast these endings are heard no more (*Palgrave's Narrative of a Year's Journey through central and eastern Arabia*, Vol. I., p. 465, Lond. 1865). The Ethiopic, likewise, has preserved only the -a (in pr. names—*hâ*), which is, however, still used for the whole scope of the accusative, and moreover (the distinction of case being dropped) as a termination of the *constr. st.* for connecting it with a following genitive. *Philippi* gives a lucid discussion of the questions belonging here in: "Wesen und Ursprung des Status constr. im Hebrew. — Ein Beitrag zur Nominalflexion im Semitischen überhaupt." Weimar 1871, p. 96 ff. (Compare the criticism on it by *Nöldeke* in the *Götting. gel. Anzeig.* 1871. St. 23.)

2. The *accusative* relation is still most obvious in the ending הַ (usually without accent), which is appended to the substantive—

- a) Mostly to denote *direction* towards an object, or *motion* to a place<sup>1</sup> (answering to our -ward), e. g. יָמָה seaward, westward, צָפוֹנָה northward, אֲשׁוּרָה to Assyria, בָּבֶלָה to Babylon, הָרָה (from הַר) mountain-ward Gen. 14, 10; אֶרֶץ to the earth, בֵּיתָה into a house, תִּרְצָה to Tirzah (from תִּרְצָה) 1 K. 14, 17; עֲזָה to Gaza (from עֲזָה) Judg. 16, 1; with the article, הָהָרָה to the mountain, הַבֵּיתָה into the house, הָאֹהֶלָה (Grdf. 'ühl) into the tent (also הָאֹהֶלָה Gen. 18, 6; Exod. 18, 7); even after the *constr. state* with a genitive following, בֵּיתָה יוֹסֵף into Joseph's house, אֶרֶץ הַמִּצְרַיִם to the south land Gen. 20, 1; אֶרֶץ מִצְרַיִם towards Egypt's land Ex. 4, 20; מִדְבָּרָה דָּמָשֶׁק towards the wilderness of Damascus, 1 K. 19, 16; מִזְרְחָה שֶׁמֶשׁ (here with the tone, contrary to rule) towards the rising of the sun, eastward, Deut. 4, 41; and even after the plural, כְּשֶׁרִימָה to the Chaldeans, Ezek. 11, 24; הַשָּׁמַיִמָה the heavens-ward.
- b) Sometimes in a weaker sense, as merely pointing to the place *where*<sup>2</sup> something is; e. g. מַחֲנֵימָה at Mahanaim 1 K. 4, 14; שָׁפָה there (usually thither) Jer. 18, 2, comp. 2 K. 23, 8. (On the other hand בָּבֶלָה Jer. 29, 15 and וְבָלָה Hab. 3, 11, must be taken as the usual accusatives of direction: to Babylon, in the dwelling; also expressions like: פָּאת צָפוֹנָה the side towards the north Josh. 15, 5; comp. 18, 15, 20; Ex. 26, 18; Jer. 23, 8).
- c) The proper sense of the ending הַ is still more disregarded when a preposition is prefixed to the word, and this not only after ל or עַד (which is easily explicable), e. g. לָמַעְלָה upwards, לָמַטָּה downwards, לְשִׂאֵלָה into the grave Ps. 9, 18; עַד־אַפְקָה unto Aphek, Josh. 13, 4; but

<sup>1</sup> See on this force of the accusative, § 118, 2, and compare the Lat. local accusative, as *Romam profectus est, domum reverti, rus ire.*

<sup>2</sup> So also elsewhere the accusative, § 118, 2.

also after  $\text{ך}$  and even after  $\text{ן}$  e. g.  $\text{בְּנֵינָה}$  in the south Josh. 15, 21;  $\text{מִבְּבִלְיָה}$  from Babylon Jer. 27, 16. Comp. 1, 13; Josh. 10, 36; 15, 10; Judg. 21, 19.

Rem. Locative (i. e. originally accus.) endings without their original force are found in

- α)  $\text{לַיְלָה}$  (*noctu*, mod. Greek  $\eta \nuύχθα$ ) *night*, the principal form  $\text{לַיִל}$ , contracted to  $\text{לַי}$ , is used in poetry ( $\text{לַיִל}$  Isa. 16, 3); further in  $\text{מְאוֹמָה}$  *something* (from  $\text{מָאוֹם}$ ,  $\text{כָּאוֹם}$  *point*). These forms are also explained as accusative  $\text{אֶרְצָה}$  Isa. 8, 23 and in *pause* Job 34, 13, also the name of the place  $\text{יְהִצְהָ}$  Josh. 21, 36. In other cases the toneless  $\text{ה־}$  can be regarded as without meaning and at most giving poetical emphasis to the form to which it is attached; thus  $\text{אֶרְצָה}$  (in *pause*) Job 37, 12;  $\text{הַחֲמָה}$  the sun Judg. 14, 18 (elsewhere  $\text{חָמָה}$ );  $\text{הַמָּוֶת}$  death Ps. 116, 15;  $\text{נַחֲלָה}$  brook 124, 4;  $\text{הַחֲשֵׁמֶלֶה}$  bright metal Ezek. 8, 2, etc.; Josh. 15, 12  $\text{הַיְיָמָה}$  is only an error.
- β) in the ending  $\text{ה־}$  for feminines, so often used in poetry; e. g.  $\text{אִימָה}$  *terror*, (=  $\text{אִמָּה}$ ),  $\text{עֲזָרָה}$  *help* (=  $\text{עֲזָרָה}$ ),  $\text{יְשׁוּעָה}$  *salvation* (=  $\text{יְשׁוּעָה}$ ),  $\text{עוֹלָה}$  *malice*, Ex. 15, 16; Jer. 11, 15; Ps. 3, 3; 63, 8; 92, 16; 94, 17, 120, 1; 125, 3; Job 5, 16;  $\text{עִפְהָ}$  *darkness* 10, 22, etc. This is not to be regarded as a double fem. ending, but as an old *acc. of direction*.

This termination  $\text{ה־}$  has usually reference to *place* (hence called *He local*); yet in rare cases it also refers to *time*; so, in  $\text{עַתָּה}$  (with the tone on the last syllable) *now, at this time* (from  $\text{עַתָּה}$ ),  $\text{חֲלִילָה}$  *from year to year*. Its use is peculiar in  $\text{חֲלִילָה}$ , prop. *ad profanum*! =  $\mu\eta \gamma\epsilon\nu\omicron\iota\tau\omicron$ , *absit*, or *God forbid*!

As the ending  $\text{ה־}$  is properly unaccented, the vowels of the word, as the above examples show, undergo mostly no change; in  $\text{מִדְבָּרָה}$  (*const. state*, v. § 26, 3, c) the short vowel  $\bar{a}$  remains even in open tone-syllable. The segholate forms, as  $\text{אֶרְצָה}$ ,  $\text{עֲזָרָה}$ , appear according to their original form, without the helping-vowel (cf. also  $\text{יְשׁוּעָה}$ ); so too the feminine ending appears in its older style (§ 80, 2), only that the  $\bar{a}$  of the ending  $\text{ה־}$  is lengthened to  $\bar{a}$  in the accented open syllable, as in  $\text{הַחֲשֵׁמֶלֶה}$ .—Moreover, the  $\text{ה־}$  itself is in some cases shortened to  $\text{ה־}$ , as  $\text{דִּדָּה}$  to *Nob* 1 Sam. 21, 2, 22, 9;  $\text{דִּדָּה}$  to *Dedan* Ez. 25, 13,  $\text{דִּדָּה}$  *whither* 1 K. 2, 36, 42.

An accented  $\text{ה־}$  *directive* is seen in  $\text{מִדְבָּרָה}$  Deut. 4, 41;  $\text{עַתָּה}$  and  $\text{עַתָּה}$  Josh. 19, 13, etc.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in  $\text{ה־}$ , are presumed to correspond to the Arabic case endings, viz. the so-called *literæ compaginis*  $\text{־}$  (the original *genitive* ending) and  $\text{־}$  (also  $\text{־}$  in proper names) the

obsolete *nominative* ending. The reference to case in these forms is *quite lost*, and they are to be regarded simply as *archaisms*, which occur in poetry or in elevated speech, and are found besides in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only in the closest connection of noun with noun, viz. in the *constr. state*.<sup>1</sup>

- a) The ending **־י** is not quite rare in the *construct state*, and it usually has the tone, e. g. **בְּנֵי אֲזִנִּי** *his ass's colt* Gen. 49, 11, **עֹזְבֵי הַצֹּאן** *forsaking the flock* Zech. 11, 17, **שֹׁכְנֵי סִנְה** *dweller in the bush* Deut. 33, 16; appended to the feminine, **לָיְלָה גִּבְרָתִי** *stolen at night* Gen. 31, 39 (in excited speech), **עַל דְּבָרָתִי מְשֹׁפֵט מִלְּכִיזְדֵּק** *full of justice* Is. 1, 21, **מִלְּכִיזְדֵּק** *after the manner of Melchizedek* Ps. 110, 4. To the same category belong the apparently numerous cases, in which a preposition is inserted between the construct and the absolute state (comp. § 130, 1) without abolishing the relation of dependence e. g. **רַבָּתִי בְּנֹזִים** *mistress among the nations* Lam. 1, 1 (the removal of the tone from the **־י** here may have proceeded from the foregoing **רַבָּתִי לָם**, where the drawing back of the tone resulted from the following tone syllable; however comp. also **אֲהַבְתִּי לְדֹשׁ** Hos. 10, 11); **אֲסָרִי לַפֶּן** *binding to the vine* Gen. 49, 11, comp. Ex. 15, 6, Obad. 3, Ps. 113, 5—9 (partly in freer constructions; v. 8 even with *Infinitive*). Outside of the *constr. st.* is found the *Chirëq compaginis* e. g. Is. 22, 16, Mic. 7, 14, Ps. 123, 1, and besides these in like manner it is found with some particles which are strictly nouns in the *constr. st.*, as **זוּלָתִי** (= **זוּלַתִּי**) *besides*, **מִנִּי** (poet. = **מִן**) *from*, **בְּלָתִי** *not*, and in compound proper names, as **מִלְּכִיזְדֵּק** (i. e. king of righteousness), **גִּבְרִיאֵל** (man of God), **חֲסִידָאֵל** (favour of God), and others; comp. the Punic name *Hannibal*, i. e. **חֲסִידְבַּעַל** (favour of Ba'al).

<sup>1</sup> In ancient combinations of words, other endings are also often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending **־י** with the noun in the genitive connection (§ 89, 2, *δ*) and with the verb in connection with suffixes (§ 59, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.

- b) The always accented ending י— is of much rarer occurrence, in prose only in the Pentateuch, and that in more elevated style, Gen. 1, 24 חַיְתוֹ-הָאָרֶץ *the beast of the earth* = חַיִּית הָאָרֶץ v. 25 (the same is copied in Ps. 50, 10, 79, 2, 104, 11, 20, Is. 56, 9, Zeph. 2, 14); other cases are בְּנוֹ בְּעוֹר *son of Beor* Num. 24, 3, 15, בְּנוֹ צִפּוֹר *son of Zippor* 23, 18, and מַעְיְנוֹ מַיִם *fountain of water* Ps. 114, 8.—On the ending י—, see the following Rem.

Rem. As these two terminations י— and י have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they, as well as ה— (No. 2), were so used in the living language; for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see above) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the so-called locative case (in names of towns, *ruri, domi*, etc.) with the same ending as in Sanskrit; in modern Persian the plural-endings *ân* and *hâ* are ancient terminations of case, which are no longer so used; not to mention the Germanic and Roman languages.—Even in cases where the ancient Arabic incorporated, with stronger sound, case-endings with the stem, as in אָבִי, אִמִּי, אֶבְרָא (constr. st. of אָב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אָבִי, אִמִּי, אֶבְרָא, we have properly a genitive-ending; and in West. Aram., אָבִי, in Heb. מְרִי: (in prop. names as מְרִישָׁאֵל and מְרִישָׁלֹחַ, שְׁמוֹ, (שְׁמוֹאֵל) פְּנִי, (פְּנִיאוֹל) a nominative-ending, so that we can better understand how פְּנִיאוֹל occurs along with פְּנִיאוֹל and אֶבְרָאִי with אֶבְרָאִי.

## § 91.

## THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case stand for the genitive of the pronoun and therefore necessarily are appended to the construct state of the noun (§ 33, 2, b), we have, as in the verb (§ 57 etc.), two things to notice, viz. the form of the suffixes themselves and the changes in the form of the noun. Here we take up chiefly the first, as the second will be treated of under the inflection of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

## 1. The suffixes to the singular Nouns are these:—

Singular of Pronoun.		Plural of Pronoun.	
1. <i>com.</i> $\text{אֲנִי}$	<i>my.</i>	1. <i>com.</i> $\text{אֲנֵינוּ}$	<i>our.</i>
2. $\left\{ \begin{array}{l} m. \text{אָתָּה, אַתָּה, in pause אַתָּה} \\ f. \text{אַתָּה, אַתָּה} \end{array} \right\}$	<i>thy.</i>	2. $\left\{ \begin{array}{l} m. \text{אַתְּכֶם, אַתְּכֶם} \\ f. \text{אַתְּנֶן, אַתְּנֶן} \end{array} \right\}$	<i>your.</i>
3. $\left\{ \begin{array}{l} m. \text{הוּא, הוּא; הִוא, הִוא} \\ f. \text{הִיא, הִיא, הִיא} \end{array} \right\}$	<i>his.</i> <i>her.</i>	3. $\left\{ \begin{array}{l} m. \text{הֵמָּה, הֵמָּה, poet.} \\ f. \text{הֵמָּן, הֵמָּן} \end{array} \right\}$	<i>their.</i>

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows:—

- a) The forms without a union-vowel are joined to the few nouns which in the *constr. st.* end with a vowel, as  $\text{אֲבִירָהּ}$ ,  $\text{אֲבִירָהּ}$  and  $\text{אֲבִירָהּ}$ ,  $\text{אֲבִירָהּ}$ ,  $\text{אֲבִירָהּ}$ ,  $\text{אֲבִירָהּ}$ .
- b) The forms with a union-vowel (§ 58, 3, b), are joined to nouns ending with a consonant. The union-vowel is usually *a* in the 3rd *sing.*, *fem.*  $\text{אֲהִיא}$  (for *aha*), and 3rd *plur.*  $\text{אֲהֵנָּה}$ ,  $\text{אֲהֵנָּה}$ ,  $\text{אֲהֵנָּה}$ ; also in 3d *sing. masc.*  $\text{אֲהִי}$ ,  $\text{אֲהִי}$  of which the *ô* is contracted from *ahû* (as well as the pausal form of the 2d *masc.*  $\text{אֲהִי}$  (as a half lengthening of original  $\text{אֲהִי}$ ). The forms with *e* are in the above mentioned *pers.*, only used with nouns in  $\text{אֲהִי}$  (from the stem  $\text{אֲהִי}$ ) *constr. st.*  $\text{אֲהִי}$  (contracted from *ay*) e. g.  $\text{אֲהִי שְׂדֵהוּ}$  *his field* (for *sadaihu* or directly from *sadē-hu*);  $\text{מֶרְאָהּ}$  from *marajhā* = *marāhā* with the rejection of *Yôdh* and the half lengthening of *ā* to *Sēghôl* in the accented open syllable; but  $\text{שְׂדֵהָ}$  *her field* from *sādā[j]hā*. Outside of these  $\text{אֲהִי}$  forms is found the union vowel *e*, but rarely with 3d *pers.* e. g.  $\text{אֲהִי אֲהִי}$  *his light* Job 25, 3,  $\text{אֲהִי אֲהִי}$  *after its kind* Gen. 1, 21, 25; but in 2d *sing. fem.*  $\text{אֲהִי}$  and in 1st *plur.*  $\text{אֲהִי}$ , are the customary forms, while  $\text{אֲהִי}$ ,  $\text{אֲהִי}$  are of rare occurrence; see Rem. 2.—Instead of  $\text{אֲהִי}$ ,  $\text{אֲהִי}$ ,  $\text{אֲהִי}$  (with *Shewā mobile*), when the last consonant of the noun is a guttural, we have  $\text{אֲהִי}$ ,  $\text{אֲהִי}$ ,  $\text{אֲהִי}$  as in  $\text{אֲהִי רִיחָהּ}$  *thy spirit*,  $\text{אֲהִי בְרָאָהּ}$  *thy creator* Is. 43, 1,  $\text{אֲהִי עֵצְךָ}$  *your friend* Job 6, 27.

## 2. Rare forms are—

*Sing.* 2d *pers. m.*, in pause  $\text{אֲהִי}$ , in  $\text{אֲהִי כַפְּתָהּ}$  *thy hand* Ps. 139, 5; *fem.*  $\text{אֲהִי}$  Ez. 5, 12,  $\text{אֲהִי}$  Ps. 103, 3, Jer. 11, 15; once  $\text{אֲהִי}$  in  $\text{אֲהִי אֲהִי}$  *thy envoys* Nah. 2, 14, comp. No. 2, Rem. 2; also  $\text{אֲהִי}$  ( $\text{אֲהִי}$  Is. 22, 1).—3d *pers. m.*, e. g. in the frequent  $\text{אֲהִי אֲהִי}$  Gen. 9, 21, 12, 8, 13, 3, 35, 21 (throughout with *Qeri*  $\text{אֲהִי}$ );  $\text{אֲהִי}$  2 K. 19, 23, *Kethibh*, for which we find  $\text{אֲהִי}$  in Is. 37, 24;  $\text{אֲהִי}$  and  $\text{אֲהִי}$  Gen. 49, 11 (*Qeri*  $\text{אֲהִי}$ , *Sema*  $\text{אֲהִי}$ ).—1st *pers.*  $\text{אֲהִי}$ , in pause  $\text{אֲהִי}$  Job 22, 20, comp. Ruth 3, 2, Is. 42, 10.—2d *pers. fem.*  $\text{אֲהִי}$  Ez. 23, 48, 49.—3d *pers. m.*  $\text{אֲהִי}$



2 Sam. 23, 6 (from which is contracted the usual form  $\text{סִיָּיָהּ}$ ). Fem.  $\text{סִיָּיָהּ}$  1 K. 7, 37, Ez. 16, 53;  $\text{סִיָּיָהּ}$  Gen. 41, 21,  $\text{סִיָּיָהּ}$  Ruth 1, 19, elsewhere mostly in pause; finally  $\text{סִיָּיָהּ}$  as suff. to a noun, only in Is. 3, 17.

2. In the *plural masc.* and in the *dual* the suffixes must be considered to be appended to the original ending of the *construct state* ( $\text{יָ}$  comp. § 89, 2, Rem.). This ending, however, has been preserved unchanged only in the 2d *fem.* In most cases we find, what occurs in the construct state without suffixes, viz. the contraction into  $\text{יָ}$  (so throughout the plur.), whilst in the 2d *masc.* and 3d *masc.* and *fem. sing.* (except in the poetic. suff.  $\text{יָיָהּ}$ ) the *Yôdh*, which has been virtually dropped, is retained orthographically. The preceding *ā* is either lengthened into  $\bar{a}$  (3d *masc. sing.*) or inflected into accented *S̱ghôl* (2d *masc.* and 3d *fem. sing.*). On the 1st *masc. sing.* see below under letter *b*. Thus we have the following:

*Suffixes of Plural Nouns:*

<i>Singular.</i>		<i>Plural.</i>
1. <i>com.</i> $\text{יָ}$	<i>my.</i>	1. <i>com.</i> $\text{יָיָהּ}$ <i>our.</i>
2. $\left\{ \begin{array}{l} m. \text{יָיָהּ} \\ f. \text{יָיָהּ} \end{array} \right.$	$\left. \begin{array}{l} \\ \end{array} \right\}$ <i>thy.</i>	2. $\left\{ \begin{array}{l} m. \text{יָיָהּ} \\ f. \text{יָיָהּ} \end{array} \right.$ $\left. \begin{array}{l} \\ \end{array} \right\}$ <i>your.</i>
3. $\left\{ \begin{array}{l} m. \text{יָיָהּ}, \text{ poet. } \text{יָיָהּ} \\ f. \text{יָיָהּ} \end{array} \right.$	$\left. \begin{array}{l} \\ \end{array} \right\}$ <i>his.</i> <i>her.</i>	3. $\left\{ \begin{array}{l} m. \text{יָיָהּ}, \text{ poet. } \text{יָיָהּ} \\ f. \text{יָיָהּ} \end{array} \right.$ $\left. \begin{array}{l} \\ \end{array} \right\}$ <i>their.</i>

In these forms the original  $\text{יָ}$  is *a*) contracted in the 3d *sing. masc.*  $\text{יָיָהּ}$  and throughout the plural, as  $\text{סִיָּיָהּ}$ ,  $\text{סִיָּיָהּ}$  etc.; *b*) retained unchanged in the 1st *masc. sing.*  $\text{סִיָּיָהּ}$ , the real suffix ending  $\text{יָ}$  or  $\text{יָ}$  being blended with the final *Yôdh* into  $\text{יָ}$ , and in the 2d *fem. sing.*  $\text{סִיָּיָהּ}$  (with auxiliary *Chirëq* after the *Yôdh*); on the other hand *c*) the *Yôdh* of  $\text{יָ}$  is abandoned and  $\alpha$ ) the  $\bar{a}$  lengthened into  $\bar{a}$  in the 3d *masc. sing.*  $\text{סִיָּיָהּ}$  i. e. *sûsāw*;  $\beta$ )  $\bar{a}$  inflected into accented *S̱ghôl* in the 2d *masc. sing.*  $\text{סִיָּיָהּ}$  from *sûsäkhā* and in the 3d *fem. sing.*  $\text{סִיָּיָהּ}$  from *sûsähā*.

Rem. 1. The *Yôdh* of these forms (letter *c* above), being only orthographically retained, is occasionally omitted (which in unpointed MSS creates slight confusion with the sing.), e. g.  $\text{יָיָהּ}$  for  $\text{יָיָהּ}$  *thy*

ways Ex. 33, 13, רִעָיו for רֵעָיו *his friends* Job 42, 10, לְרֵעֵיהֶם *after their kinds* Gen. 1, 21. This omission of the *Yôdh* occurs esp. with the *suff.* 3d pers. *m. sing.*, where we very often find וְ—, which is, however, almost invariably changed in the Q'rê to וִי—, e. g. הַצֵּי *his arrows* Ps. 58, 8 in Q'rê הַצֵּי.

2. Unusual forms are: *sing.* 2d pers. *fem.* וְ— (after the unchanged interjection אֲשֶׁר *blessed!* Eccl. 10, 17, comp. *Delitzsch*), וְ— (comp. Syr. וְ—) 2 K. 4, 3 and 7 in *Kethibh*; Ps. 103, 3—5; entirely abnormal is מְלָאכֵיהֶם (so acc. to *Kimchi* Lex.) *thy messengers* apparently for מְלָאכֵיהֶם = מְלָאכֵיהֶם Nab. 2, 14.—3d pers. *masc.* וְ— (quite an Aramaic form) Ps. 116, 12; 3d *fem.* וְ— Ez. 41, 15.—*Plur.* 2d pers. *fem.* וְ— Ez. 13, 20; 3d pers. *masc.* וְ— Ez. 40, 16, *fem.* וְ— Ez. 1, 11.

3. On וְ— see § 103, 2, Rem.

3. It is clear and beyond doubt that the *Yôdh* in these suffixes belongs, in reality, to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in fact the inaccuracy) of appending these *suffx*-forms (already embodying the plural-ending וְ—) to the feminine plural in וְ, as סוֹסוֹתֵיהֶם, סוֹסוֹתֵיהֶם, where in reality a double indication of the plural occurs.<sup>1</sup>

NB. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וְ, as עֲדוֹתֵיהֶם Ps. 132, 12 (if not the *sing.* for עֲדוֹתֵיהֶם acc. to *Kimchi* in the Lex. תַּחֲנוּנֵיהֶם 2 K. 6, 8, for תַּחֲנוּנֵיהֶם); מִנְהָה Deut. 28, 59 (acc. to analogy of inf. לִה). In the 3d *plur.* this is even the more prevalent mode; e. g. אֲבוֹתֵיהֶם *their fathers*, oftener than אֲבוֹתֵיהֶם; so also שְׁמוֹתֵיהֶם *their names*, דּוֹרֵיהֶם *their generations*, obviously to avoid the excessively long forms with אֲבוֹתֵיהֶם.

4. We now subjoin, in illustration of the preceding statements, a Table of the *masculine* and the *feminine nouns* with *suffixes*; and choose for the purpose a word whose stem-vowel is unchangeable. It should be remarked however that the *construct*-ending וְ— of the *feminine* retains its *Pä'thäch* before the *grave* suffixes כֶּם, כֶּן, but changes it to *Qä'měš* before the *light* suffixes.

<sup>1</sup> See an analogous case in § 87, 5. Rem. 1. Comp. the double feminine-ending in the 3 *Sing. Perf.* of verbs לָה § 75, 4.

*Masculine Noun. Feminine Noun.**Singular.*

<i>Absol. st.</i>	סוס <sup>1</sup>	a horse	סוסה	a mare.
<i>Constr. st.</i>	סוס	horse-of.	סוסה	mare-of.
<i>Suff. sing. 1. com.</i>	סוסי	my horse.	סוסתי	my mare.
2. { <i>masc.</i>	סוסיך	thy horse.	סוסתך	thy mare.
{ <i>fem.</i>	סוסיה	thy horse.	סוסתיה	thy mare.
3. { <i>masc.</i>	סוסו	his horse.	סוסו	his mare.
{ <i>fem.</i>	סוסיה	her horse.	סוסתיה	her mare.
<i>plur. 1. com.</i>	סוסינו	our horse.	סוסתנו	our mare.
2. { <i>masc.</i>	סוסיכם	your horse.	סוסתכם	your mare.
{ <i>fem.</i>	סוסיכן	your horse.	סוסתכן	your mare.
3. { <i>masc.</i>	סוסם	their horse.	סוסתם	their mare.
{ <i>fem.</i>	סוסן	their horse.	סוסתן	their mare.

*Plural.*

<i>Absol. st.</i>	סוסים	horses.	סוסות	mares.
<i>Constr. st.</i>	סוסי	horses-of.	סוסות	mares-of.
<i>Suff. sing. 1. com.</i>	סוסי	my horses.	סוסותי	my mares.
2. { <i>masc.</i>	סוסיך	thy horses.	סוסותיך	thy mares.
{ <i>fem.</i>	סוסיהך	thy horses.	סוסותיהך	thy mares.
3. { <i>masc.</i>	סוסי	his horses.	סוסותיו	his mares.
{ <i>fem.</i>	סוסיה	her horses.	סוסותיה	her mares.
<i>plur. 1. com.</i>	סוסינו	our horses.	סוסותינו	our mares.
2. { <i>masc.</i>	סוסיכם	your horses.	סוסותיכם	your mares.
{ <i>fem.</i>	סוסיכן	your horses.	סוסותיכן	your mares.
3. { <i>masc.</i>	סוסייהם	their horses.	סוסותיהם	their mares.
{ <i>fem.</i>	סוסייהן	their horses.	סוסותיהן	their mares.

## § 92.

## VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in a noun (often called its *inflection* comp. § 79, 2), are caused—*a*) by a noun following in the

<sup>1</sup> In learning this Paradigm and the others, let the accent be carefully placed on the last syllable, except when it is marked elsewhere (see § 15, Rem. 3).—*Tr.*

genitive, — *b*) by pronominal suffixes, — *c*) by the plural and dual terminations, of the absolute state, as well as of the construct (before the following genitive of a noun or suffix).

2. The tone, in all these cases, is moved forward one syllable or more, or even (*Stat. cons.*) thrown upon the following word. We here meet with three cases, viz. —

*a*) *When the tone is moved forward only one place*, as is the case in appending the plural and dual endings ים— and ים— as well as all the monosyllabic suffixes, or those which have their accent on the 1st syllable. In dissyllabic nouns the originally short, but tone-lengthened vowel of the 1st syllable becomes *Sh<sup>w</sup>ā* (because it no longer stands before the tone); on the other hand the originally short, but tone-lengthened vowel of the 2d syllable is retained (as being now the pretonic vowel), e. g. דָּבָר *word* (groundform *dābār*), plur. דְּבָרִים, with the light suffix, commencing with a vowel: דְּבָרִי, דְּבָרֶיךָ, plur. דְּבָרַי, דְּבָרֶיךָ, etc.; כָּנָף *wing*, dual: כְּנָפַי; also with the unchangeable vowel in the 2d syllable: פָּקִיד *overseer*, plur. פְּקִידִים with the suff. to the sing.: פְּקִידִי etc.; to the plur. פְּקִידֶיךָ, פְּקִידֶיךָ etc.; with the unchangeable vowel in the 1st syllable: עוֹלָם *eternity*, plur. עוֹלָמִים, with the suff. עוֹלָמִי etc. But in participial forms with tone lengthened ē (originally *i*) in the 2d syllable, this ē is reduced to *Sh<sup>w</sup>ā mobile* before the accented suffix e. g. אֹיֵב *enemy*, plur. אֹיְבִים, with suff. אֹיְבִי etc., likewise in the formations analogous to קֵטֵל (§84, *b*. No. 21) e.g. אֵלֶם *dumb*, pl. אֵלֶמִים.

*b*) *When the tone is moved forward two places*, as in the dual and plural *construct*, and when the *grave*<sup>1</sup> suffixes are appended to the plural (יָכֶם, יָהֶם). In this case the tone-lengthened vowel of the 2d syllable becomes *Sh<sup>w</sup>ā*, and the vowel of the first syllable which had been

---

<sup>1</sup> Nearly all the suffixes are *light*, being so called in distinction from the few that always carry a strong accent or tone, and which hence are called *grave*, namely כֶּם, כֶּן, יָהֶם, יָכֶם, יָהֶם, יָכֶם, יָהֶם, יָכֶם.

lengthened, as being pretonic, becomes short again, e. g. **דְּבָרֵי הָעָם** *words of the people*, **דְּבָרֵיכֶם** *your words*, **דְּבָרֵיהֶם** *their words* (in which cases the *i* of the 1st syllable is everywhere attenuated from *ā*).

Rem. In the so-called S<sup>g</sup>hō'late forms, in the singular the suffix is appended throughout to the groundform **מִלְכִּי** *my king*, **מִלְכֶּנִּי** etc.); on the other hand, before the ending **—ים**, **—ו** (partly also bef. **—ים**) a *Qāmēṣ* is inserted as pretonic vowel, before which the vowel of the first syllable disappears (**מִלְכִּים**, **מִלְכֵּו**). This *Qāmēṣ* is retained also before the light suffixes which are attached to the *pl. masc.*, so that (as with **דְּבָרֵי** etc. from **דְּבַר**) it has a semblance, as if the suffixes were attached, not to the *constr. state*, but to the *absol. state* (**דְּבָרֵי**, **מִלְכֵּי** etc.). On the contrary the *construct state* plural and dual form, according to letter *b* **מִלְכֵּי**, with grave suffix **מִלְכֵּיכֶם** etc.

- c) Before the *Shēwā mobile* which precedes the suff. ה when appended to a consonant, the tone-long vowel of the penult is retained (being now in an open syllable before the tone) e. g. **דְּבָרָהּ**, **דְּבָרֶיהָ**; but before the grave suffixes **—ם** and **—ן** in the same position it is shortened, thus **דְּבָרָם** (*d<sup>b</sup>bār<sup>c</sup>khēm*) etc. In the same way the tone-lengthened *ā* or *ē* of the 2d syllable in the *constr. sing.* is shortened, the tone going forward to the following word, e. g. **דְּבַר אֱלֹהִים**, **דְּבַר הַבַּיִת** (from **דְּבָר**).

3. The vowel changes in the inflection of *fem. nouns* (§ 95) are not so considerable, the addition of the feminine-ending to the *masc.* having already occasioned similar changes to those produced by appending the light suffix (§ 94).

Besides the above (No. 1 and 2) mentioned vowel changes which take place according to general laws (§§ 25-28) there are other phenomena occasioned by the inflection of nouns, to judge correctly of which, it is necessary to go back to the original forms §§ 84-86. Here belong e. g. the rejection of the ה of the ל"ה stems (comp. § 91, 1, b), the doubling of the final consonant of the contracted ע"ע stems in cases like **דָּבָר**, **דְּבָרִי** etc.

NB. There is this striking difference between the vowel-changes in the verb and the noun, namely, that in the verb the *second* of two movable vowels mostly disappears (**קָטַלְתָּ**, **קָטַלְתְּ**, **קָטַלְתְּ**), in the noun the *first* (**דְּבָרִי**, **דְּבָרֶיךָ**, **דְּבָרֵינוּ**, comp. § 27, 3).

For greater convenience attention will now be given in the next sections to the Inflections of Nouns, with explanatory remarks (founded on the Paradigms); first the masculines (§ 93), then the feminines (§ 95), the theory as to the vowel-changes in the latter being premised in § 94.

### § 93.

#### INFLECTIONS OF MASCULINE NOUNS.

Masculine nouns of a simple stem may be most conveniently arranged, with reference to their vowel changes, in four classes, as in the following Table. The necessary explanations are subjoined. We here only remark in general,—

- a) That all feminines without a distinctive termination (§ 122, 1, 3) are inflected like masculine nouns (e. g. **חֶרֶב** *f. sword*, like **מֶלֶךְ** *m. king*), except that in most cases they take the plural ending **וֹת**—; so **חֶרֶב** has *plur. absol.* **חֶרֶבוֹת**, *const.* **חֶרְבוֹת**, which is also the form before *suffixes*; see § 95.
- b) That in the plural of the first three classes the lengthened pretonic vowel remains unchanged before the so-called light suffixes, whenever it is found already before the plural-ending **ים**—. Comp. § 92, 2, *b*, Rem. and Note <sup>1</sup>; also § 91, 1, Rem. 1, *b*, last clause.

*Paradigms of Masculine Nouns.*

I.						
	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)	נָעַר (a youth)	נֶצַח (perpetuity)	פֶּעַל (work)
„ <i>constr.</i>	מֶלֶךְ	סֵפֶר	קֹדֶשׁ	נָעַר	נֶצַח	פֶּעַל
„ <i>with light suff.</i>	מֶלְכִי	סִפְרִי	קֹדְשִׁי	נְעָרִי	נִצְחִי	פַּעְלִי
„ <i>with grave suff.</i>	מִלְכָּם	סִפְרָם	קֹדְשָׁם	נְעָרָם	נִצְחָם	פַּעְלָם
<i>Plur. absol.</i>	מְלָכִים	סִפְרִים	קֹדָשִׁים	נְעָרִים	נִצְחִים	פַּעְלִים
„ <i>constr.</i>	מְלָכֵי	סִפְרֵי	קֹדְשֵׁי	נְעָרֵי	נִצְחֵי	פַּעְלֵי
„ <i>with light suff.</i>	מְלָכֵי	סִפְרֵי	קֹדְשֵׁי	נְעָרֵי	נִצְחֵי	פַּעְלֵי
„ <i>with grave suff.</i>	מִלְכֵיהֶם	סִפְרֵיהֶם	קֹדְשֵׁיהֶם	נְעָרֵיהֶם	נִצְחֵיהֶם	פַּעְלֵיהֶם
<i>Dual absol.</i>	רַגְלַיִם (feet)	קַבְצָיִם (two heaps Pr. N.)	מִתְנָיִם (loins)	נַעֲלָיִם (sandals)		
„ <i>constr.</i>	רַגְלֵי		מִתְנֵי	נַעֲלֵי		

I.							
	g.	h.	i.	k.	l.	m.	n.
<i>Sing. absol.</i>	מָוֶת (death)	זֵית (olive)	שׁוֹט (scourge)	פֶּרִי (fruit)	יָם (sea)	אִם (mother)	חֵק (law)
„ <i>constr.</i>	מָוֶת	זֵית	שׁוֹט	פֶּרִי	יָם	אִם	חֵק
„ <i>with light suff.</i>	מָוֶתִי	זֵיתִי	שׁוֹטִי	פְּרִיִּי	יָמִי	אִמִּי	חֻקִּי
„ <i>with grave suff.</i>	מִוְתָם	זֵיתָם	שׁוֹטָם	פְּרִיָם	יָמָם	אִמָם	חֻקָם
<i>Plur. absol.</i>	מוֹתִים	זֵיתִים	שׁוֹטִים	צִבְרִיִּים (gazelles)	יָמִים	אִמּוֹת	חֻקִּים
„ <i>constr.</i>	מוֹתֵי	זֵיתֵי	שׁוֹטֵי	יָמֵי	אִמּוֹת		חֻקֵּי
„ <i>with light suff.</i>	מוֹתֵי	זֵיתֵי	שׁוֹטֵי	יָמֵי	אִמּוֹתֵי		חֻקֵּי
„ <i>with grave suff.</i>	מִוְתֵיהֶם	זֵיתֵיהֶם	שׁוֹטֵיהֶם	יָמֵיהֶם	אִמּוֹתֵיהֶם		חֻקֵּיהֶם
<i>Dual absol.</i>		עֵינַיִם (eyes)	יָמִים (two days)	לְחָיִים (cheeks)	כַּפַּיִם (hands)	שֵׁנַיִם (teeth)	
„ <i>constr.</i>		עֵינֵי		לְחֵי	כַּפֵּי	שֵׁנֵי	

## II.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	דָּבָר (word)	חָכֶם (wise)	זָקֵן (an old man)	כָּתֵף (shoulder)	חֲצֵר (court)	שָׂדֶה (field)
„ <i>constr.</i>	דָּבָר	חָכֶם	זָקֵן	כָּתֵף	חֲצֵר	שָׂדֶה
„ <i>with light suff.</i>	דְּבָרִי	חֲכָמִי	זִקְנִי	כְּתָפִי	חֲצָרִי	שָׂדִי
„ <i>with grave suff.</i>	דְּבָרָם	חֲכָמָם	זִקְנָם			
<i>Plur. absol.</i>	דְּבָרִים	חֲכָמִים	זִקְנִים		חֲצָרִים	[שָׂדִים]
„ <i>constr.</i>	דְּבָרִי	חֲכָמִי	זִקְנִי		חֲצָרִי	שָׂדִי
„ <i>with light suff.</i>	דְּבָרִי	חֲכָמִי	זִקְנִי		חֲצָרִי	שָׂדִי
„ <i>with grave suff.</i>	דְּבָרֵיהֶם	חֲכָמֵיהֶם	זִקְנֵיהֶם		חֲצָרֵיהֶם	שָׂדֵיהֶם
<i>Dual absol.</i>	כְּנָפַיִם (wings)	חֲלָצִים (loins)	יָרֵכִים (thigh)			
„ <i>constr.</i>	כְּנָפִי					

## III.

## IV.

	a.	b.	c.	a.	b.	c.
<i>Sing. absol.</i>	עוֹלָם (perpetuity)	אֹיֵב (enemy)	חֹזֶה (prophet)	פֶּקִיד (overseer)	עָנִי (poor)	כָּתֵב (writing)
„ <i>constr.</i>	עוֹלָם	אֹיֵב	חֹזֶה	פֶּקִיד	עָנִי	כָּתֵב
„ <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	פֶּקִידִי		כָּתֵבִי
„ <i>with grave suff.</i>	עוֹלָמָם	אֹיְבָם	חֹזָם	פֶּקִידָם		כָּתֵבָם
<i>Plur. absol.</i>	עוֹלָמִים	אֹיְבִים	חֹזִים	פֶּקִידִים	עָנִיִּים	[כָּתֵבִים]
„ <i>constr.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	פֶּקִידִי	עָנִי	[כָּתֵבִי]
„ <i>with light suff.</i>	עוֹלָמִי	אֹיְבִי	חֹזִי	פֶּקִידִי		[כָּתֵבִי]
„ <i>with grave suff.</i>	עוֹלָמֵיהֶם	אֹיְבֵיהֶם	חֹזֵיהֶם	פֶּקִידֵיהֶם	עָנֵיהֶם	[כָּתֵבֵיהֶם]
<i>Dual. absol.</i>	מְלָקָחַיִם (tongs)	מֵאֻזִּים (balance)		שָׁבָעַיִם (fortnight)		
„ <i>constr.</i>		מֵאֻזִּי				



## EXPLANATIONS.

1. *Parad.* I comprises the whole circle of the so-called *segholate* forms (§ 84, *a.* No. 1). In the first three examples with a strong stem, the ground forms, מִלֵּךְ, כֶּסֶף, קֶדֶשׁ, have been developed by the adoption of an auxiliary *Sēghôl* into מִלֵּךְ (ā inflected into ē) כֶּסֶף (ī lengthened into ē) קֶדֶשׁ (ū lengthened into ō). The next three examples show, instead of the auxiliary *Sēghôl*, an auxiliary *Pā'thäch*, on account of the middle (*d, f*) or closing (*e*) gutturals. In all these cases the *constr. st.* agrees entirely with the *absolute*. The singular suffixes are added to the groundform; but in *c* and *f* the original ū is replaced by ō, and, in *d* and *f* the guttural demands an echo of the ā and ō in the shape of a *Châṭēph* (בְּכֶלִי, בְּכֶרֶךְ); before a following *Sh'wâ* this *Châṭēph* is changed into a simple auxiliary vowel (ā, ō) according to § 28, 3; thus בְּכֶרֶךְ etc. In the plural there is inserted, before the accented ending מִ—, a pretonic *Qā'mēš*, according to § 92, *b*, Rem., whilst the short vowel of the first syllable becomes *Sh'wâ*. This *Qā'mēš* is again evanescent in the *constr. st.* so that now the short vowel comes to stand after the first stem consonant, in an open syllable (מִלְכִי not מִלְכִּי). On the other hand the pretonic *Qā'mēš* of the *absolute state* maintains itself before the light plural suffixes, whilst the grave suffixes are added to the form of the *constr. st.* The ending of the *absolute state* of the dual is added, as a rule, to the ground form (as with *a—d* and *h*; comp. however *k*); the *constr. st.* of the *dual* is always the same as that of the *plural* (except in cases like *k*).

The paradigms *g* and *h* give forms with middle ו and י (§ 84 *a. 1. b. γ* and *δ*); the ground forms מִיָּה and יָּה, with the exception of the *absolute sing.*, have been contracted everywhere into מֵיָה and יָה. *Parad. i* represents one of the numerous forms, in which the contraction of a middle ו or י has been performed already in the *absolute sing.* (ground form *šaw!*). *Parad. k* is a form from a stem ל"ה (§ 84, *a. 1. b. ε*).

The *paradigms l, m, n* are forms of stems ע"ע, therefore contracted out of עָעַם, עָעַם, עָעַק, with regular lengthening into

הַק, אֵם, אֵם. These forms take *Dāghé'sh* in the last stem letter before suffixes, e. g. רָמִי, רָמִים etc. (s. § 84, a. 1, b. β).

## REMARKS.

1. To I *a* and *d* (Groundf. הָטַל). In *Pause* there occurs mostly the full lengthening into *ā*, like הָרֵם *vineyard*, זֶרַע, זֶרַע, *seed*, and so always with אֶרֶץ *earth*, with the article הָאֶרֶץ (comp. also by the LXX the writing Ἀβέλ, Ἰαφῆθ for הָבֵל, יָפֶת). However there is sometimes found along with the form with *ā* in *Pause* also the simple inflection of *ā* into *e*, e. g. הָסֵד, together with הָסֵד, and very frequently the form with *Sēghol* only, e. g. הָסֵד, הָסֵד *east*, יָשָׁע *help*, etc.—With two *Sēghols* in spite of the middle guttural is found הָסֵד *bread* (*Pause* הָסֵד) and הָסֵד *womb* (*Pause* הָסֵד) together with הָסֵד (*Pause* הָסֵד); before the closing א stands always auxiliary *Sēghol* as הָסֵד, הָסֵד, הָסֵד etc. (also written הָסֵד).

The *constr. st.* is almost always like the *absolute*, though there occurs sometimes a removal of the characteristic vowel to the second stem-consonant (v. No. 4) e. g. זֶרַע, זֶרַע, זֶרַע, also זֶרַע etc.

The so-called הָ— local is added to the groundform, thus הָרֵם, in *Pause* הָרֵם; however compare also הָרֵם from הָרֵם *south* and הָרֵם (*Pause* from a secondary form הָרֵם).

The suffixes of the singular are added likewise to the groundform in middle gutturals with *Châthēph Pāthāch* instead of the silent *Shewā*: הָרֵם etc. (however there is also הָרֵם, הָרֵם etc.). With rather a large number of הָטַל forms before suffixes in the singular, as well as in the *constr. pl.* and *dual*, the *ā* of the first syllable is weakened into *ē*, as הָרֵם *my body*, הָרֵם, the same with הָרֵם, הָרֵם, הָרֵם and many others. In a few cases of this kind, besides the form with *ā* there may exist another with original *ē* in the first syllable; it is certainly thus with הָרֵם and הָרֵם, הָרֵם and הָרֵם etc. With the abolishing of the firm close of syllable is found הָרֵם etc. from הָרֵם and הָרֵם Deut. 15, 14 and 16, 13, in both cases plainly through the influence of the palatal in the middle of the stem. With *ē* for *ī*: הָרֵם, הָרֵם, הָרֵם etc.

In the plural there is found sometimes, along with the ending הָרֵם—also the ending הָרֵם, e. g. הָרֵם, הָרֵם, together with הָרֵם (Ez. 13, 20) etc.; construct state הָרֵם, הָרֵם. Others have only the ending הָרֵם e. g. הָרֵם const. הָרֵם from הָרֵם. Without *Qāmā* before the ending הָרֵם is found הָרֵם *entails* (comp. however also the numbers הָרֵם, twenty, הָרֵם 70 and הָרֵם 90).

In the construct plural there is sometimes found, contrary to the rule, a firm close of the syllable, e. g. הָרֵם Gen. 42, 25, 35 (before suffixes); הָרֵם Canticles 8, 6, הָרֵם Ez. 17, 9; הָרֵם Is. 5, 10 (on the other hand, according to the best testimony, *not* in הָרֵם Is. 55, 3 al.). Very frequently there occurs also here the weakening of *ā* into *ē* (v. above) e. g. הָרֵם. Even הָרֵם Is. 57, 4 besides הָרֵם Hosea 1, 2 al.

In the dual absol. are found with the forms like אֶלְפִים *two thousand*, סַנְדָּלִים *sandals*, בְּרִיכִים *knees* (*ā* weakened into *ē*), with suffix בְּרִיכֵי, also forms with pretonic *Qā'mēš* like קַרְנִים (also קַרְנֵים) *horns*, הִדְבָּרִים *double way*.

2. To the paradigms *b* and *e*. By rejecting a final *ā* (which however is preserved orthographically) there is found חֵטָא *sin*.

The first guttural, before suffixes, generally receives *S'ghôl* instead of the original *ā*, e. g. חֵטָא, חֵטָא etc.; the same in construct plur. חֵטָא, etc.; חֵטָא forms חֵטָא 2 Kings 10, 29 etc. by preserving the *—* of חֵטָא before weak *ā*.

3. To paradigms *c* and *f*. Without an auxiliary vowel stands קֶשֶׁת Prov. 22, 21; with middle gutturals פֶּעַל etc., with *ā* however also אֶחָד, בֶּהֱ, with a closing guttural גֶּבַח, רֶבֶב etc., with *ā* however also גֶּבַח. Before suffixes reappears sometimes in the singular the original *ū*; e. g. גִּדְּלוּ (Ps. 150, 2) and also גִּדְּלוּ from גִּדְּלוּ *greatness*; סֶבְלִי (with *Dāghē'sh forte* *dirimens* and the echo of the *ū* in the form of *—*) Is. 9, 3.—Corresponding to the form פֶּעַל פֶּעַל *pōl'khēm* stands חֶסֶד Hos. 13, 14 even without middle guttural. In the forms פֶּעַל Is. 1, 31 (instead of פֶּעַל) and חֶסֶד Is. 52, 14 (for חֶסֶד 1 Sam. 28, 14) the lengthening of the original *ū* into *ō* is retained even before the suffix; comp. § 63, Rem. 4.

In the same way remains the *ō* before the *—* local, e. g. לִנְיָה Gen. 24, 67 (also לִנְיָה 18, 6).

In the absol. pl. the original *ū* vanishes generally before *Qā'mēš* e. g. בֹּקֶר from בֹּקֶר *morning*, פְּעָלִים *works*, רֶגְלִים *lances*; on the other hand with initial gutturals the *ū* remains as *Chateph Qā'mēš*, e. g. חֳדָשִׁים *months*, גַּזְלִים *gazelles*, אֲרָחוֹת *ways*, and the same, without initial gutturals, סְדֻשִׁים *sanctuaries*, and שְׁרָשִׁים *roots* (*qōdhāshīm* etc. with *ō* as the orthographical representative of *—*); also before light suffixes חֶסֶד etc., whereby however the reading frequently wavers between חֶסֶד and חֶסֶד (the latter especially after the article 'הַ); comp. with these forms especially § 9, Rem. 2.

From אֶחָד *tent* is found אֶחָדִים and אֶחָדִים (after the Syriac; comp. above פֶּעַל); with light suffixes אֶחָדִי etc.; so from אֶחָד *way*; אֶחָדִי (also אֶחָדִי). It seems that by these different ways of writing, a distinction was to be made between the plural אֶחָדִים *Caravan* and that of אֶחָד *way*; however there is also found with the former signification אֶחָדִים (constr. state Job 6, 19) and with the latter אֶחָדִים (e. g. Job 13, 27 according to the reading of *Ben Naphtali* and *Kimchi*).

In the constr. state plur. with original *ū* there is only רֶבֶב Ps. 31, 21; elsewhere like חֶסֶד, חֶסֶד etc.

4. Besides the forms treated hitherto there belong here also a series of forms which have the characteristic vowel only after the *second* stem-consonant, as is ordinarily the case in the Aramaic. Thus: *a*) after the form קָשֶׁל (comp. § 84, a. No. 2): חֶסֶד *honey*, מֶצֶט *little*, in pause: דֶּשֶׁת, מֶצֶט; מָן Ps. 18, 26 (elsewhere מָן and infinitives like מָן, § 45, 1, a);



with assimilation of  $\text{ד}=\text{ד}$  (דָּה), with suff. דָּהוּ, plur. דָּהִים. With stems of middle *Waw* rise formations like אָי (from 'iwy = אָיִר) plur. אָיִים etc.; c) from the groundform קָטַל partly forms like בָּהוּ, בָּהוּ (from *tūhw, būhw*), partly like בָּהוּ, בָּהוּ, and also without initial guttural אָרִי (also אָרִי Gen. 37, 25), אָרִי etc.; in *pause* הָלִי etc., with suffix הָלִי, plur. הָלִים.

7. To paradigms *l—n*, Segholate forms from stems ע"ט (v. §84, a. 1, β). a) In the *qaṭl* form the *ā* of the contract form is partly lengthened in the *absolute state sing.*, as in בָּ (so also in the *constr. state*, except in the combination בָּם־סֵיף *a weedy-sea*; even before *Māqqēph*: דָּם־הַמֶּלַח *a salt-sea*), partly it remains short before *Dāghēsh f. implic.* e. g. פֶּרֶס *morsel*, בָּם *people*, but even these formations have *Qāmēṣ* in *pause* as well as mostly after the article (e. g. הַבָּם). In the *constr. state* חַי *life*, and חַי *sufficiency* are contracted into חַי, חַי, חַי mountainwards Gen. 14, 10 (v. § 22, 1) has to be noticed as a חַי *directive* (also חַיִּי). However forms like חַי may possibly be derived from the groundform חַיִּי, especially as there is also found חַיִּי Jer. 17, 3 (v. *Parad.* II). Before suffixes and in the *plur.* there occurs sometimes the attenuation of *ā* into *ī*, e. g. בָּהִי, בָּהִים etc.—Some nouns (especially in poetical speech) have besides the contracted forms, also the uncontracted ones e. g. חַיִּי Gen. 14, 6 *Plur. constr.* חַיִּים; חַיִּי Neh. 9, 22, Judges 5, 14, חַיִּי Neh. 9, 24 (elsewhere חַיִּים; חַיִּי); b) *qūṭl*-forms: אָם, אָם *fire*, חַן, חַן *favor* etc.; c) *qūṭl*-forms: חַן, חַן *totality*, before *Māqqēph* חַן, חַן, with suff. חַן etc., the *Dāghēsh f.* falling out (according to § 20, 3, b) also חַן, חַן; with חַן *strength* even חַן etc. also חַן.

The *Segholates* with assimilated middle *Nūn* follow likewise the analogy of *Parad. l—n* e. g. אָם *wrath* (אָם *Dual* אָם) for 'anp; חַן *goat* חַן (for 'inz).

2. *Paradigm II* comprises all formations with original short vowels as well in the first as in the second syllable; comp. § 84, a. No. 3–6 and the general laws of formation § 92, No. 2.

Rem. 1. To paradigms *a* and *b*, groundform *qāṭāl*. The lengthening of *ā* into *ā* is maintained in the *constr. st. sing.* only with אָל־forms e. g. אָרִי *army*, אָרִי. For the construct forms חַלֵּב *milk* and חַלֵּב *white* Gen. 49, 12, we must adopt, instead of the usual absolutes חַלֵּב, חַלֵּב, a secondary form חַלֵּב, חַלֵּב. Sometimes an artificial doubling of the final consonant takes place in order to keep the preceding vowel short e. g. חַלֵּב *camels*, חַלֵּב *small ones*, חַלֵּב *brooks*.—The weakening of the *ā* of the first syllable into *ī* does not take place in the *constr. state plur.* nor in some instances with non-gutturals, e. g. חַלֵּב *tails*, חַלֵּב *wings*, from חַלֵּב.—The *Dual* חַלֵּב from חַלֵּב *stream*, shows an abnormal remainder of the *ā* before an accented ending.

From ע"י stems rise according to § 72, 4 formations like חַם (*Parl.*

*Qāl*), **רָם** *high* with unchangeable *Qāmēṣ*.—In the **ע"ע** the contraction is mostly prevented by the lengthening of the two short vowels, therefore **עָנָן**, **חָלָל** etc. But undoubtedly also contracted adjective forms belong here, like **לָל** *low*, **לָל** *light*, etc. (for **לָלָל**). Their inflection follows naturally *Parad. I, l*. Under the influence of a guttural arise forms like **רָע**, **רָעִים**, **רָעִי** (for **רָעִים** etc.). On **רָר** *mountain*, comp. above I, Rem. 7.

The few nouns of the groundform *qāṭāl* follow the same analogy, such as **לֵב** *heart*, **שָׁכָר** *strong drink*, **עֵנָב** *grape* etc. For **שֵׁכָר** *hair* is found besides **שֵׁכָר** also the *constr. state* **שֵׁכָר** (having been treated as a Segholate form); for **צֵל** *rib* is also found **צֵל** and even **צֵלֵע** 2 Sam. 16, 13, both probably ancient secondary forms (also in the absolute state) for **צֵל**; comp. also **צֵלֵי** and **צֵלֵי**, as well as the *constr. state plur.* **צֵלֵי**; also of **נֶכַר** *strangeness* stands Deut. 31, 16 the *constr. state* **נֶכַר**.

2. To *paradigms c—e*, groundform *qāṭīl*. Here the shortening of the *ē* of the second syllable into *ā* in the *constr. state*, is quite peculiar (except with **ל"א**, e. g. **מָלֵא** *full*, **מָלֵא**; comp. however also **עָקַב** Gen. 25, 26 from **עָקַב** *heel* and **אָבֵל** Ps. 35, 14 *mourning*), e. g. **וָדָל**, **וָדָל** etc. *Parad. d* represents forms which treat the word **פָּתָח** as if it were a segholate, accented upon the first syllable (v. *Parad. I Rem. 4*) or in other words they convert it into a real segholate; in the same way are formed **וָדָר**, **וָדָר** from **וָדָר** *wall*, **וָדָר** *thigh*.—In the *plur. constr.* the *ē*, lengthened from *ī*, is retained with the verbal adjectives of these forms e. g. **וָדָר**, **וָדָר**, **וָדָר**; comp. also **וָדָר** (under the protection of the secondary tone) from **וָדָר** *nail*.—From **ע"ע** stems come forms like **מָוֵת** *dead person* (from *māwīt*), **נָר** *stranger*, **עֵד** *witness* with unchangeable *Ṣērē*, thus **מָתֵר**, **מָתֵר** etc.

Related to this are the forms of the groundform *qāṭūl*. The latter is according to the rule, lengthened into *qāṭōl*, e. g. **כָּמֹל** *round*, **כָּמֹל** *deep*, **אָדָם** *red*; on the other hand before affirmatives the *ū* comes back again, guarded by the artificial doubling of the following consonant, as **עָלִים** etc.

3. To *paradigm f*. groundform *qāṭāl* from **ל"ה** stems. With **שָׁדָה** is also found the form **שָׁדָה**, preserving the final *Yōdh* (comp. § 85, V, 2); in the same way the closing *ı* is preserved in **שָׁדָה** *sufferers*, *constr.* **שָׁדָה**. The plural of **שָׁדָה** is **שָׁדָה**, *constr.* **שָׁדָה** (also **שָׁדָה**). Also the word **פָּנִים** *face*, **פָּנִי**, **פָּנִי** etc. belongs undoubtedly to the category of these forms.

In some forms of this kind the vowel of the second syllable has already been abandoned in the *sing. absolute state*; thus in **יָד** *hand* (for **יָדָה**), *constr.* **יָד**, with *suff.* **יָדִי**, but **יָדָה**, *plur.* **יָדָה**, *constr.* **יָדָה**, *Dual* **יָדָה**, *plur.* **יָדָה**, with *suff.* **יָדִי**, etc.; in the same way **דָּם** *blood* (for **דָּהָה**), *constr.* **דָּם**, with *suff.* **דָּמִי**, but **דָּהָה** (*ā* weakened into *ı*, *plur.* **דָּהָה**, *constr.* **דָּהָה**).

3. *Paradigm III* comprises forms with unchangeable vowel in the first syllable, whilst the vowel of the second syllable

has been lengthened from an originally short vowel and is therefore changeable. Here we must distinguish the cases where the originally short vowel has been lengthened, as well *in* as *before* the tone, but vanishes elsewhere, when standing in an open syllable (*parad. a*, to which also examples like *אֲוָנִים wheels*, for *אֲוָנִים* must be reckoned) also the cases where the vowel becomes *Sh'wâ*, even *before* the accent (*parad. b*); finally the entire rejection of the ending in the forms *ל"ה* which belong here (*parad. c*).

Rem. 1. In the category of *עֹלָם* (which however has been modified from *'ālām*) belong in regard to inflection also the following forms of those cited in § 85, No. 48 *b*. *מְקַטֵּל* with the only difference that the *א'* of this form maintain the *Qamẓāq* in the inflection, e. g. *כִּקְרָא plur. constr. מְקַרְאֵי*; No. 54 *שִׁלְחָן table (plur. שִׁלְחָנוֹת constr. שִׁלְחָנוֹת)*, *קִרְבֵּן*, therefore in *constr. plur.* with suffix *קִרְבָּנֵיהֶם* Lev. 7, 38; No. 49 *נִקְטָל*; No. 55 *עֲקָרָב plur. עֲקָרָבִים* (with the doubling of the final consonant for *עֲקָרָבִים*, compare also *קִרְדָּם, קִרְדָּמוֹ, קִרְדָּם*); § 85, No. 48 *a* *מִתָּן*; No. 48 *h* *מִנֵּן*; No. 48 *e* *מִעֵו*, where the *ā* of the first syllable maintains itself against the rule, even where it is not pretonic, e. g. *מִנֵּנִי, מִעֵנִי*; No. 48 *a* *מִוֶּשֶׁב* etc.; No. 51 *a* *מִוֶּשֶׁב*.

2. (*Paradigm b*.) Instead of the shortening of the *ē* into the original *i* in forms like *אֵיבֶכֶם* it is more frequently shortened into *ē*, e. g. *יִצְרָךְ thy creator*, and with a closing guttural there are found forms sometimes like *שִׁלְחָךְ* sometimes like *בִּרְאֶךָ*. According to the same analogy are inflected: § 84 *a*, No. 14; 84 *b*, No. 21 *נִבֵּן* etc. (however there are exceptions, as *רִבְעִים, שְׁלִשִּׁים*, § 85, No. 48 *c*; but also here are found exceptions like *מִקְהֵלִים* Ps. 26, 12).

3. (*Paradigm c, Part. Qāl* of verbs *ל'*, differing from *Parad. II, f*, by the stability of the vowel in the first syllable.) The *e* in *abs. st. Ez. 17, 15* seems abnormal. The *ל'* forms of § 84 *a*, No. 13, and § 85, No. 48, *a, b* belong here according to their formation.—In some cases, before a suffix commencing with a consonant, the original *āy* of the ending has been contracted into *ē*, and thus are produced forms that have apparently the plural suffix; as *מִרְאֵיהֶם their appearance* Dan. 1, 15, Gen. 41, 21 comp. 47, 17 *b* (on the other hand the examples mentioned farther back from Is. 14, 11, 30, 23, Gen. 47, 17, 1 Sam. 19, 4 are real plurals). Before the plural ending the original ending *āy* has come back again in *כְּמִחָם* Is. 25, 6 (*Part. Pu.* from *מִחָה*).

4. *Paradigm IV* comprises forms with a changeable (*a, b*) or already vanished vowel (*c*) in the first syllable, and an unchangeable vowel in the second one. With *Parad. c* are also connected all the forms, which have in both syllables

unchangeable vowels and can therefore (like **נָהֵב**) not submit to any flectional changes.

Rem. 1. Analogous with **פָּקִיד** (Groundform *ṭāqid*) are: § 84 *a*, No. 7 **גָּדוֹל** etc. (with *ô*, not changeable *ô* for *ũ*); in substantives like **שָׁלוֹם** the *ô* has been inflected from *â* (arab. *sālām*); No. 8, 9 **אָסוּר**, **אָסִיר** etc.; § 85, 54 **זָכָרִין**, *constr.* **זָכְרִין**; **כָּלִין**, *constr.* **כָּלִין** (but comp. the *const. st.* **עֲצָבוֹן** and **קִנְמוֹן**); § 85, No. 55 **חֻלְמִישׁ**, *constr.* **חֻלְמִישׁ**; § 85, No. 48, *a*, **מָקוֹם** etc.

2. **גָּנִי** (groundform *ʿānīj*, stem **עָנָה**) represents forms in which the closing *Yôdh* has been blended in *i*; before formative additions the *Yôdh* under the protection of a *Dāghē'sh forte* becomes again a firm consonant, whilst the (originally short) vowel of the first syllable vanishes; comp. § 84 *a*, No. 8 **נָקִי**, *Plur.* **נָקִיִּים**.

3. **כָּתָב** with unchangeable *â* in the second syllable whilst the *Shewâ* comes from a short vowel (arab. *kutāb*); *constr. state* **כְּתָב־** Esth. 4, 8 (readings like **יָקָר** Esth. 1, 4, **כְּתָב** 4, 8, 2 Ch. 35, 4 are simply errors). In a stricter sense belong here the forms numbered § 84, *a* No. 10-12; in a larger sense those which have throughout unchangeable vowels, thus § 83 *a*, No. 16; § 84 *b* No. 22 **קָטָל** comp. however the anomalies mentioned there), § 84 *b*, 23-28, 34, 35, 39 as also in part § 85 No. 45-55 (esp. 48, *f* to *i*; 51 *d-f*).—In opposition to the anomalous abbreviations of the form **קָטָל** (*v. above*) there are found elsewhere cases, where the vowels before the accent maintain themselves also in the antepenult (with the secondary accent); comp. above No. 2, Rem. 2 and No. 3 Rem. 3, as well as, of the form **קָטִיל** (really *qāṭīl*) the examples **פָּרִיצִים**, **פָּרִיצִים**, **שְׂלִישִׁים**, whilst the *constr. state sing.* reduces according to the rule the *â* into *Shewâ* **פָּרִיס** and **פָּרִיץ**. (Forms like **פָּרִיץ** *tyrant*, for **פָּרִיץ**, therefore with unchangeable *Qāmēṣ*, must not be mistaken for the above.) Of the forms **קָטִיל** (*qāṭīl*) belong here **שָׁבִיעַ** *week, plur.* **שָׁבָעִים** and **שָׁבָעִים**, *constr.* **שָׁבָעִים**, but with *Methēg* of the secondary tone in the fourth syllable before the last: **שָׁבָעִים**.

## § 94.

### FORMATION OF FEMININE NOUNS.

1. The feminine ending **ה־** appended to the masculine forms (see § 93), effects almost everywhere the same changes, which are produced by adding a light suffix to masculine nouns, as in both cases the tone is removed one place farther forward (*v.* § 92, 2). In the following summary are kept the same divisions and subdivisions as in § 93; a few special forms are treated in § 95, in connection with the paradigm of the feminine noun.

*Parad. I* (segholate forms, everywhere with the appending of the feminine ending to the ground form), *a*) **מַלְכָּה** *queen*,



כִּבְשָׁה and with the weakening of *ä* into *i* כִּבְשִׁיהַ *lamb*, חֲזָקָה *strength* (if not belonging to parad. *b*); *b*) סִתְרָה *covering* (masc. סִתָּר), not to be mistaken for the unchangeable forms of ל"ה stems, created by a prefixed מ, as מִצְוָה *command*, plur. מִצְוֹת; עֲדָנָה *grace, delight* (עֲדָן); *c*) חֲלִידָה proper noun (חֲלִיד *mole*), אֲכָלָה *food* (אָכַל); *d*) נַעֲרָה *girl* (נָעַר); *e*) בְּאִשָּׁה *weed*, טְהִירָה *purity* (טָהַר); *f*) עֲוִילָה *wrong* (also עוֹלָה parad. *i*); *g*) צִידָה *game* (contracted from צִיד, therefore really parad. *i*); *h*) בִּינָה *intellect*, סוּפָה *tempest*; *i*) אֲלִיָּה *fat sheep* (as of אֵלִי), שְׁבִירָה (*ä* weakened into *i*) *captivity* (שָׁבַי), לִרְיָה *wreath* (probably an original *qūl* form); *k*) חַיָּה *life*, מִדָּה *measure* (weakened from מִדָּה); *l*) זָמָה *plan*; *m*) חֻקָּה *law* (חָק).

Parad. II. Groundform *qāṭlāt* etc. *a*) נִקְמָה *vengeance* (נָקַם); *b*) אֲדָמָה *earth*; *c*) נִבְלָה *corpse*; *e*) עֲרִיפָה *languid*; *f*) יָפָה *beautiful*, קֶצֶה *end* (from יָפָה, קָצַף). From stems ע"ע arise thus *a*) רַבָּה *many*, with middle gutturals רָעָה *bad*; from ע"ו *c*) זָרָה *stranger*; *c*) צָדָה (ground form *ʾāwid*) *female witness*; from stems middle *o* טוֹבָה *good*. From the ground form *qāṭūl* עֲמָקָה *deep* (masc. עָמַק, עֲבָדָה *servitude*).

Parad. III (unchangeable vowel in first, changeable in second syllable); *b*) יָלְדָה *puerpera*, but also with reduction of the *ē* (originally *i*) into *Shēwā* יִשְׁבָּה *dwelling* Nah. 3, 8; however in these participial forms the feminine is mostly indicated by ה— (v. below No. 2); *c*) גּוֹלָה *emigrating host* (masc. גּוֹלֵה), but also with the retention of the final *Yōdh* בּוֹכִיָּה *weeping* Lament. 1, 16.

Parad. IV (original changeable vowel in the first, unchangeable in the second syllable); *a*) גְּדֹלָה *great*, חֲסִידָה *stork*, really *pious*; בְּתוּלָה *virgin*, really L. *sejuncta*; *b*) עֲנִיָּה *wretched*.

2. The feminine ending ה is (except before suffixes) rarely appended, in its original form, to the noun; comp. however forms like בְּכִיָּה *weeping* (masc. בָּכִי § 93, I, *k*), בְּרִיָּה *covenant*; also *fem. participles* of ל"א, as יִצְאָה, מִצְאָה, although these forms may have been contracted from יִצְאָה like segholate forms (therefore we also have מִצְאָה), as בָּאָר (§ 93, Parad. I, 4, *b*), comp. § 74, Rem. 3. Besides this, there is found with a simple ה, only יִלְדָּה (construct state) Gen. 16, 11; Judges 13, 5, 7, for יִלְדָּה (Gen. 17, 19, Is. 7, 14).

The forms which arise by the appending of the **ת** feminine to the ground form, are, as a rule, developed exactly in the manner of the masc. segholate-forms. Thus rise in I, *a*) from **גְּבִירָה** (masc. **גִּבּוֹר** = **גִּבּוֹר** § 93, I, 4, *a*) the form **גְּבִירָה** *mistress*; from **מֶלֶכָה** (**מֶלֶךְ** = **מֶלֶךְ**) *queen*; Parad. II, *a*): **יָבֵם** *brother-in-law*, fem. **יָבֵמָה** (from **יָבֵם**); *c*) **גִּירָה** *wall* **גִּירָה** (from **גִּירָה**), thus, the general form *constr. state* masc. **זָקֵן** is taken as a base; comp. on the other hand **חֲמִשָּׁה** as *constr. state* of **חֲמִשָּׁה** with the lengthening of the original *i* of **חֲמִשָּׁה**; of formations with changeable *ō* in the second syllable, belong here **נְחֹשֶׁת** *brass* (from **נְחֹשֶׁת**); Parad. III, *a*) **חֲרֹמֶת** (from **חֲרֹמֶת**) masc. **חֲרֹם** *seal*; *b*) **יוֹנְקָה** (real sense, *sucking*) *off-spring*; and so mostly the feminines of the participle **קָטַל**, however also here we must admit the ground form **קָטַלָה** (**יוֹנְקָה**, v. above); this ground form reappears before suffixes and under the influence of a guttural, e. g. **יָדָעָה**, fem. of **יָדָע** *knowing*; in a larger sense belongs here also **גִּלְגָּלָה** *skull*, v. § 95; Parad. IV, *c*) **סִפְרָה** *scripture*, modified from *k<sup>th</sup>āb* § 93, Parad. IV, *c*.

As to the ending **הָ** and **יָהּ** v. § 86, No. 6 and § 95 at the end.

## § 95.

## PARADIGMS OF FEMININE NOUNS.

Corresponding with the general laws of formation, exhibited § 92, 2, 3, the principal cases that have to be considered, in regard to the inflection of feminines are the following: 1) a tone lengthened vowel retakes its original shorter form by the removal of accent (thus the *ā* of the ending **הָ** becomes *ā* again in the ending of the *constr. state* **תָּ**). On the other hand a long pretonic vowel, although originally short, maintains itself *before* the ending **הָ** e. g. **צִדְקָה**; 2) outside of the accent or foretone every original short vowel becomes *Sh<sup>w</sup>ā*; on the contrary the *ā* which had likewise disappeared in the first syllable, returns again *before* a similarly vanished vowel, although usually weakened into *i*, e. g. **צִדְקָה** from *šādūqāt*; 3) in the plural of the feminines of segholate forms, before the ending **ים** as well as before the

light suffixes, a pretonic *Qā'měš* is inserted anew, and the short vowel of the first syllable becomes *Shewā*, but reappears in the *constr. state* and before grave suffixes.

In the following paradigms we present only such of those forms treated in § 94 (besides I, *d*) as require the consideration of some vowel change or other. All forms with unchangeable vowels follow the analogy of Parad. I, *d*.

*Paradigms of feminine Nouns.*

	I.				
	a.	b.	c.	d.	e.
<i>Sing. absol.</i>	מֶלְכָּה	חֲרִפָּה	חֲרִבָּה	חֻקָּה	גְּבֵרָת
	(queen)	(reproach)	(waste)	(law)	(mistress)
" <i>constr.</i>	מֶלֶכֶת	חֲרִפַּת	חֲרִיבַת	חֻקַּת	גְּבֵרַת
" <i>with light suff.</i>	מֶלְכָּתִי	חֲרִפָּתִי	חֲרִיבָתִי	חֻקָּתִי	גְּבֵרָתִי
" <i>with grave suff.</i>	מֶלְכַּתְכֶּם	חֲרִפַּתְכֶּם	חֲרִיבַתְכֶּם	חֻקַּתְכֶּם	גְּבֵרַתְכֶּם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרִפוֹת	חֲרִיבוֹת	חֻקוֹת	
" <i>constr.</i>	מַלְכוֹת	חֲרִפוֹת	חֲרִיבוֹת	חֻקוֹת	
" <i>with suff.</i>	מַלְכוֹתִי	חֲרִפוֹתִי	חֲרִיבוֹתִי	חֻקוֹתִי	
<i>Dual absol.</i>		רִקְמָתַיִם			מִצְלָתַיִם
		(double embroidery)			(cymbals)

	II.			III.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	צִדְקָה	זִעְקָה	שָׁנָה	יֹנְקָה	גִּלְגָּלַת
	(justice)	(outcry)	(year)	(sprout)	(skull)
" <i>constr.</i>	צִדְקַת	זִעְקַת	שָׁנַת	יֹנְקַת	גִּלְגָּלַת
" <i>with light suff.</i>	צִדְקָתִי	זִעְקָתִי	שָׁנָתִי	יֹנְקָתִי	גִּלְגָּלַתִי
" <i>with grave suff.</i>	צִדְקַתְכֶּם	זִעְקַתְכֶּם	שָׁנַתְכֶּם	יֹנְקַתְכֶּם	גִּלְגָּלַתְכֶּם
<i>Plur. absol.</i>	צִדְקוֹת		שָׁנוֹת	[יֹנְקוֹת]	גִּלְגָּלוֹת
" <i>constr.</i>	צִדְקוֹת		שָׁנוֹת	יֹנְקוֹת	גִּלְגָּלוֹת
" <i>with suff.</i>	צִדְקוֹתִי		שָׁנוֹתִי	יֹנְקוֹתִי	גִּלְגָּלוֹתִי
<i>Dual absol.</i>			שְׁפָּתַיִם		[כַּחֲשֵׁתַיִם]
			(lips)		(pair of fetters)
" <i>constr.</i>			שְׁפָּתַי		

## REMARKS.

Rem. 1. *Parad. I* (feminine of Segholate forms). *a*) the form of this class with ה local sounds like גִּבְעָה towards *Gib'ā* (masc. גִּבַּע). In some cases, especially with gutturals for the first letter, it cannot be distinguished whether the forms belong to *qāṭl* or *qūṭl* e. g. חֻזְקָה *strength* (comp. חֲזָקָה under *b*). A *dual* of this form occurs in שִׁבְעָתַי *seven times* (comp. שֶׁבַע *seven*, fem.). Analogous to masculine forms, as דָּבַשׁ (§ 93, I, Rem. 4) there is found חֲרִיטָה *myrtle*.—From masculines of the form שָׁלִיחַ (ל"ה) comp. § 93 I, *k*) rise feminines, partly like גִּבְעָה, שְׁלִיחָה, אֵלִיָּה (v. above § 94, I, *k*) partly like בְּרִיחַ (§ 94, 2); sometimes the closing ה before the plural ending, has been retained as if it belonged to the stem, e. g. לַנִּיחָה *lances*. Forms like גִּדְיָה (comp. אֲנִיָּה as a *qūṭl* form), are derived directly from the masculine forms גִּדְי *kid*, אֲנִי *ship*.—*b*) An example of ע"י is חֲטָה *wheat* (for חֲטָה, plur. חֲטָתִים; analogous with בָּאֵה (§ 93, I, Rem. 4, *b*) are forms בְּרִיחַ *pond* (with unchangeable *Sērē*) and שְׁאֵלָה *request*, with suffix שְׁאֵלָתִי, but also שְׁאֵלָה (= שְׁאֵלָתִי) Job 6, 8, Ps. 106, 15 (on חֲטָה etc. comp. below letter *e*);—*c*) the *plural absol.* of עֲרִילָה *prepuce* is עֲרִילוֹה (comp. פְּעִלִים § 93, *Parad. I, f*) *construct* עֲרִילוֹה.—*d*). As an example of a feminine Segholate form of a stem ע"ע (groundform *qūṭl*, like חֲרָה of the form *qāṭl*, וְחָה of the *qūṭl* form) with *ō* for *ū*, is found חֲזָא *fright* Is. 19, 17 (aram. orthog. for חֲרָה).—*e*) Segholate forms with ה fem. In the *Parad. גְּבִירָה* (v. § 94, 2, I, *a*) the *ā* of the groundform גְּבִירָה has been sharpened into *ī* before the singular suffixes. Plural would be גְּבִירוֹה.—To the same category belong infinitives of פ"ו and פ"ן, which have rejected the feeble consonant, as שָׁחַח (from חָשַׁח), נָשַׁח (from נָחַשׁ), נָשַׁח (from נָשַׁח), as well as נָחַח (from נָחַח); comp. § 69 Rem. 4 and § 66. The infinitive of פ"ו is however also found in the form חֲרָה, נָחַח, צָחַח, also חֲרָה *congregation* (from חָרַח), חֲרָה *advice* (from חָרַח), חֲרָה *sleep* (from חָרַח), *constr.* חֲרָה, whilst in the *construct forms* חֲרָה *sweat* Gen. 3, 19, (from חָרַח to flow) and חֲרָה *excrement*, Ez. 4, 12, the *Sērē* has remained firm, חֲרָה *shame* (from חָשַׁח to be ashamed) must be considered undoubtedly as a *qūṭl* form of an ע"י stem, analogous with חֲרָה (§ 93, I, Rem. 4 *c*). Of a חֲרָה (ל"ה) has been formed after rejection of the closing *Yōdh*, the masculine חֲרָה and afterwards the feminine חֲרָה *door*; plur. חֲרָה, *constr.* חֲרָה retains however the final ה (v. above *a* חֲרָה). In a similar way has been formed חֲרָה *trough* (from חָרַח), of which the *masc.* should be חֲרָה=חֲרָה; on the other hand, the *plur. constr.* חֲרָה Gen. 30, 38 (again retaining the feminine ה as an apparent stem consonant) can only be traced back to a kindred form חֲרָה or חֲרָה).

2. *Parad. II* (groundform *qātālāt* etc. comp. § 94, I, *Parad. II a* and *b*). Analogous with the masculine forms such as חֲרָה, plur. חֲרָה, is found here חֲרָה *little* etc.—The *constr.* forms, as חֲרָה (*sidēqāth*) differ by the vocal *Shāwā* from the Segholate forms, as חֲרָה (*kib-sāth*). Consequently the *constr. state* חֲרָה (בְּרָכָה *blessing*) is anomalous, and

probably comes from the unused absolute  $\text{בְּרָאָה}$ .—Under the influence of a guttural (v. Parad. b) the original  $\tilde{a}$  of the first syllable comes back again in the *constr. state* (comp. also  $\text{אֶרֶץ}$  *earth*,  $\text{אֶרֶץ}$ ); in other places it is modified into *Seghûl*, e. g.  $\text{עֲרֹכֶת}$  *chariot*,  $\text{עֲרֹכֶת}$ . Frequently with an *absolute state* in  $\text{חֶ$ —the *construct* is formed with the ending  $\text{ח}$  e. g.  $\text{קִרְיָה}$  *crown*, *constr.*  $\text{קִרְיָה}$  (from  $\text{קִרְיָה}$ ); with  $\text{קָצֵר}$  *gathering* is found already in the *absolute state*  $\text{קָצֵר}$ ;  $\text{יָבֵם}$  (from  $\text{יָבֵם}$  *brother in law*) has before suffixes  $\text{יָבֵמָה}$ , agreeing completely with  $\text{גִּבְרָה}$  (Parad. I e)— $\text{אֱמֻנָה}$  *fidelity*, is found from a  $\text{ל"ן}$  stem ( $\text{אֱמֻנָה}$ ) (for  $\text{אֱמֻנָה}$ —'*amant*') before suffixes  $\text{אֱמֻנָה}$  etc.—From the *masc. form*  $\text{קָאִיל}$  (*qāṭīl*) are formed  $\text{קָאִילָה}$  *wall*,  $\text{קָאִילָה}$  *corpse*, *constr.*  $\text{קָאִילָה}$  *cattle*, *constr.*  $\text{קָאִילָה}$  (for  $\text{קָאִילָה}$ ). More frequently however the  $\tilde{e}$  of the second syllable is retained before the ending *at* of the *constr. state*, thus from  $\text{קָאִילָה}$  is found once  $\text{קָאִילָה}$  Is. 26, 19 and always  $\text{קָאִילָה}$  *prey*,  $\text{קָאִילָה}$  *unclean*,  $\text{קָאִילָה}$  *full* Is. 1, 21 (with  $\text{קָאִילָה}$  *compaginis* v. § 90, 3.—As a *dual* is found  $\text{קָאִילָה}$  (comp.  $\text{קָאִילָה}$  Gen. 49, 13, from the obsolete  $\text{קָאִילָה}$  as feminine to  $\text{קָאִילָה}$ ); the *constr. state*  $\text{קָאִילָה}$  is thus to be referred to a Segholate form ( $\text{קָאִילָה}$ ), comp.  $\text{קָאִילָה}$  as *constr. state* of  $\text{קָאִילָה}$ ).—The forms with simple *feminine*  $\text{ח}$  are not based on the groundform *qāṭīl* but on the usual form of the *constr. state* (v. § 92. Parad. II, c  $\text{קָאִילָה}$  of  $\text{קָאִילָה}$ ); thus the feminine of  $\text{קָאִילָה}$  *companion* is  $\text{קָאִילָה}$ , of  $\text{קָאִילָה}$  besides  $\text{קָאִילָה}$  also  $\text{קָאִילָה}$ .—The feminine of the form *qāṭīl* of stems  $\text{ע"ו}$ , as  $\text{קָאִילָה}$ ,  $\text{קָאִילָה}$  have an unchangeable *a* in the first syllable,  $\text{קָאִילָה}$ , *constr. plur.*  $\text{קָאִילָה}$ , *dual*  $\text{קָאִילָה}$  *double height*. From  $\text{קָאִילָה}$  *mount*, (stem  $\text{ב"ש}$ , therefore with unchangeable  $\tilde{a}$  in first syllable) is found in the *constr. state plur.* the pleonastic form  $\text{בְּמִיתָה}$  or *defectively*  $\text{בְּמִיתָה}$  (v. § 87, Rem. 1); the Massōrā demands for this everywhere  $\text{בְּמִיתָה}$ , which must be read *bām<sup>o</sup>thē* (not *bōm<sup>o</sup>thē*) with the anomalous reduction of the  $\tilde{o}$  into ( $\text{—}$ ); before suffix however  $\text{בְּמִיתָה}$  etc.—Besides the forms with the ending  $\text{ח}$ —are found also such with  $\text{ח}$ ; thus with the shortening of  $\tilde{a}$  into  $\tilde{a}$  are formed Segholates, like  $\text{נָחָה}$  (*masc.*  $\text{נָחָה}$ ) *rest*,  $\text{נָחָה}$  *pit*, from  $\text{נָחָה}$  and  $\text{נָחָה}$ .—The feminine of the form *qāṭīl* of stems  $\text{ע"פ}$ , as  $\text{נָחָה}$ , as well as those of the form *qāṭīl* of  $\text{ע"ו}$ , like  $\text{מָוֶתָה}$  *mortua*,  $\text{עֵדָה}$  *fem. witness* (from  $\text{עֵדָה}$ , *masc.*  $\text{עֵדָה}$ ) have likewise unchangeable vowels in the first syllable. The feminine of the form *qāṭīl*, as  $\text{עֵדָה}$  (*masc.*  $\text{עֵדָה}$ ) maintains in all cases the original  $\tilde{u}$  by doubling the following consonant; on the other hand through appending the *fem.*  $\text{ח}$  are formed *Segholates* like  $\text{נָחָה}$ , before *Suff.*  $\text{נָחָה}$  etc. *Dual*  $\text{נָחָה}$  (placed in the Parad. III, b); comp. however  $\text{נָחָה}$  Lament. 3, 7.

A few feminines of  $\text{ל"ה}$  stems (Parad. II, c) are found with the ending *āth*, formed by the ejection of the closing *Wāw* or *Yōdh* and the contraction of the preceding  $\tilde{a}$  with the  $\tilde{a}$  of the ending *āth*; thus  $\text{מָזָה}$  *share* (for *mānājāth* or *mānāvāth*,  $\text{מָזָה}$  *end*, *plur.*  $\text{מָזָה}$  (*constr. state* Neh. 12, 47, 13, 10) and  $\text{מָזָה}$  (12, 44);  $\text{מָזָה}$  Exod. 38, 5.— $\text{מָזָה}$  *sign* (stem  $\text{א"ה}$ ) comes from  $\text{מָזָה}$  and this is contracted from *āyāt*—'*āvāyāth*'.

3. Parad. III; comp. the enumeration of the different forms § 94,

No. 1, *Parad.* III, and No. 2. The *dual* הוֹמְיָתִים instead of הוֹמְיָתִים *double wall* is anomalous, taken directly from the plur. הוֹמְיָתִים.—In a wider sense belong here the feminines of the form כָּפָה (§ 84, No. 6), in so far as they shorten the *ā* of the second syllable before the ending יָ, e. g. בִּרְפָה *burning fever* (from *dallāqt*) כִּבְיָה *signet*; next the form קָטַל (§ 84, b 18, 21), as אִוִּילָה *folly* (for *iwālt*) and all the forms, which are formed with כ preformative and have a changeable vowel in the second syllable (§ 85, 48, a-e), e. g. מְמִלְכָה *kingdom*, constr. מְמִלְכָת; כְּסָפְכָה *pruning knife*, constr. מְזַמְנָת; מְשַׁכְּרָת *reward*, before suffix כְּשִׁפְרָת; comp. also the forms mentioned in § 85, 48 a and 51, as מוֹלְדָת *birth* (of א'ו', on the other hand, is מוֹצֵאָה *outgoing*), תּוֹלְדָת *generation*, תּוֹנֵעָה *abomination*, constr. הוֹצֵעָה etc. Sometimes the plural of these forms depends on a secondary form e. g. בְּחֶרֶשׁ *ploughshare*, plur. בְּחֶרְשִׁים (as from בְּחֶרֶשׁ *Astarte*, plur. בְּחֶרְשִׁים (the *ā* no more being inflected into *ē*); on the contrary בְּהֵרֹת *capitals* (of columns) and הוֹכְהֹת *reproofs* are the regular plurals of בְּהֵרָה and הוֹכְהָה.—In בְּהֵרָה *coat* the original *ū* of the first syllable has maintained itself through the doubling of the following consonant (comp. arab. *qūtūn*) before suffix בְּהֵרָה *the constr. state* however is בְּהֵרָה (as already in the *absol. state* Ex. 28, 39); plur. בְּהֵרָה, constr. בְּהֵרָה.—The form mentioned in *Parad.* III, b גְּלִגְלָה is a *pulpul* form of the stem גָּלַל; comp. קָרָקַר § 85, II.

4. To the fourth class, for which no *parad.* is required, belong all those numerous forms, which at present have entirely unchangeable vowels, after the originally short vowel of the first syllable has become *Shewā*, through the removal of the accent (comp. however בְּנִידָה Jer. 3, 7, 10, with an anomalous retention of the *ā*, although the same had been only lengthened from *ā*). Of forms mentioned in § 84 and 85 belong here especially those with ע"ע stems, as מְגִלָּה *scroll*, תְּהִלָּה *praise*, תְּפִלָּה *prayer* § 85, 48 c and 51 c, as well as the feminines of the participle *Hiph'il* ע"ע, e. g. כְּאִירָה *lighting* (from כָּאִיר), principally the feminines of ע"ע stems, which are combined with preformative כ, as מְנוּחָה *rest* (from מְנוּחַ), v. § 85, 48, f. Thus, in their external shape, all these forms coincide with those which already, as masculines, have throughout unchangeable vowels (v. their enumeration § 93, *Parad.* IV, 3).

5. The feminine ending יָה— is based (apart from the ל"ה forms, as בְּכִיָּה, § 94, 2), on the appending of the *feminine* יָה to the ending יָה, which has been employed to form adjectives etc., v. § 86, 2, 5 and 6. The ending יָה mentioned in the same place and also in § 84, No. 16, is attached in segholate forms partly to the groundform, as מְלָכִיָּה Job 12, 5 partly to forms with lightly closed syllable, as מְלָכִיָּה *kingdom*; from ל"ה stems are formed words partly like מְלָכִיָּה *imprisonment* partly like בְּכִיָּה *weeping*; the latter retain the *ā* of the first syllable also in the *constr. state* and before suffixes. כְּבִידָה *difficulty* is formed of a *qāṭil*-form, and מְקִידָה of a *qāṭil*-form etc.—In the *plural* of these forms we can distinguish a different manner of treatment. In some cases the

ending **ו** is entirely retained, as belonging to the stem (comp. above Rem. 1) e. g. **אֶלְמִנִיּוֹת** from **אֶלְמִנִיּוֹת**; in others this ending is dismembered, as in **מַלְכֵיחַוָּר** Dan. 8, 22 (without doubt for *malḳuwōth*), as well as in **עֵדוּת** (*edwōth*) from **עֵדוּת** *witness* (only in connection with *suffixes* **עֵדוּתֶיךָ** etc.).

## § 96.

## NOUNS OF PECULIAR FORM.

In the following alphabetical list is arranged a collection of much used nouns whose inflections offer more or less striking peculiarities. These peculiarities are however entirely subordinate to the general laws of sound, and the usual designation of these nouns as *irregular* is therefore not justified, if we only consider rightly the groundforms on which the present forms are based.

**אָב** (for **אָבָה**, from **אָבָה** prob. to *procreate*, hence **אָב** prop. *procreator*) *father*, constr. st. **אָבִי**, with suff. **אָבִי** (*my father*), **אָבִיךָ**, **אָבִיךָ**, **אָבִיךָ**, plur. **אָבוֹת** (§ 87, 4) constr. **אָבוֹתֵי**. The feminine ending of the plural points undoubtedly to an original abstract, indicating dignity; comp. § 108, 2, b.

**אָח** *brother*, (for **אָחָה**, fr. **אָחָה**) constr. **אָחִי**, with suff. **אָחִי** (*my brother*), **אָחִיךָ**, **אָחִיךָ**, plur. constr. **אָחִיכֶם**. But the plur. absol. is **אָחִים** (with *Dāg. f. implicitum*, § 22, 1); hence **אָחִיךָ**, **אָחִיךָ**, etc. On the form **אָחִי** (which is invariably used instead of **אָחִי**), see § 27, Rem. 2, b, and so too **אָחִי** in *pause* for **אָחִי** *my brethren*. The doubling of the **ח** points by no means to another stem (**אָחָה**) but serves only as an artificial means of keeping the preceding *Päthäch* short, as in **נְמָלִים** etc. (§ 93, Parad. II, a).

**אֶחָד** *one* (for **אֶחָד**, with *Dāg. f. implicitum*, § 22, 1, comp. § 27, Rem. 2, b), constr. st. and also elsewhere in close connection **אֶחָדָה**, *fem.* **אֶחָדָה** (*for* **אֶחָדָה**, see § 19, 2), in *pause* **אֶחָדָה**. In one instance (Ez. 33, 30) it takes (by *aphæresis*, § 19, 3) the form **אֶחָדָה** *masc.*, as in Aram. *Plur.* **אֶחָדִים** *some*, but also *the same*.

**אָחוּת** *sister* (from *āchāwāt* or *āchāyāt* with the elision of the **י** or **י** and the modifying of the *ā*—arisen from *ā*—into *ō*), constr. **אָחוּתִי**, with suff. **אָחוּתִי** etc.; however see Num. 6, 7 **אָחוּתִי** (with *Dāg. f. implic.* in **ח**). The plur. absol. (**אָחוּתִים**) accidentally does not occur, but the constr. with suff. is found in **אָחוּתִיךָ** etc. (Ez. 16, 52, **אָחוּתִיךָ** for **אָחוּתִיךָ**). The forms **אָחוּתִי** Jos. 2, 13 *Kethibh*, **אָחוּתִיךָ** Ez. 16, 51, 55, 61, **אָחוּתִיךָ** Hos. 2, 3 come from a singular **אָחָה** (with rejected third consonant).

**אִישׁ** *man*, either incorrectly lengthened from **אִשׁ** (from *'išš* with the assimilation of the *Nûn* of the groundform *'inš* (stem **אִנַּשׁ**) which has again been attenuated from *'anš*) or a direct softening from *'inš*; in the *plur.* it has very seldom **אִישִׁים** (Is. 53, 3, Ps. 141, 4, Prov. 8, 3), the usual form being **אֲנָשִׁים** (from **אִנַּשׁ**), *constr.* **אֲנָשִׁי**. *Comp.* **אִשָּׁה**.

**אֲמָה** *maid-servant*, with *suff.* **אֲמָהֶךָ**, *plur.* (with **ה** as a consonant) **אֲמָהוֹת**, *constr.* **אֲמָהוֹת**. *Comp.* in Aram. **אֲבָהֶיךָ** *fathers*, also Arab. *'abahât* (fathers), *'ummahât* (mothers).

**אִשָּׁה** *woman* (for **אִשָּׁה**, *fem.* from **אִשׁ**, see **אִישׁ**), *constr. st.* **אִשָּׁה** (for *'išt* with **ה** *fem.* from *'išš* after rejection of *Dāghesh* and lengthening the *î* into *ē*; *comp.* **חֲמִשָּׁה** as *constr.* of **חֲמִשָּׁה** *five*; but a direct derivation from **אִישׁ** would also be possible, the *î* having been reduced to *ē*); with *suff.* **אִשְׁתִּי**, **אִשְׁתְּךָ**, *plur.* **נָשִׁים** (shortened from **אֲנָשִׁים**), but Ez. 23, 44 **אִשָּׁה**; *constr.* **נָשִׁי**, with *suff.* **נָשִׁיךָ**, with *suff.* **נָשִׁיךָ**.

**בֵּית** *house*, *constr. st.* **בֵּית**, *plur.* **בָּתִּים** *bâtî'm* or rather *bâtîm*, for the *Dāg. forte* (after firm *Méthègh*) serves only to distinguish this word from **בָּתִּים** *staying over night* (*Part. Qāl* of **בָּתַּח**); the former habitual reading *bôttîm* is therefore not at all justified. *Comp.* Gesenius' *Lex.* 8th ed. under **בֵּית**. To the reasons cited there, the testimonial of the Babylonian vocalization must be added, which leaves no doubt as to the reading *bâtîm*.—*Constr. st.* **בָּתִּי**, with *suff.* **בָּתִּיךָ**.

**בֶּן** *son* (from *bîny* for *bāny*=**בָּנָה** from **בָּנָה** *to build*), *constr. st.* **בֶּן**, seldom **בֶּן**, once **בְּנִי** (§ 90, 3, a) Gen. 49, 11, and **בְּנִי** (§ 90, 3, b) Num. 23, 18, 24, 3, 15. With *suff.* **בְּנִי**, **בְּנֶךָ**; *plur.* **בָּנִים**, *constr. st.* **בְּנִי**, with *suff.* **בְּנִיךָ**, **בְּנֶיךָ**.

**בַּת** *daughter* (from **בָּתָּה**=**בָּתָּה** *fem.* of **בָּן**, *comp.* § 19, 2), with *suff.* **בָּתִּי** (for **בָּתִּי**=**בָּתִּי**); *plur.* **בָּנוֹת** (*comp.* **בָּנִים** *sons* from a sing. **בָּנָה**), *constr. st.* **בָּנוֹת**.

**חָם** *father-in-law*, with *suff.* **חָמִיךָ**; and **חֲמוּהוֹ** *mother-in-law* with *suff.* **חֲמוּהֶיךָ**. Compare **אָב** *father*, **אָח** *brother*, **אָחוֹת** *sister*.

**יּוֹם** *day*, (Arab. *yaum*) *dual* **יּוֹמִים**; but *plur.* **יָמִים**, (from **יּוֹמִים** with elision of **ו**) *constr.* **יָמִי** and **יָמֹהוֹ** (Deut. 32, 7, Ps. 90, 15).

**כֵּל** *vessel*, from **כָּלָה** *to hold*, *plur.* **כֵּלִים** (as if from **כָּל**, **כָּלָה**), *constr. st.* **כֵּלִי**, with *suff.* **כֵּלִיךָ**, **כֵּלֶיךָ**.

**מַיִם** (*plur.*) *water* (*comp.* § 88, 1, Rem. 2), *constr. st.* **מַיִ**, but also doubled **מַיִמִּי**, with *suff.* **מַיִמֶיךָ**, **מַיִמֶיךָ**.

**עִיר** *city*, *plur.* **עָרִים**, *constr. st.* **עָרִי** (either syncopated from **עָרִים** with *v.* Judges 10, 4) or from a kindred sing. **עָר**, which is still found in proper names).

**פֶּה** *mouth*, acc. to *Gesen.* for **פָּאָה**, from **פָּאָה** *to breathe*. It may however be derived from an original **פִּי** (*Olsh.*) for **פִּיָּה**, of a stem **פָּרָה** or **פָּרָה**. In



this case the *constr.* פ would be contracted from *p<sup>u</sup>wi* or *p<sup>e</sup>yî* (with *Chî'rêq compag.*); comp. פ from פ for פ with *suff.* פ (for *pîy, my mouth*), פ, פ, פ, פ, פ, פ, פ, פ, פ, פ; plur. פ edges 1 Sam. 13, 21 (= פ) and פ (Prov. 5, 4).

פ head (derived from פ = פ), plur. פ (for פ), § 23, 2). *constr. st.* פ, with *suff.* פ etc., but Is. 15, 2 פ.

פ plur. heaven (§ 88, 1, Rem. 2) *constr.* פ.

## § 97.

## NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad*, *decate*, *τριάς*, and are therefore originally attached in the *constr. state* to the numbered word, e. g. פלס פלס *trias filiorum*. However the use of the numerals in apposition was likewise of an early date, e. g. פלס פלס *trias* sc. *filii*, and from this apposition it came to pass that these abstract substantives were conceived as adjectives (§ 120). The words פלס *one*, fem. פלס (v. § 96) show already by their form that they are adjectives although here combinations like פלס פלס *unus e montibus* are also possible. The consequence of the appositional and finally adjective construction was that, for numbers used in connection with feminine nouns, a special (shorter) form came into use, whilst the original forms with the abstract feminine ending, were used in connection with masculine nouns. Thus in the numbers 3 to 10 arose the semblance as if the masculine form of the numeral were connected with the feminine substantive and the feminine form with the masculine substantive. For the expression of duality there are proper dual forms, with the usual distinction of gender.

The numerals from 1 to 10:—

	<i>With the Masculine.</i>		<i>With the Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3.	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמוֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9.	תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַה	תְּשֻׁעַה
10.	עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרִי	עֶשְׂרִי

The other Semitic languages exhibit the same peculiarity in respect to the genders, of the numerals from 3 to 10. The full form of the numeral abstracts is now but rarely found in connection with feminine nouns<sup>3</sup>; e. g. שְׁלֹשָׁה נָשִׁים Gen. 7, 13, Ez. 7, 2 (in K<sup>t</sup>hibh), Job 1, 4; in apposition Zech. 3, 9, 4, 2, comp. Jer. 36, 23.

<sup>1</sup> Shortened from שְׁנַיִם, which would be the regular *fem.* form for שְׁנַיִם. Notwithstanding this, the *Dāghēsh* in שְׁתֵּי etc. can by no means be taken for *Dāghēsh fortē*, risen from an assimilation of the *Nūn*, for in this case we should have at the most שְׁתֵּי (comp. Arab. *ṭintāni*). We rather have to read *ṭintāni*, *ṭintē* (with *Dāghēsh lenē*=אֶשְׁתִּי or אֶשְׁתִּי with א prosthetic § 19, 4); comp. Arab. *ʾitnātāni*, another *fem.* form to *ʾitnāni*, *duo*.

<sup>2</sup> The simple numerals, from 1 to 10, not only exhibit an essential agreement in all the Semitic dialects; but they also, as pure primitives, awaken the expectation that somewhere a connecting point may be found for establishing a historical affinity between these languages and the Indo-Germanic (see § 1, 3, 4). Thus we may compare: אֶחָד, Sansk. *ēka*; שְׁנַיִם (Aram. תְּרִין) Sansk. *dva*, Lat. *duo*; שְׁלֹשָׁה (Aram. חֲלִית) Sansk. *tri*, *τρεῖς*, *tres*; חֲמִשָּׁה Sansk. *pañcan*, *πέντε*; שֵׁשׁ (properly, as the Arab. and Aethiop. show=שֵׁשׁ, grdf. *ṣiṣ*) Sansk. *ṣaṣ*, *ṣṣ*, *sex*; שִׁבְעָה Sansk. *saptan*, *ἑπτά*, *septem*. Meanwhile we should consider that there is a more natural explanation of the Semitic numerals by reference to existing verbal stems which renders these comparisons, as a basis of evidence, extremely doubtful; thus אֶחָד (Arab. also *wāchād*) from the stem וחד, Hebr. יחד *to be united*; שְׁנַיִם from שָׁנָה *to fold* hence *double*, i. e. *two folds*; אַרְבָּע from רָבַע *to lie down* (by folding the four paws); חֲמִשָּׁה, really *the contraction of the five fingers into the fist*, from חָמַשׁ; finally עֶשְׂרִי from אָסַר *to bind together*=*a connection* (comp. קֶשֶׁר).

<sup>3</sup> In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew

2. The numbers from 11 to 19 are expressed by adding to the *units* the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*), written as separate words and without the conjunction. As, however, they are both pronounced closely together, the units appear almost entirely in the form of the construct state (without pretonic vowels); comp. in the following table אֶחָד and אֶחָת in the number 11 and the units in the feminine numbers from 13 upwards. Only the real forms of connection (*constr. st.*) of the masculine abstracts, like שְׁלֹשָׁה etc. are excluded from the combinations with עָשָׂר, as they are really in apposition and not in a genitive relation. Also שְׁנֵי and שְׁתֵּי in the number 12 are only seemingly in the *constr. st.*, although formed in the same manner and for the same reason of close connection (by contraction of *ay* and elimination of ם in שְׁנַיִם, שְׁתַּיִם). In שְׁנַיִם and שְׁתַּיִם the language has contented itself with the contraction of the *ay* (without rejecting the ם), unless both forms be considered as the Massoretic *Q'rê perpetuum* (§ 17) viz. שְׁנֵי, שְׁתֵּי for the really intended שְׁנַיִם, שְׁתַּיִם. Accordingly the numbers from eleven upwards are:

	<i>Masc.</i>	<i>Fem.</i>
11.	$\left\{ \begin{array}{l} \text{אֶחָד עָשָׂר} \\ \text{יְעֹשְׂתֵי עָשָׂר}^1 \end{array} \right.$	$\left\{ \begin{array}{l} \text{אֶחָת עֶשְׂרֵה} \\ \text{עֲשָׂתֵי עֶשְׂרֵה} \end{array} \right.$
12.	$\left\{ \begin{array}{l} \text{שְׁנַיִם עָשָׂר} \\ \text{שְׁתֵּי עָשָׂר} \end{array} \right.$	$\left\{ \begin{array}{l} \text{שְׁתַּיִם עֶשְׂרֵה} \\ \text{שְׁתֵּי עֶשְׂרֵה} \end{array} \right.$
13.	שְׁלֹשָׁה עָשָׂר	שְׁלֹשׁ עֶשְׂרֵה

and so on, analogous with the last. These numbers have regularly but the above form. In regard to their syntax comp. § 134, 2 Rem.

also when speaking of the number as such, in the abstract, as in the multiples (Gen. 4, 15, 24).

<sup>1</sup> The enigmatic עֲשָׂתֵי has been lately found in the Assyrian cuneiform inscriptions where it has the form *istin=unus* (v. Schröder in der Zeitschr. der D. M. G. Bd. 26 p. 234 ff.). According to this עֲשָׂתֵי עָשָׂר would be a combination like Sansk. *ekādaśan*, *ἐνδεκα*, *undecim* (analogous to the combination of units and tens in the numerals from 12—19), and serve at the same time in the combination of the fem. numeral eleven, whilst elsewhere the Assyrian has *ichit* (׳אִי־חִית) for *una*. It seems that in Hebr. also the verbal stem for עֲשָׂתֵי

Very rarely the *units* appear in the *masc.* in the *constr. st.*, as in *חֲמִישֵׁי עָשָׂר* *fifteen* Judg. 8, 10, 2 Sam. 19, 18, *שְׁמֹנֶה עָשָׂר* *eighteen* Judg. 20, 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always stands for *ten-times* the unit), as *שְׁלֹשִׁים* 30, *אַרְבָּעִים* 40, *חֲמִשִּׁים* 50, *שִׁשִּׁים* 60, *שִׁבְעִים* 70, *שְׁמֹנִים* 80, *תִּשְׁעִים* 90. But *twenty* is expressed by *עֶשְׂרִים*, plur. of *עָשָׂר* *ten*.<sup>1</sup> They are of *common gender*, and do not admit the *construct state*. When units and tens are written together, the earlier writers commonly (but with many exceptions) place the units first (e. g. *two and twenty*, as in Arabic and German); but in the later writers the order is most commonly reversed (*twenty and two*, as in Syriac, French, English *twenty-two*) e. g. 1 Ch. 12, 28, 18, 5. The conjunction (וְ *and*, also וְ before numerals accented on the 1st syllable, וְ before —, וְ before *Sh'wâ*) is always used between them.

The remaining numerals are:

100	מֵאוֹת <i>fem., constr. מֵאוֹת, plur. מֵאוֹת</i> hundreds.
200	מֵאוֹתַיִם <i>dual (for מֵאוֹתַיִם)</i> .
300	שְׁלֹשׁ מֵאוֹת (2 K. 11, 4. 9. 10. 15 however in <i>K'thibâ</i> (הַמֵּאוֹת)).
400	אַרְבַּע מֵאוֹת etc.
1000	אֶלֶף, <i>masc. plur. אֶלֶפִּים</i> thousands.
2000	אֶלֶפִּים ( <i>dual</i> ).
3000	שְׁלֹשָׁת אֶלֶפִּים, 4000 אַרְבָּעַת אֶלֶפִּים, etc.
10000	{ רִבְבָּה, but in later books (Ezr. 2, 64, Jon. 4, 11). רִבּוֹת, רִבּוֹא, רִבּוֹ (prop. <i>multitude</i> , cf. <i>μυρία</i> ).
20000	רִבְבָּתַיִם ( <i>dual</i> ) Ps. 68, 18, also שְׁנֵי רִבּוֹת, Neh. 7, 71.
40000	אַרְבַּע רִבְאוֹת, Ezr. 2, 64.
60000	שְׁשֵׁרֶבְאוֹת Ez. 2, 69 (perh. f. רִבְאוֹת, as Dan. 11, 12).

has been preserved in *עֲשֵׂת* *work of art* and *עֲשֵׂהוּ* *thought, opinion*. These two terms may easily be related to the fundamental idea of *connecting, combining* and thus one finds for *עֲשֵׂת* the idea of *unio, unity*.

<sup>1</sup> The anomalous plural forms *עֲשָׂרִים, שִׁבְעִים, חֲמִשִּׁים*, from the S<sup>g</sup>holates *עָשָׂר, שִׁבַּע, חָמֵשׁ*, for which we should (according to § 93, 6) expect *עֲשָׂרִים, שִׁבְעִים, חֲמִשִּׁים*, are found but very seldom elsewhere as in *שִׁבְעֵי עֵצִים* *mulberry-trees* and *רֵחִים* *viscera* from *רָחַם*.

<sup>2</sup> Acc. to Delitzsch (Comm. on Ps. 68, 18) this "is a dual from *רִבּוֹת*, and

Rem. 1. The dual form occurs in some of the units, with the effect of our ending *-fold*, as in אַרְבַּעְפֶּתַח *fourfold* 2 Sam. 12, 6, שֶׁבַע־פֶּתַח *sevenfold* Gen. 4, 15, 24, Ps. 79, 12. Besides its use for the *tens*, we find the plural also in אֲחֵרִים [comp. Ger. *einige*, W. *ychedig*] *some, a few*, also *the same* (*iidem*), and in עֲשָׂרוֹת *decades* (not *decem*) Ex. 18, 21, 25.

2. The *suffixes* to numerals are, as with nouns, prop. genitives of the pronoun, though we translate them as in nominative or acc., as אַתָּה שְׁלֹשָׁה *you three*, prop. *your triad*, Num. 12, 4.

## § 98.

## NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination ׀ (§ 86, No. 5), besides which another ׀ also is mostly inserted between the second and third stem consonant. They are as follows, שְׁבִיעִי, שְׁשִׁי, חֲמִישִׁי and רְבִיעִי, שְׁלִישִׁי, שֵׁנִי *second*, עֲשִׂירִי, תְּשִׁיעִי, שְׁמִינִי. The ordinal *first* is expressed by ראשון ראשון for ראש, from ראש *head, beginning*, with the ending ׀ (§ 86, 2, No. 4). The feminine forms have the ending ׀, more rarely ׀, and are employed also for the expression of *fractions* or *parts*, as חֲמִשִּׁית *fifth part*, עֲשִׂירִית and עֲשִׂירִיָּה *tenth part*. The same meaning is found also in forms like חֲמִשָּׁה *fifth part*, רִבְעִי and רִבְעָה *fourth part*; they are abstracts derived from cardinals.

For the expression of the other relations of number, for which the Hebrew has no separate forms, see in the Syntax, § 134.

---

this is either an abstract noun equivalent to שְׁנֵי (from which comes the apoc. שְׁנֵי=רִבּוֹ) *a myriad*, consequently שְׁנֵי רִבְּבֵי two *myriads* or a contracted plural out of רִבְּבֵי Ezra 2, 69 therefore the dual of a plural". This as *Perowne* suggests would signify *two series* of myriads, as הַיְמִינִים *the double line of walls*, לְחִיָּם *the double series of planks of a ship*.—Ed.

---

## CHAPTER IV.

### THE PARTICLES.

#### § 99.

#### GENERAL VIEW.

1. The particles, which in general express the secondary modifications of thought in speech, and the closer relation of the words or clauses and sentences to each other, are for the most part borrowed or derived from nouns, but a few also from pronouns and verbs (§ 30, 4); on the other hand (aside from a few demonstrative forms, § 100, 4) only in the sense defined in § 81 can any be taken for *primitives*.

2. So far as the origin of the particles can be determined with certainty, they are,—1) either *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *certo*, *falso*, *partim*, *verum*, *causa*, and the Eng. *except*, *instead*, *away*; or—2) *derived* from other parts of speech, either—*a*) by the *addition of formative syllables*, like יוֹמִים *by day*, from יוֹם (§ 100, 3); or most commonly—*b*) by *abbreviation*, effected in various ways, the degree of mutilation being proportioned to the frequency of their use, so that the original form of some has become entirely unrecognizable.

Compare in Ger., *gen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil* (orig. a particle of time) from *Weile*=our *while*; in Eng. *sith* and *since* (old Eng. *sithence*).

Such words suffer still greater changes in the Greek and the Latin, and in the languages derived from the latter, as in ἀπὸ, *ab*, *a*; ἐξ, *ex*, *e*; ἀδ, Fr. *à*; αὐτ, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.<sup>1</sup>

---

<sup>1</sup> Even short phrases are contracted into one word, e. g. German *swar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*, δηλονότι, δηλαδή, Fr. *peut-être*, E. *priethee* from *I pray thee*. In the Chinese, most of the particles are verbs or nouns; e. g. *iù* (*to give*), employed as a sign of the dative; *ì* (*to make use of*), hence *for*; *něi* (*the interior*), hence *in*.

The greatest curtailing of the particle occurs when, having ceased to be an independent word, it has been reduced to a single letter with, in most cases, a very short vowel sound. According to the laws of syllable formation in Hebrew (§ 26, 4) such particles cannot stand independently but are *prefixed* to the following word (as in the case with the preformatives of the Imperfect, § 47, 1, 2), e. g. the prefix לְ from לָ (§ 102).

That this shortening of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitic dialects, such abbreviations become more and more striking and frequent. Thus אֲשֶׁר was shortened into אֵשׁ in Phœn., and in Hebr. to אֵ, אַ and even אָ, which prefix forms became more and more customary among the Rabbins; the הִי of the Biblical Aram. at a later period became הֵ; in modern Arabic we have *hallaq* (now) from *hālwaqt*, *lēsh* (why?) from *li-ayyi-shaiin*, and many others. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs already to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

3. Particles are formed, less frequently, by *composition*: as in מִדָּעַ (for מִדָּעָה: *what known?* τί μαθών;) *wherefore?* בְּלֶעָדַי (from בָּל and עָדַי) *besides*; מִלְמַעְלָה (from מִן, לָ, מַעְלָה) *from above*.

More frequent is the combination of two words without being contracted into one; as בְּרִי-עֲלֵיךְ, אִם-כִּי, אֲתִי-כִי, אֲתִירִי-יָן.

## § 100.

### ADVERBS.

1. Of obscure origin though undoubtedly the remainder of some noun is the negative לֹא *not*, and some particles of place and time, as שָׁם *there*.

2. Forms of other parts of speech, which, without any farther change, are used *adverbially*, are—

a) Substantives with prepositions, as בְּמֵאָדָּה (prop. *in strength*) *very, greatly*; לְבַד *alone* (prop. *in separation* Fr. *à part*;

=E. *apart*), with suff. לְבַדִּי *I alone*; מִבֵּית (prop. *from house*) *within*; כְּאַחַד (prop. *as one*) *together*.

- b) Substantives in the accusative (the *adverbial case* of the Shemites, see § 118, comp. τὴν ἀρχήν, ὁδὸν, as מֵאֲדָה (strength) *very, greatly*; אֵין (cessation) *no more*; הַיּוֹם (this day) *to-day*; יַחַד (union) *together*. Many of these substantives are but seldom used as such e. g. סָבִיב and in plur. form סְבִיבִים and סְבִיבוֹת (circuit), as adv. *around*; others not at all, as כָּבֵד (length) *long ago*; עוֹד (repetition, duration) *again, further, longer*.
- c) Adjectives, especially in the *feminine* (answering to the Indo-Germ. *neuter*), as ראשונה (primum) *at first, formerly* (often 'בראש', also 'לראש'); רבה and רבת (multum) *much, enough*; נִשְׁלֵאוֹת (prop. mirabilibus sc. modis) *wonderfully*; יהודית Jewish, i. e. in the Jewish tongue.
- d) Verbs in the *Infinitive absolute*, especially in *Hiph'il*, which are also to be regarded as accusatives (§ 113, 2); e. g. הִרְבָּה (prop. *to do much*) *much*, לְהִרְבֶּה *in quantity*.
- e) Pronouns and numerals, as זֶה (prop. *there* = *at this place*) *here*, הִנֵּה *here, hither*, אַחַת, שְׁתַּיִם, שֶׁבַע, מָאָה *once, twice, seven-times, 100-times*, שֵׁנִית *a second time, again* Lev. 13, 5.

3. Some adverbs are formed by the addition of the formative syllable ם־ to substantives, as אֱמִנָם and אֱמִנָם *truly* (from אֱמִן *truth*); חֵנָם (by favor) *gratis*, (from חֵן *favor*); רִיקָם *vainly* (from רִיק *empty*); יוֹמָם *by day* (from יוֹם); פְּחָאם *for twinkling* (from פָּחַע *twinkling*) *in a twinkling, suddenly*.

The termination ם־ occurs also in the formation of substantives, e. g. סֻלָּם *ladder* (from סָלַל) so that ם־, ם־ are like הֵן, הֵן (§ 85, 53, 54), e. g. פְּדִיּוֹם and פְּדִיּוֹן *ransom*, λύτρον; בְּפִחָאם (with prep.) *in a twinkling* 2 Ch. 29, 36; hence these forms may be regarded as denominative nouns used adverbially. But others think that the ם־ is nothing else than an obsolete plural-ending of the noun (see § 87, 1, d), and that these adverbs are properly nouns in the accusative plural, hence אֱמִנָם like מִיִּשְׁרִים as adv. in Ps. 58, 2, חֵנָם like Lat. *gratis* i. e. *gratis*.



4. Those forms which are very closely connected with the demonstrative pronoun may most naturally be regarded as *primitive adverbs*, having sprung from a combination of so-called demonstrative sounds. Some of these have since suffered great mutilations, whose extent however can nowhere be determined with certainty. Here belong e. g. **אָז** *then*, **כֵּן** *so*, **אָזְנִי** *only*, **אֲמֵן** *truly* (on all these adverbs v. Davies' Heb. Lex.), but especially the *interrogative* **הֲ**, e. g. **הֲלֹא** *nonne?* **הֲנִים** *num etiam?* This **הֲ** as well as the kindred article **הַ** (v. § 35, Rem. 1) comes undoubtedly from **הָל**, as still used in Arabic and perhaps also meant in Heb. in Deut. 32, 6.

This *interrogative* **הֲ** receives,—1) before non gutturals with firm vowel generally *Chāṭēph-pāthāch*, as **הֲשֵׁתָהּ** *hast thou set?* see examples in § 153, 2 (except **הֲיִיטֵב** in Lev. 10, 19);—2) usually with *Pāthāch* and *Dāghēsh fortē* (according to the original form **הָל**, and hence like the article) before a letter that has *Sh'wā*, as **הֲבָרָה** *num in via Ez.* 20, 30, **הֲלֵבֶן** Gen. 17, 17, 18, 21, 37, 32, or also with the *Pāthāch* only, as in **הֲקִיטֵב** Gen. 30, 15, 27, 38;—3) with *Pāthāch* (and *Dāghēsh f. implicitum*) before gutturals, as **הֲאֵלֶּה** *shall I go?* **הֲאִתָּהּ** (art) *thou?* **הֲאֵם** *num si*; Judg. 6, 31, 12, 5, Neh. 6, 11 must be read **הֲאֵהָ** (not 'הָא'); with **הֲאֵשׁ** Num. 16, 22 the Massora means the article. Comp. Deut. 20, 19, Eccl. 3, 21 and *Delitzsch* on the latter passage;—4) with *S'ghōl* before gutturals that have *Qā'mēṣ* or *Chāṭēph Qā'mēṣ* as **הֲאֵנִי** *num ego?* **הֲהִיְתָהּ** *was there?* The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, or at least (though really substantives) inclining to such an idea, admit also of *verbal suffixes*, especially those with *Nūn epenthetic* (§ 58, 4); e. g. **הֲיֵשׁ** *he (is) existing*; **אֵינִי** *I (am) not*, **אֵינָהּ** *he (is) not*, **עוֹדֶנָּה** *he (is) yet*, **אֵיכָה** *where art thou?* **אֵיךְ** *where (is) he?* The same applies to **הִנֵּה** and **הִנֵּה** *behold!* (prop. *here, here is*), with suffixes; as **הִנֵּנִי** (in *pause* **הִנֵּנִי** and **הִנֵּנִי**) *behold me* (prop. *here I am*), **הִנֵּהוּ** *behold him*, **הִנֵּנוּ** *behold us* (in *pause* **הִנֵּנוּ** and **הִנֵּנוּ**), **הִנֵּם**, **הִנֵּם**.

## § 101.

## PREPOSITIONS.

1. The words, which by usage serve as prepositions, were originally substantives, and properly:

- a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as in the genitive, and it actually has in Arabic the genitive-ending (compare in German *statt dessen*, *kraft dessen*, in Greek *τούτου χάριν*, in Latin *hujus rei causa* or *gratia*, *montis instar*); as *אַחֲרָי* (hinder part\*) *behind*, *after*; *אַצְלוֹ* (side\*) *close by*; *בֵּין* (intermediate space, midst\*) *between*; *בְּעֵד*, *בְּעֵד* (interval of space) *behind*, *about*; *זִילָת* or with *Chireq compag.* *זִילָתִי* (removal, want) *besides*; *זֶעַן* (purpose) *on account of*; *מִזֵּל* (*front-side*, from *מִזְאוֹל* v. Ges. Lex. 8th ed.) but usually *מִזֵּל* *before*, *over against*; *מִן* (part) *from*, *out of*; *לְפָנֵי* (what is in front) *before*, *over against*; *עַד* (progress, duration\*) *during*, *until*; *עַל* (upper part\*) *upon*, *over*; *עִם* (connection, from the same stem *עָמַם* comes also *עִמָּת*, *עִמָּת*) *with*; *תַּחַת* (under part\*) *under*, *in place of*.
- b) Substantives in the *construct state* to be conceived however as standing in the genitive depending on *prefix prepositions* (espec. the inseparable): as *לְפָנֵי* (in the face of) *before*; *לְפִי*, *לְפִי* (to the mouth of, i. e. *the command*\*) *according to*; *בְּגִלָּל* (in the occasion of) *on account of*, *לְמַעַן* (for the purpose of) *on account of*.

2. Substantives used adverbially, in this manner, are very apt to become prepositions; e. g. *בְּבִלִּי*, *בְּבִאִין*, *בְּאֶפֶס* (with nought of) *without*; *בְּעוֹד* (in duration of) *during*; *בְּפִי*, *בְּפִי* (for the requirement of) *for*, *according to measure of*.

## § 102.

### PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section *מִן* *from*, *out of*, is frequently written as a *prefix* (§ 99, 2), yet its *Nûn*, assimilated to the following consonant, is still represented by the *Dāghē'sh fortè* in that consonant, as in *מִן־עֵץ* *from a forest*.

<sup>1</sup> In these examples, the signification of the noun is put in parenthesis, and marked with an asterisk when it is still in use.—On a similar use of substantives as prepositions in other languages, see *W. Von Humboldt über die Kawiſprache*, Bd. III., p. 621.

Rem. The preposition  $\text{בֵּן}$  is used as follows. It stands apart generally only before the article (and always with *Māqq'ēph*), as  $\text{בֵּן־הַבָּיִת}$ , also here and there before softer letters, as  $\text{בֵּן־נָח}$  Jer. 44, 18,  $\text{בֵּן־בְּנֵי}$  1 Ch. 5, 18, and elsewhere in the later books (like the usage of the Aramæan); there is besides a poetical form  $\text{בֵּן־יָרֵךְ}$  (comp. § 90, 3, *a*) and  $\text{בֵּן־יָרֵךְ}$  Is. 30, 11 (comp.  $\text{בֵּן־יָרֵךְ}$  and  $\text{בֵּן־יָרֵךְ}$  § 103). Its form is mostly  $\text{בֵּן}$  prefixed (as in  $\text{בֵּן־דָּם}$  from blood) by means of *Dāghē'sh fortè* which can be omitted only in letters that have *Sh'wā* (according to § 20, 3, *b*); with a following  $\text{ך}$  the  $\text{בֵּן}$  is usually contracted into  $\text{בֵּי}$  e. g.  $\text{בֵּי־יָרֵךְ}$  or  $\text{בֵּי־יָרֵךְ}$ ; before gutturals it becomes  $\text{בֵּי}$  (according to § 22, 1), e. g.  $\text{בֵּי־דָם}$ ; but also  $\text{בֵּי}$  (w. *Dagh. f. impl.*) before  $\text{ד}$  and  $\text{ה}$ , as in  $\text{בֵּי־דָם}$ ,  $\text{בֵּי־דָם}$  Gen. 14, 23; so sometimes before  $\text{ר}$  (§ 22, 5, Rem.).

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with *Sh'wā*; viz.—

- $\text{בֵּן}$  in, at, on, with,
- $\text{כֵּן}$  towards, to, for, L. *ad*,
- $\text{לֵן}$  like, as, according to.<sup>1</sup>

On the pointing of these (inseparable) prefixes it is to be observed that—

- a*) The *Sh'wā* mobile with which the above prefixes are usually pronounced has resulted from the disappearance of a short vowel, which therefore according to § 23, 1, 2 must return as soon as another *Sh'wā* follows. Before simple *Sh'wā* this vowel is  $\text{י}$ , but before *Chāṭēph*, the vowel of the *Chāṭēph* is taken e. g.  $\text{כֵּן־פֵּרוֹת}$  for fruit,  $\text{לֵן־לֵוֹי}$  as a lion; and before feeble letters it follows the rules in § 23, 2, and § 24, 1, *a*, e. g.  $\text{לֵן־לֵוֹי}$  for  $\text{לֵן־לֵוֹי}$ .
- b*) Before the article they usually displace the  $\text{ה}$  and take its pointing, as  $\text{בֵּן־הַגַּן}$  for  $\text{בֵּן־הַגַּן}$  in the garden. See full particulars in § 35, Rem. 2.
- c*) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they take also *Qā mēṣ* (prob. as a lengthening of orig.  $\text{ā}$ , comp. § 26, 3), but only in the following cases,—*α*)  $\text{לֵן}$  before the Infinitives which have the above-mentioned form, as  $\text{לֵן־לָתֵת}$  for to give,  $\text{לֵן־לִשְׁפֹּט}$  for to judge,

<sup>1</sup> Contrary to *Gesenius'* and *Rödiger's* learned derivation of  $\text{לֵן}$  from  $\text{לֵן־בֵּית}$ , Aram. also  $\text{לֵן}$  (therefore really in the house, in) or from  $\text{לֵן־בֵּין}$  between (*Enwald*), *Mühlau* and *Volk* in the 8th ed. of the Lex., following *Böttcher*, have recommended, and without doubt rightly, to regard the  $\text{לֵן}$  (Arab. *lā*) as a softening of the Arab. *fā* (in).— $\text{לֵן}$  arises first from  $\text{לֵן־לֵוֹי}$  and more remotely from a stem which means *appropinquavit, accessit* (Arab. *walā*).—On  $\text{לֵן}$ , orig. a noun meaning amount, kind (*instar*) see Lex.

לָלוּ for to bear, except when another word closely follows the Inf. (especially as its subject § 114, 2), placing it in a sort of *constr. st.* as in בָּנִשׁוּ Num. 8, 19, לָלוּ Gen. 16, 3;—β) before many pronominal forms, בָּנִשׁוּ, לָלוּ, לָלוּ, לָלוּ like these, but specially always בָּנִשׁוּ, לָלוּ, לָלוּ; and לָלוּ, לָלוּ (see § 103, 2);—γ) לָ before monosyllables or nouns accented on the first syllable, e. g. לָלוּ mouth to mouth 2 K. 10, 21, לָלוּ בֵּין מַיִם לְמַיִם between water and water Gen. 1, 6, in both cases before the great pause; observe in the instructive example in Deut. 17, 8 that the punctuation לָ requires at least the small pause after it; in Is. 28, 10 and 13 the לָ stands in the double repetition before the small and the smaller distinctives.—δ) in certain standing expressions, which have become adverbial as לָלוּ to eternity, לָלוּ in multitude, לָלוּ in security, לָלוּ to perpetuity, but לָלוּ לָלוּ to all eternity Is. 34, 10.

- d) With the *interrogative* מַה we have לָלוּ by what? לָלוּ how much? לָלוּ (Job 7, 20 לָלוּ, 1 Sam. 1, 8, לָלוּ, all *Mil'el* therefore *ā* in the tone is lengthened to *ā*) for what? why? Before the gutturals א, ה, לָלוּ (*Milra'*) is used to avoid hiatus instead of לָלוּ; but before the ו we find also לָלוּ. Before non-gutturals is found לָלוּ Ps. 42, 10, 43, 2 (immediately after a tone-syllable).

Rem. The divine name לָלוּ, which has not its own original vowels (probably לָלוּ), but those of לָלוּ (see Lexicon under the word), takes the *prefixes* also after the manner of לָלוּ, as לָלוּ, לָלוּ, לָלוּ (because the Jews read in these cases לָלוּ, לָלוּ, לָלוּ).

## § 103.

### PREPOSITIONS WITH SUFFIXES AND IN PLURAL FORM.

1. So far as all prepositions were originally nouns in the accusative (§ 101), they are also united with the suffixes of nouns (§ 91, 1, 2), as לָלוּ (at my side) by me, לָלוּ (in my proximity) with me, לָלוּ (in their place) instead of them (like L. *mea causa*, *on my account*).

Rem. 1. The preposition לָלוּ near, with (from לָלוּ v. Lex. s. v. לָלוּ II.), is distinguished from לָלוּ (the sign of the definite accusative, see § 117, 2) when suffixes are added, by the difference of pointing, the former making לָלוּ, לָלוּ, לָלוּ, while the latter retains its original o before the so-called light suffixes as לָלוּ me, לָלוּ thee, לָלוּ him, לָלוּ her; לָלוּ us, but לָלוּ, לָלוּ you, לָלוּ and לָלוּ them. Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, this לָלוּ is at times incorrectly inflected לָלוּ before

2. The preposition לָלוּ with (st. לָלוּ) takes *Qāmēs* (pretonic) before

וְהוּא and הוּא, in order that the doubling of the *Mēm* may be distinctly heard, as in עִמָּכֶם, עִמָּהֶם (for which however עִמָּם usually stands). In the first person, besides עִמִּי we find עִמָּרִי.

3. It is but seldom that prepositions take the verbal-suffixes, as תַּחְתָּי 2 Sam. 22, 37, 40, 48 (for which we find תַּחְתִּי in Ps. 18, 37, 40, 48), תַּחְתָּהּ Gen. 2, 21, and תַּחְתָּי Ps. 139, 11 (perh. for the sake of rhyming with יִשְׁעָי). But in these cases the form of the suffix may perhaps be accounted for in this way, that the idea of *direction whither* is implied, so תַּחְתָּי *under-me-ward* 2 Sam. as above (also תַּחְתִּי *under me*), תַּחְתָּהּ *in its place* ('he put flesh in-to its place'), תַּחְתָּי *hither around me*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to כּ is appended the syllable מוּ, and מִן is doubled into מִמֶּן (for מִימֶן, prop. L. *a parte*, from the side of—), and for בּ and לּ we have at least בָּ and לָּ with full vowel (§ 102, 2, *a* and *c*).

a) לּ with suffixes:

<i>Sing.</i>		<i>Plur.</i>
1. לִי <i>to me.</i>		לָנוּ <i>to us.</i>
2. { <i>m.</i> לָהּ, לָכֶה, in pause לָךְ } <i>to</i>		לָכֶם, }
{ <i>f.</i> לָךְ } <i>thee.</i>		לָכֶנָּה } <i>to you.</i>
3. { <i>m.</i> לוֹ <i>to him.</i>		לָהֶם, לָהֶמָּה, poet. לָמוֹ } <i>to them.</i>
{ <i>f.</i> לָהּ <i>to her.</i>		לָהֶנָּה } <i>to them.</i>

<sup>1</sup> Even Rödiger denies altogether that לָמוֹ may stand also for the sing. לוֹ. But this question must now be decidedly answered in the affirmative, since the Phœnician suffix of the 3. fem. sing. in ם is generally recognized as analogous to the Hebrew suffixes in מוֹ (comp. Schröder Phöniz. Sprache p. 153 f. and p. 154, Schlottmann's explanation of this מ). To be sure in places like Gen. 9, 26, ff. Deut. 33, 2, Is. 30, 5, Ps. 73, 10, לָמוֹ is better explained as *plural* (in reference to collective nouns); but in Is. 44, 15 and 53, 8 its explanation as *plural* would be an extremely forced one. Besides there would remain לָמוֹ Ps. 11, 7 and כָּלֵמוֹ as well as לָמוֹ, the latter occurring three times, Job 20, 23, 27, 23 (also לָלֵמוֹ) and especially 22, 2. In all these places we can avoid the worst exegetic artifices by recognizing simply a singular suffix (= לָיִי, לָפִי, לָפִי).

<sup>2</sup> The form לָלֵמוֹ usually signifies *therefore*.

ב takes suffixes in the same manner, except that for the 3d person plur. we have בָּהֶם, בְּהֶמָּה, also בָּם and the fem. בָּהֶֿנָּה also 15 times בָּהֶן; but only in 1 Sam. 30, 7, Is. 38. 16, Ezek. 42, 14 בָּהֶן.

b) ב with suffixes:

Sing.	Plur.
1. בְּמִנִּי <sup>1</sup> as I.	בְּמִנֵּי as we.
2. {m. בְּמִנִּי } as thou. f. — }	בָּכֶם, seldom בְּמִנֵּי } as ye. — — — }
3. {m. בְּמִנִּי } as he. f. בְּמִנִּי } as she.	בָּהֶם [בָּהֶם] } as they. [בָּהֶן] בְּהֶמָּה }

c) מן with suffixes:

Sing.	Plur.
1. מִמֶּנִּי, poet. מִנִּי, in pause מִנִּי from me.	מִמֵּנֵי from us.
2. {m. מִמֶּנִּי, in p. מִמֶּנִּי } from thee. f. מִמֶּנִּי }	מִמֵּנִי } from you. מִמֵּנֵי }
3. {m. מִמֶּנִּי, poet. in pause מִמֶּנִּי, } [מִמֶּנִּי or מִמֶּנִּי] from him.	מִמֵּנֵי, poet. מִמֵּנֵי, } from. מִמֶּנִּי } them.
f. מִמֶּנִּי from her.	מִמֶּנִּי

Rem. The syllable מִן (in Arabic *mā* ما=Heb. מִן *what*) in מִנִּי (prop. according to *what I* for *as I*), is in poetry appended to the three simple prefixes ב, כ, ל, even without suffixes, so that בְּמִנִּי, כְּמִנִּי, לְמִנִּי appear as independent words equivalent to ב, כ, ל. In this case, poetry distinguishes itself from prose by longer forms; in the case of מן on the other hand it has adopted the shorter ones, resembling the Syriac.

The above bracketed form מִמֶּנִּי stands only in 2 Kings 17, 15 (in pause); מִמֶּנִּי (or מִמֶּנִּי) only in Ez. 18, 14. Comp. *Friendsdorff, Massora magna*, p. 234 ff.—For בָּכֶם (so formerly in this grammar) *as ye*, must be read בָּכֶם according to the express testimony of *Kimchi* (comp. also *Baer* on Job 16, 4).

The preposition מן (see § 102, 1, Rem.) with *suff.* makes מִמֶּנִּי from him, which comes from מִמֶּנִּי (according to § 19, 2), and is identical

<sup>1</sup> The use of מִנִּי for מִן here is simply for euphony, (comp. above No. 1 Rem. 3). מִנִּי written defectively only in the Pentateuch.

in form with מִמֶּנּוּ *from us*, which comes from מִמֶּנִּי.<sup>1</sup>—The form מִמֶּנּוּ always stands without *Mappiq*, and comes from מִמֶּנִּי. The bracketed form מִמֶּנּוּ for which Baer after Kimchi et al. writes מִנְּנוּ is found only in Ps. 68, 24 and is perhaps rather a *substantive*=*share* (v. Delitzsch in loc.).—מִמֶּנּוּ (in printed editions, in MSS. however מִמֶּנּוּ) is found only Ez. 16, 47, 52.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* or the Eng. *besides* (for the reason of this, see § 119, 2, R.),<sup>2</sup> and are therefore joined with the pronominal suffixes, in the form of the plural construct state just like plural nouns (§ 91, 2). Such are—

אַחֲרֵי, more frequently אַחֲרֵי (prop. *hinder parts*) *behind*, *after*, with suff. always thus: אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרֵינוּ etc.

אֶל, poet. also אֵלַי (*regions, directions*) *towards, to*, with suff. always אֵלַי *to me*, אֵלָיךָ, אֵלָיָם, אֵלֵיהֶם (also defect. אֵלֵהֶם), for which latter also poet. אֵלֵינוּ (Ps. 2, 5).

בֵּין (*interval*) *between*, to which the suff. which have a singular sense are joined, thus: בֵּינִי, בֵּינָה, etc. (Gen. 16, 5 בֵּינֵיךָ but the second *Yôdh* has been rendered critically doubtful by a dot; בֵּינֵינוּ occurs three times, but it is only Massoretic *Qere* for בֵּינוּ, which is found e. g. Gen. 30, 36). On the other hand the suffixes that signify a plural are added to the plur. בֵּינֵי or בֵּינוּ, thus בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם, also בֵּינוּתֵינוּ, בֵּינוּתֶיךָ, בֵּינוּתָם (— also sometimes elsewhere to the plur. noun to avoid too long forms). Cf. § 91, 3, Rem.

סָבִיב (*circuit*) *around*, with suffixes always in the plural form, partly *masculine* סָבִיבֵיךָ, סָבִיבֵינוּ etc., partly, and more frequently *feminine* סָבִיבוֹת *surroundings* with suff. סָבִיבוֹתַי *around me*, סָבִיבוֹתֶיךָ, סָבִיבוֹתָם.

<sup>1</sup> The Babylonian grammarians wanted to distinguish the last from the 3d sing. by writing it מִמֶּנִּי *from us*, but Ibn Ezra justly objected.

<sup>2</sup> Some of these words, which come from stems ל"ה, viz., אֵלַי, אֵלָיךָ, אֵלָיָם, may certainly be traced back to singular forms like אֵלַי, אֵלָיךָ, אֵלָיָם; and are therefore more probably to be regarded as only apparent plurals.

עַד (*progress, duration*, from עָדָה) *as far as, unto*, plur., עָדִי (poet.), but with suff. even in prose always עָדִי, עָדֶיךָ, עָדֵינוּ, עָדֵיכֶם (with *Qā'mēš* in the secondary tone) Job 32, 12.

עַל *upon, over* (*constr. st.* of עָלָה *what is above*, from עָלָה *go up*), plur. עָלֵי (poet.), but with suff. also in prose always עָלַי, עָלֶיךָ, עָלֵינוּ, עָלֵיכֶם, for which עָלֵינוּ is also often used in poetry. On the use of the latter in the *sing.* see above 2, a, Note <sup>1</sup>.

תַּחַת *under* (*prop. what is beneath*), in plur. with suff. תַּחַתִּי, תַּחַתְּךָ, תַּחַתֵּנוּ, תַּחַתְּכֶם (see בִּירוּחָם above).

## § 104.

### CONJUNCTIONS.

1. The conjunctions serve to connect words and sentences, and to express their relations to each other.—Such are

a) Original pronouns, as the demonstrative כִּי *that, because, for*.

b) Original substantives, which afterwards became pronouns or adverbs e. g. אֲשֶׁר (s. § 36), which serves partly as general expression of the idea of relation, partly as relative pronoun (= *qui, quae, quod*); farther אֵל (*nothing*) *that not*; פֶּן (perhaps literally *turning off*, from פָּדָה) *that not, lest* (the Greek γὰρ *prohibitivum*) etc. Also substantives used adverbially with prepositions e. g. בְּטֶרֶם (in not-yet) *before that* (for which also מִפְּנֵי). On the combination of two conjunctions to express complicated ideas (e. g. אֲדָּבָּרָה לְכֹה *to this comes, that=yea more that*) v. syntax.

c) Prepositions, which by the addition of the conjunctions אֲשֶׁר and כִּי are reduced to the idea of one conjunction; e. g. יָעַן אֲשֶׁר *because* (from יָעַן *account of*), *prop. on account that*, אַחֲרֵי אֲשֶׁר *after that*, כְּאֲשֶׁר *according as* (אֲחֵר and כִּי), עַקְבֵּי אֲשֶׁר *in consequence that* *because*. The preposition may still be employed in this manner, even when the conjunction is omitted, e. g. עַל (for עַל אֲשֶׁר) *although*, Job 16, 17.

So at least according to the logic of our language; it would however be more correct to say that instead of the intermediate אֲשֶׁר the whole



following sentence has one substantive idea, governed directly by the preposition. In like manner, all prepositions prefixed to the Infinitive may be rendered in English as conjunctions (§ 114, 2) with the finite verb.

2. Even those little words which are no longer in use except as conjunctions, and which are in more or less of obscurity as to their formation, or original signification, may be considered throughout as remainders of original nouns, such as **או** (prop. *will, choice*, from **אָרָה** *to desire*, comp. Prov. 31, 4) *or*, like Lat. *vel, ve*, from *velle*; of doubtful origin are **אם** *when*, also *or* (before the second member of a double question) **אִם** *also* and others. Even the only *prefix* conjunction **ו** (*and*) seems to have come from a stem meaning *to add or join*; comp. Davies' Heb. Lex. under **וּן**.

NB. The pointing of the conjunction **ו** is in many respects analogous to that of the *prefixes* **וּן**, **וּן**, **וּן** (§ 102, 2), but as a feeble letter it has some peculiarities:—

a) Usually it has simple *Sh'wā* (**וּ**).

b) Before words beginning with a guttural and a composite *Sh'wā*, it takes the vowel with which the *Sh'wā* is compounded (according to § 28, 2), as **וְיָחִיבְךָ** *and be thou wise*, **וְעַבְדֶּיךָ** *and slaves*, **וְצוּרִי** *and force*, **וְאָכַלְךָ** *and eat thou*, **וְחָלִי** *and sickness*. But **וְאֱלֹהִים** *God*, with **ו** is contracted into **וְאֱלֹהִים**, **וְאֱלֹהִים** etc. In cases like **וְעֶצֶר** Job 4, 2 comp. § 28, 2.

c) Before words whose first consonant has simple *Sh'wā* (excepting the cases under d), *Wāw* becomes the vowel **וּ**, as **וְכָל** *and to all*, and even before a *Chāṭēph* (under letters not guttural), as **וְיָחִיבְךָ** Gen. 2, 12 (comp. § 10, 2, Rem. b). It is also sounded thus (yet with the exception of the cases under e) before its cognate labials **בּ**, **מּ**, **פּ**; as **וּבְלֵךְ**.

d) Before **ו** *Wāw* takes *Chirēq*, as in **וְיָחִיבְךָ** *and he was* (for **וְיָחִיבְךָ**, according to § 24, 1, a); on the peculiar punctuation of **ו** copulative before forms with initial *Sh'wā* from **וְיָחִיבְךָ** *to be* and **וְיָחִיבְךָ** *to live*, as **וְיָחִיבְךָ** Josh. 8, 4, **וְיָחִיבְךָ** Gen. 20, 7, comp. § 63, Rem. 5.

e) Immediately before the tone-syllable, it often takes *Qāmēṣ*, like **וּ**, **וּ** (§ 102, 2, c), yet chiefly only at the end of a clause, e. g. 2 K. 7, 4 (**וְיָחִיבְךָ** and **וְיָחִיבְךָ**), Ruth 3, 3 (**וְיָחִיבְךָ**), Ps. 10, 15 (**וְיָחִיבְךָ**), 2 Sam. 13, 26 (**וְיָחִיבְךָ**), 1 Sam. 9, 4 (**וְיָחִיבְךָ**), Ez. 47, 9 (**וְיָחִיבְךָ**); comp. also (with *Tiphchā*) Gen. 33, 13, 2 Sam. 15, 12. Regularly the **ו** copulative stands with *Qāmēṣ*, when it serves to unite two nouns, which have the same generic idea, and thus in their combination present only one more comprehensive idea. It is also here however a condition that the **ו** shall stand immediately before the tone syllable, e. g. **וְיָחִיבְךָ**.

Gen. 1, 2, יוֹהָב וְנִסְסָה 8, 2? (see also examples above); Ex. 25, 3; כֹּה וְכֹה *so and so* וְכֹה Ps. 96, 7, 10, וְכֹה Ps. 76, 7; even G.n. 7, 13, אֶלֶּהִים וְמִלֵּךְ 1 K. 21, 10, אִישׁ-וְאִישׁ Esth. 1, 8 (at the end of the verse); also with 3 words as in פָּחַד וְפִחַח וְפִחַח Is. 24, 17. It is otherwise when the word stands in close connection with the following, e. g. אִישׁ וְאִישׁ יָלַד בָּהּ Ps. 87, 5. From the same rhythmical reason the וְ (not ו) stands with certain monosyllabic words, whose nature is to lean upon the following, as וְהוּא, וְהוּא, וְהוּא, וְהוּא and others.

### § 105.

#### INTERJECTIONS.

1. Among the interjections there are (as in all other languages) some merely natural sounds, or as it were, vocal movements, called forth by some impression, or sensation, as אָהָה, אָה *ah!* הוֹהָה *ho!* אָהָה *aha!* הוֹהָה *hush!* But הוֹי *woe!* is an original noun and belongs therefore to No. 2.

2. Others, however, were borrowed from other parts of speech, and became interjections only by use in animated discourse, as הֵן or הִנֵּה *behold!* (prop. *here*); לֹה *lo!* (prop. *see*, Imp. of רָאָה); הִבֵּה, plur. הִבֵּי (prop. *give*, Imp. of יָהֵב) for *come on!* § 62, R. 2 (L. *age, agite*); לָכֵה (also לָה in Judg. 19, 13), לָכֵה (prop. *go ye*, Imp. of הָלַךְ) *go to! come on!*<sup>1</sup> הֲלֵלָה *far be it!* (prop. *ad profanum!*), בִּי (for בְּעִי *entreaty*) *I beseech, prithee!* (for *I pray thee*), נָא *now!* (cf. Ethiop. *nā'á*, prop. *hither*, but also *come on!*) a particle of incitement and entreaty (which is put after the expression it belongs to).<sup>2</sup>

<sup>1</sup> הֵן, הִבֵּה and לָכֵה stand connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

<sup>2</sup> The particle נָא serves to express the most various shades of thought, which are exhibited in various places in the Syntax. A short statement must here suffice. נָא stands—*a*) after the Imp. in commanding as well as in entreating (§ 110, 1);—*b*) after the Impf. in the first as well as in the third person (§ 108, 1, *b*, and § 109, 1, 1);—*c*) once after the Perf. (§ 106, 3 in foot Note);—*d*) after various particles, as הֵן-נָא *behold now*, particularly with conjunctions, as אֲלֵ-נָא *no! pray (ne quæsto)*, אֲנִי-נָא *if now, cinote, if*, with a courteous or modest hesitation.—In courteous discourse this particle is used in redundancy, as in Gen. 18, 3; 19, 7, 19; 50, 17.

# PART THIRD.

## SYNTAX.

### CHAPTER I.

#### THE PARTS OF SPEECH.

##### I. SYNTAX OF THE VERB.

###### A. *The Moods and Tenses.*<sup>1</sup>

### § 106.

#### THE PERFECT.

The Perfect expresses a *completed* action, event or state, whether real or supposed, past, present or future. Treated more in detail, it is used : —

1. To indicate PAST actions, events or states that after a shorter or longer duration have been fully completed.

a) It corresponds to the Latin and the German Perfect in affirmations, negations, confirmations, questions, etc. E. g. Gen. 18, 15. *Then Sarah denied, saying, I have not laughed* (לֹא צָחַקְתִּי)....; *he said, nay, but thou hast laughed* (צָחַקְתָּ); 3, 11 מִי הִגִּיד לָךְ *Who has declared to thee...?* Cf. 3, 13, 14, 17, 22. So also in reference to some indefinite point of time past. Isa. 66, 8 *Who hath (ever) heard such a thing* (מִי־שָׁמַע כָּזֹאת)?

Rem. In contrast with the Perfect used to emphasize a fully completed event, the Imperfect is, not infrequently, employed to express what is still future, e. g. Josh. 1, 5 *as I was* (כְּהָיִיתִי) *with Moses, so I will be with thee* (אִתְּךָ); 1, 17; Ex. 10, 14; Deut. 32, 21; 1 Ki. 2, 38; Isa. 46, 4, 11; Joel 2, 2; Eccl. 1, 9.

---

<sup>1</sup> Cf. survey of the Hebr. Moods and Tenses, § 40; general characteristics of the *Perfect* and the *Imperfect*, § 47, foot-note; furthermore *Driver The Use of the Tenses in Hebrew* (Oxford, 2d Ed. 1881); *Bennett Notes on the Use of the Hebrew Tenses* ("Hebraica" 1886, vol. II., III.).

- b) It is used as a simple *tempus historicum* (corresponding to the Greek *Aorist*) in narrating past events. E. g. Gen. 4, 4 *and Abel brought* (וַיִּבְרֹא) etc.; 7, 20 *the waters prevailed* (וַיִּבְרֹא) etc.; Job 1, 1 *There was a man* (וְהָיָה אִישׁ) *in the land of Uz*, etc.; thus also in narrating repeated events. 1 Sam. 18, 30.

Rem. As seen from the foregoing, the *historical present* is used as a basis for the whole narrative (Job 1, 1; cf. Dan. 2, 1), or of independent sentences (Gen. 7, 11, 13), while in coördinate sentences it is the case regularly only when the verb is separated from 1 copulative by one or more words (cf. above Gen. 4, 4; 7, 20). Otherwise according to § 111, 1, the narration is continued by means of the Imperfect consecutive. The direct coalescence of the historical Perf. with 1 copulative (not to be confounded with the Perfect consec., § 112), corresponds rather to the Aramaic syntax (cf. Kautzsch Gram. des Bibl. Aram. § 71, 1, b); for the doubtful examples in older texts vid. § 112, 6.

- c) It expresses actions, etc., already completed at the beginning of other past actions (Pluperfect). E. g. 1 Sam. 28, 3 *Samuel was* (long ago) *dead*<sup>1</sup> . . . . . *And Saul had put away the necromancers . . . out of the land* (וַיִּסְרֹם). These two seemingly parenthetical remarks are explanatory, referring to the narrative beginning with verse 6. Cf. 9, 15; Gen. 20, 18 (*for Jehovah had*, etc.); 27, 30; 31, 19, 34; in negative predicates Gen. 2, 5 *for Jehovah had not caused it to rain*, etc. Thus especially frequent (as a matter of course) in relative, causal, and temporal clauses, preceded in the governing clause by a tense relating to the past. E. g. Gen. 2, 2 *and he rested . . . from all his work which he had made* (וַיִּשְׁכַּח); 7, 9; 19, 27, etc.; 29, 10 *when Jacob had seen Rachel* (וַיִּבְרֹא רָחֵל) . . . . . *Jacob went near*, etc.; similarly in inverted temporal clauses (vid. the last) Gen. 24, 15; 27, 30, etc.

2. To indicate actions, events or states which, though completed in the past, are still in force (indicated usually by the PRESENT).

<sup>1</sup> Incorrectly in the *Vulgate*: Samuel autem mortuus est . . . et Saul abstulit magos, etc.

- a) It is used to express events long ago fulfilled, or states and attributes long ago assumed, which are nevertheless true of the present (*Perf. Praesens*); e. g. Ps. 10, 11: הִסְתִּיר פָּנָיו *he has hidden his face* (and still keeps it hidden). Here belong many Perfects (to indicate states or attributes) which in German are rendered only by the present or (in the cases mentioned in 1. c) by the Imperfect. Thus יָדַעְתִּי *I know* (*I have learned from experience*) Job 9, 2; 10, 13; לֹא יָדַעְתִּי *I know not* Gen. 4, 9, etc. (but Gen. 28, 16, Num. 22, 34 owing to context *I knew not*); זָכַרְתִּי *I remember* Job. 21, 6; מָאֵן *he refuses* Ex. 7, 14; עָלְזָה לִּי לִבִּי *my heart exults*, שָׂמְחָה לִּי *I rejoice* 1 Sam. 2, 1; בָּקַשׁ *he seeks* Isa. 1, 12; קָוִיתִי *I wait* Gen. 49, 18; הִפְצֵתִי *I delight* Ps. 40, 9 (mostly negative, Isa. 1, 11); אָהַבְתִּי *I love* Gen. 27, 4; שָׂנְאתִי *I hate* Ps. 31, 7; מָאֲסָתִי *I reject* Amos 5, 21; תִּעַבְתִּי *they abhor me* Job 30, 10; בָּטַחְתִּי *I trust* Ps. 25, 2; חָסִיתִי *I seek refuge* Ps. 31, 2; צָדִיקְתִּי *I am righteous* Job 34, 5. Furthermore: גָּדֹלָה *thou art great* Ps. 104, 1; קַטַּנְתִּי *I am insignificant* Gen. 32, 11; גְּבוּרָה *they are high* Isa. 55, 9; רַחֲקָיו *they are distant* Job 30, 10; זָקֵנְתִי *I am old* Gen. 18, 13; יָגַעְתִּי *I am weary* Ps. 6, 7; שָׂבַעְתִּי *I am full* Isa. 1, 11, etc.<sup>1</sup>

Rem. To this category belong also the Perfects after עַד-כֵּן, Ex. 10, 3 *how long hast thou* (already) *refused* (and art still refusing . . . i. e. *how long wilt thou refuse*)? Ps. 80, 5; Prov. 1, 22 (coördinated with the Impf.), also after אֵינָה עַד Ex. 16, 28; Hab. 1, 2.

- b) It is used to describe actions, which are just now taking place, but which are still to be represented as being, in the mind of the speaker, already completed. E. g. הֲרִמֹּתִי *I lift up* (sc. the hand in an oath) Gen. 14, 22; נִשְׁבַּעְתִּי *I swear* Jer. 22, 5; יִצְעַתִּי *I advise* 2 Sam. 17, 11 (but v. 15 in another context *I have advised*); אָמַרְתִּי *I say* (affirm) Job 9, 22; 32, 10.

<sup>1</sup> Cf. *novi, odi, memini*; οἶδα, μέμνημαι, οἶκα, δέδορκα, κέγραγα; in N. T. ἤλπικα, ἠγάπηκα.

- c) It is used to describe past, but ever recurring actions, statements of general experience (Greek Gnomic Aorist). E. g. Ps. 9, 11 *thou Jehovah, hast not forsaken* (לֹא עָזַבְתָּ) *them that seek thee.* Cf. v. 13; 10, 3; 119 40; Gen. 49, 11 (כָּכֵן).

Rem. In almost all cases referred to in No. 2 (the Perfect translated as Present), the Impf. may with equal propriety be used, according as the action is viewed not as already completed, but as still going on or yet in the future and hence still incomplete (vid. § 107 preliminary Remark). We find accordingly in nearly the same sense לֹא יָכֹלִי *I cannot* Ps. 40, 13, and לֹא אֵיכָל Gen. 31, 35. Hence the frequent use of the Impf. corresponding to such Perfects in historical or prophetic parallelism; e. g. Isa. 5, 12; Ps. 2, 1 sq.; Prov. 1, 22; Job 3, 17.

3. To indicate FUTURE actions when expressly viewed by the speaker as completed or as good as completed.

- a) in agreements or stipulated assurances (again corresponding to the present). E. g. Gen. 28<sup>3</sup> 11 *I give* (נָתַתִּי) *thee the field*, cf. v. 13; 48, 22; so also in assurances on the part of God (Gen. 1, 29; 15, 18; 17, 20; Judg. 1, 2).
- b) to express undoubted events, hence represented in the mind of the speaker as already completed (*Perf. confidentiae*); e. g. Num. 17, 27 אֶבְרָנוּ אֶבְרָנוּ בְּלֹנוּ אֶבְרָנוּ<sup>1</sup> הֵן *behold, we die, we perish, we all perish.* Gen. 30, 13; Isa. 6, 5 (נִדְּבִיתִי) *I am undone!*<sup>1</sup>; Prov. 4, 2; likewise in questions Gen. 18, 12; Num. 17, 28; 23, 10; Judg. 9, 9, 11; 2 K. 20, 9 (הֲלֵךְ = *shall it go?*); Zech. 4, 10(?); Prov. 22, 20.<sup>2</sup> This use of the Perfect is most frequently found in prophecies; the prophet imagines himself so vividly in the future that the prophecy is regarded as already fulfilled;

<sup>1</sup> Cf. the similar use of ὅλωλα (διέφθορας Iliad 15, 128) and *perii!* For the use of a Perfect in conditional clauses that really belongs here, cf. No. 4.

<sup>2</sup> In Gen. 40, 14 a Perf. confidentiae (after אֲנִי כִי as in 2 K. 5, 20; 23, 9) occurs also as the expression of an ardent desire that may be fulfilled (*but think of me*, etc.). Nevertheless neither this example nor the use of a Perf. in wishes and imprecations in Arabic justifies our admittance in Hebrew of a so-called *precativae* Perfect; render, moreover Job 21, 16; 22, 18 *the counsel of the wicked is far from me* (cf. Driver Hebrew Tenses, p. 29 sq.).

e. g. Isa. 5, 13 *therefore my people are gone into exile* (וָנִלָּה); 9, 1 sq.; 10, 28; 11, 9 (after כִּי as frequently as otherwise); 19, 7; Job 5, 20. In the further continuation of the discourse or parallelism, the Imperfect occasionally alternates with this Perfect.

- c) to express actions or events represented as completed in the future (*Futurum exactum*); e. g. Isa. 4, 4 אִם רָחַץ *when he has washed = shall have washed* (Impf. in coördinated clause); 6, 11 (after אִם עָרַא אֶשֶׁר as also frequently after temporal conjunctions); Mic. 5, 2 (וַיֵּלֶדָה); Gen. 43, 14 וְאֲנִי בְּאֶשֶׁר שָׁכַלְתִּי שְׂבִלְתִּי *but I, if I be bereaved (orbus fuero) . . . I am bereaved* (expressing despairing resignation; cf. Prov. 23, 15; Esth. 4, 16).

4. To indicate deeds or events represented, not as really completed in the past, but only as possible (most closely corresponding to the Latin Pluperfect); e. g. Gen. 31, 42 *except the God of my father . . . had been with me, thou hadst sent me away empty* (שֶׁלֹּחֶתִּי); 43, 10; Num. 22, 33; Judg. 13, 23; 14, 18; 1 Sam. 13, 13 (הָבִינִי); 2 K. 13, 19; oftener after כִּמְעַט *very easily, almost*, Gen. 26, 10; Ps. 73, 2; 94, 17; 119, 87; Prov. 5, 14; Job 3, 13; 23, 10 (כִּפְתִּינִי); Ruth 1, 12 (*if I thought, etc.*, cf. 2 K. 7, 4) in Isa. 1, 9 כִּמְעַט is attracted, contrary to the accent, to the following. It is used, moreover, to express an unfulfilled wish Num. 14, 2 לֹא מָתוּ *O, that we had died* (לֹא with Impf. would be *O, that we might die*; 1 Sam. 14, 30); finally also in deliberative questions Gen. 21, 7 מִי מֵלֵל *who would have said?* (*quis dixerit?*).

## § 107.

### THE IMPERFECT.<sup>1</sup>

The Imperfect, as distinguished from the Perfect, expresses *incomplete* actions, events or states, whether pres-

<sup>1</sup> Cf. *Dietrich* on the character of the Hebr. Future (Abhandl. zur hebr. Gr., Lpz., 1846, p. 93 sq.).

ent, past or future, whether considered as real, supposed or eventually to occur. An action, etc., is said to be uncompleted (*a*) when considered as nascent, or employed in reiterations, and so not finally accomplished; (*b*) when not yet begun (as in describing future events); (*c*) when its beginning is represented as subjective or desired and hence possible (modal use of Impf.). Hence the Imperfect stands:—

1. In the sphere of the PAST:

- a*) To express actions, etc., lasting for a longer or shorter time<sup>1</sup>; e. g. Gen. 2. 6 *and a mist* (continually) *arose* (יַעֲלֶה); 2, 25; 37, 7; 48, 10; Ex. 1, 12; 8, 20; 15, 6, 12, 14, 15; Num. 23, 7; Judg. 2, 1; 5, 8; 1 Sam. 13, 17 sq.; 2 Sam. 2, 28; 23, 10; 1 K. 3, 4; 7, 8; 21, 6, Jer. 13, 7; Isa. 1, 21; 6, 4 (יִפְּלֵא); 17, 10 sq.; 51, 2*a*; Ps. 18, 7, 14, 17 sq., 38 sq., 32, 4, 5 (אֲוִירֶךְ); 47, 5; 68, 10, 12; 104, 6 sq.; 106, 19; 107, 18, 29; 139, 13; Job 3, 3, 11; 4, 12, 15 sq., 10, 10 sq.; 15, 7 sq.—frequently exchanged for the Perfect or continued with the *Imperf. consecutivum*.<sup>2</sup>

Rem. 1. The Imperfect often follows the particles אֵין *then*, טָרָם *not yet*, בְּטָרָם *before*, יָרָ- *until*; e. g. Ex. 15, 1 אֵין יִשְׂרָאֵל כִּשְׁהוּ *then sang Moses*, etc., Num. 21, 17; Deut. 4, 41; Josh. 10, 12; 1 K. 3, 16; Ps. 126, 2; Job 38, 21 (the Perfect follows אֵין when neither the gradual fulfillment nor the duration of an action in the past, but its actuality, is emphasized; e. g. Gen. 4, 26 אֵין הִוָּחֵל *then began*, etc., 49, 4; Ex. 15, 15; Josh. 22, 31; Judg. 5, 11; Ps. 89, 20<sup>3</sup>); after טָרָם it is found in Gen. 19, 4 יִשְׁכְּבוּ *before they had lain down*; 2, 5; 24, 45; 1 Sam. 3, 3, 7, throughout in sense of *Pluperfect* (also in Gen. 24, 15 in place of the *Perf.* כָּלָה according to

<sup>1</sup> Cf. Moabite stone line 5, כִּשְׁהוּ בְּאֵרֶצָה כִּי יִנְיָ *for Chemosh was displeased with his land*.

<sup>2</sup> According to the Massora, such Imperfects occur in Isa. 10, 13 *bis* (where יִסְרֹף could also be *I habitually remove*, etc.) 48, 3; 57, 17; Ps. 18, 38; also (§49, 2) Ezek. 16, 10; 2 Sam. 1, 10. Elsewhere י for יִ (= *Imperf. consec.*) is doubtless an arbitrary correction to express historical assertions as promises; cf. Isa. 42, 6; 51, 2 *bis*; 63, 3 sq., and note to § 53, 3, Rem. 6.

<sup>3</sup> After אֵין *then* (to express future events) we naturally find the Imperf. in a future sense: Gen. 24, 41; Ex. 12, 48; Mic. 3, 4; Zeph. 3, 9; Ps. 2, 5; 51, 21.



v. 45 the *Imperf.* could be used; as also in 1 Sam. 3, 7 where especially an *Imperf.* is coördinated to יָרַע (after בָּטְרָם (for which only טָרָם is sometimes used, Ex. 12, 34; Josh. 3, 1), e. g. Jer. 1, 5 הָיָה לְפָנֶיךָ before thou camest forth; Gen. 27, 33; 37, 18; Ruth 3, 14 (also Ps. 90, 2, where instead of יָרַע the *Imperf.* may be meant; cf. Wellhausen on 2 Sam. 3, 2); after יָרַע, Josh. 10, 13; Ps. 73, 17 (until I entered); 2 Chr. 29, 34 (but with Perf. Josh. 2, 22).<sup>1</sup>

2. *Driver* (Tenses p. 32) correctly states the marked difference between the *Participle* as the expression of *simple* duration, and the *Imperfect* as the expression of *progressive* duration (present, past or future). Thus the sentence יָרַע הַנָּהָר (Gen. 2, 10) represents the river of Eden as flowing in a steady, unbroken stream, the פָּרַר immediately following, however, as continuously accomplishing the division of its waters; likewise יָרַע Gen. 2, 6 represents the ever-rising mists, and יָרַע Isa. 6, 4 the ever-rising smoke. Such actions, etc., moreover, as can in themselves be regarded as complete, or indeed as momentary, are distributed by the *Imperfect* so as to bring out the idea of recurrency; thus הִכְלִיעֵמוֹ Ex. 15, 12 pictures the plunging and leaping of the Egyptians in their drowning, יָרַע Num. 23, 7 pictures the journey station by station.

- b) to express actions, etc., regularly or occasionally repeated in the past (*modus rei repetitae*), e. g. Job 1, 5 thus Job did (יָרַע) continually (sc. after each feast of his sons); 4, 3 sq.; 22, 6 sq.; 23, 11; 29, 7, 9, 12 sq.; Gen. 6, 4; 29, 2; 30, 38, 42; 31, 39 (I customarily paid you); Judg. 6, 4; 14, 10; 21, 25; 1 Sam. 1, 7; 2, 22; 9, 9; 13, 19; 27, 9; 2 Sam. 1, 22; 12, 3; 13, 18; 1 K. 5, 25 (an annually repeated duty); 10, 5; 13, 33; 14, 28; 2 K. 4, 8; 13, 20; 25, 14; Jer. 36, 23; Ps. 42, 5; 44, 3; 78, 15, 40; 103, 7; Est. 2, 14.

## 2. In the sphere of the PRESENT :

- a) to express actions, events or states<sup>2</sup> lasting for a longer or shorter time, e. g. Gen. 37, 15 מַה-תִּבְקֹשׁ what seekest thou? 19, 19 לֹא אֶבְלָא I could not; 24, 50; 31, 35; Isa. 1, 13; Gen. 2, 10; 24, 31; 1 Sam. 1, 8; 11, 5; 1 K. 3,

<sup>1</sup> As after יָרַע, the *Imperfect*, by reason of the context, can also have a *future* sense after בָּטְרָם, בָּטָה, and יָרַע. 2 K. 2, 9; Isa. 65, 24; Job 10, 21; after יָרַע in Isa. 22, 14; it occurs in Ex. 10, 7 in the sense of the *present* after בָּטְרָם.

<sup>2</sup> The distinction between repeated actions and those of duration cannot always be given with certainty; some of the examples under 2 a could also be included under 2 b.

7; Ps. 2, 2. Likewise also to express experiences that are of value for all times, hence for every moment, e. g. Prov. 15, 20 *a wise son maketh a glad father*; it is especially frequent in Job and in Proverbs; it occurs in a question in Job 4, 17 *shall mortal man be more just than God?* in a negative sentence in Job 4, 18, etc.

- b) to express actions, etc., that can be repeated at any time, at the present, or on stated occasions (cf. 1, b); e. g. Deut. 1, 44 *as bees* (are accustomed to) *do*; Gen. 6, 21; 32, 33; 43, 32; Judg. 11, 40; 1 Sam. 2, 8; 20, 2; Isa. 1, 23; 3, 16; Ps. 1, 3. Furthermore it is so used in experiences (2, a) which can be renewed at any time, e. g. Ex. 23, 8 *the bribe blindeth* (יַעֲרֵר) *the wise*, etc.; Gen. 2, 24; 22, 14; Isa. 32, 6; Mal. 1, 6; Job 2, 4, etc. Here belongs also the Imperfect in relative clauses (*q. v.*), as in Gen. 49, 27 *Benjamin is* יִצְחָק אֶבְרָתָא *a ravenous wolf* (prop. *a wolf which is accustomed to rob*). Cf. finally the forms יִצְחָק *it is usually said* (to introduce a proverbial expression) Gen. 10, 9; 22, 14 al.; לֹא-יַעֲשֶׂה בֵּן *it is not customary to do so* (hence *must not, shall not be done*, vid. No. 4, b 3) Gen. 29, 26; 20, 9; 34, 7; 2 Sam. 13, 12.

- c) to describe actions, etc., that strictly considered are already completed, but are regarded as extending to the present or as still in operation; e. g. Gen. 32, 30 *wherefore dost thou ask* (תִּשְׁאַל) *after my name?* 44, 7; Ex. 5, 15; 2 Sam. 16, 9. The *Perfect* is also correct in such cases, and sometimes appears in the same passage with the *Imperfect*, Job 1, 7 (2, 2) תָּבֵא מֵאֵן *whence comest thou?* but Gen. 16, 8 (cf. 42, 7) אֵי-מָהָ בָּאת *whence camest thou?* With the *Imperfect* the event is regarded as still in its last stage, with the *Perfect* as completely done.

3. In the sphere of the FUTURE to describe actions, etc., represented as incipient in the future and extending for a shorter or longer time, or as recurrent:

- a) from the *present* point of view, e. g. Ex. 4, 1 *they will not believe* (יֹאמְיִנוּ) *me, nor hearken* (יִשְׁמָעוּ) *unto my voice, but will say* (יֹאמְרוּ) etc.; 6, 1; 9, 5 al.
- b) in dependent clauses to represent actions, etc., regarded as future from some point of view in the past; e. g. Gen. 43, 7 (could we certainly know) *that he would say* (יֹאמַר)? 2, 19; 43, 25; Ex. 2, 4; 2 K. 3, 27 אֲשֶׁר־יִמְלֹךְ *qui regnaturus erat*; 13, 14; Jon. 4, 5; Job 3, 3; Eccl. 2, 3; Ps. 78, 6 *that they might know . . . .* בְּנִים יִלְדוּ *the children, which should be born (qui nascituri essent; the Imperfect here has the additional sense of a repeated future event)*.
- c) to represent the so-called *futurum exactum*; cf. Isa. 4, 4; 6, 11 (coördinated with an equivalent Perfect, vid. § 106, 3, c); occasionally so after the temporal particles עַד (Ps. 132, 5) and אֲשֶׁר עַד *until* (Gen. 29, 8 al.).

4. In the sphere of the future belong finally the cases where the *Imperfect* (modal) serves to describe actions, events or states whose incipiency is represented as only desired (or not desired), or as in some way conditional and hence only possible. More in detail, the *Imperfect* is used:

- a) for the optative, whether a direct intention and preparation, or merely a wish:

1) sometimes in affirmative sentences in place of the *Co-hortative* (cf. Ps. 59, 17 with v. 18; 2 Sam. 22, 50 with Ps. 18, 50; Judg. 19, 11 etc.) or the *Jussive* (generally not distinguished from the ordinary forms of the *Imperfect*), e. g. תִּרְאֶה *let there appear* Gen. 1, 9; 41, 34; 2 Sam. 10, 12 (often with verbs ל"ה; cf. § 109, Note 1); Zech. 9, 5 (תִּהְיֶה); Ps. 61, 7 (תִּוְסִיף); Prov. 22, 17 (תִּפְשִׁית), 23, 1; Job 6, 23 (coördinated with an *Imperfect*), 10, 20 Keth.; also יִרְיֵן *may he rule*, Ps. 72, 2. It is similarly used in the 1st pers. to express wishes that should have been realized at

some definite point in the past; e. g. Job 10, 18 אָנַנַע *that I had expired* (at birth); cf. v. 19 (אָרְרִיָה and אָרְבֵּל); it is thus used even to express what shall or must take place in accordance with an external decision; e. g. Job 9, 29 אָרְשָׁע *I shall and must still be guilty!* 12, 4; cf. 9, 15; 19, 16.

2) to describe a positive expectation that something will not occur. לֹא with the *Imperfect* expresses a more emphatic prohibition than לֹא־לְ with the *Jussive*<sup>1</sup> (cf. § 109, 1, b) corresponding to our *thou shalt not do that* (a most certain expectation of obedience, while לֹא־לְ with the *Jussive* is rather a warning *don't do that*). Thus לֹא with the *Imperfect* expresses divine commands, e. g. לֹא תִגְנֹב *thou shalt not steal* Ex. 20, 15; cf. vs. 3, 4, 5, 7, 10 sq. (לֹא with the 3d pers. perhaps in Prov. 16, 10).

Rem. The customary *Jussive* after לֹא־לְ is not really distinguished from the pure *Imperfect* form, as is seen from the instances noted in a 1. The possibility of many supposed *Jussives* to be regarded as pure *Imperfects* is evident from the fact that many undoubted *Imperfect* forms occur after לֹא־לְ, not only with verbs לִיָּה (cf. on this § 109, note 1), but also עָיָה; to express a prohibition or negative wish, לֹא־תִכְבֹּט Gen. 19, 17; with the 1st pl. (after Imperative) לֹא־נָא יָשָׁיִם 1 Sam. 25, 25; with the 1st pl. (after Imperative) לֹא־נָכָדָה 1 Sam. 12, 19; also to express a conviction that something will not happen לֹא־יָנִים *will not slumber*<sup>2</sup> Ps. 121, 3; cf. Jer. 46, 6.

3) in dependent clauses after final conjunctions, as אֲשֶׁר (Gen. 11, 7 לֹא יִשְׁמְעוּ 'א *that they may not understand*), כִּי־בְעֵבֶר Gen. 21, 30; 27, 4, 19; Ex. 9, 14 et al.), לְמַעַן אֲשֶׁר (Num. 17, 5), לְמַעַן (Deut. 4, 1; Ps. 78, 6), and יַעַן אֲשֶׁר<sup>3</sup> (Ezek. 12, 12) *that*, לְבִלְתִּי *that not* (Ex. 20, 20; 2 Sam. 14, 14);

<sup>1</sup> The representation in § 46, 1 of a prohibition by means of לֹא־לְ and the *Imperfect* is exceptional.

<sup>2</sup> From the context, it is impossible to interpret this as optative (*Hupfeld*); it is rather to be considered as a blending of two clauses (about this: *do not imagine that he will slumber!*). In v. 4 we find the objective continuation of the hitherto only subjective conviction indicated by לֹא־לְ with the *Imperfect*.

<sup>3</sup> On the contrary, in Judg. 2, 20 (as אֲשֶׁר in Gen. 34, 37), יַעַן אֲשֶׁר in a causal sense (*because*) is followed by the Perfect in Josh. 4, 24, vid. § 74, Rem. 1.

also after פֶּן *lest, that not* Gen. 3, 22; 11, 4; 19, 15 al.; Lam. 1, 19 has one such *Imperfect* (or *Jussive* (?) *vid.* examples § 109, 2, a) simply connected by וְ: *they sought for themselves meat* וַיִּשְׁיבוּ אֶחְדֵּינֶפֶשׁם *to refresh their souls*. Finally it occurs also in a relative clause, Ps. 32, 8 בְּדַרְכֵּי וְיָ תֵלֵךְ *in the way which thou shalt go*.

b) to describe actions, etc., represented as *possibly* either to occur or not (partly corresponding to the classical potential):<sup>2</sup>

1) in a permissive sense; Gen. 2, 16 *of every tree in the garden thou mayest* אָכַל מִכָּל עֵץ הַגָּן *eat* (antithesis to v. 17); 3, 2; 42, 37; Job 21, 3.

2) in a question; Prov. 20, 9 מִי־יֹאמַר *quis dixerit?* cf. Gen. 17, 17; 18, 14; 31, 43; 1 Sam. 11, 12; 2 K. 5, 12 הֲלֹא אֶרְחֵץ בָּהֶם *could I not wash in them?* Eccl. 5, 5. Also in a question of astonishment after אֵיךְ, e. g. Gen. 39, 9 (*how could I?*); 44, 34; Isa. 19, 11; Ps. 137, 4, and even in reference to a point of past time from which the beginning of an occurrence could have been expected, e. g. Gen. 43, 7 הֲיָדָעֵנוּ *could we know . . . ?* cf. 2 Sam. 3, 33 (יָמוּת *must he die . . . ?*) and Gen. 34, 31 (*should he deal . . . ?*). The use of the *Imperfect* stands in the closest relation to this.

3) in consecutive clauses dependent upon a question; e. g. Ex. 3, 11 *who am I* כִּי אֶתֵּן *that I could (should or must) go?* 16, 7; Num. 11, 12; Judg. 9, 28; 1 Sam. 18, 18; 2 K. 8, 13; Isa. 29, 16; Job 6, 11; 21, 15; similarly after אֲשֶׁר Gen. 38, 18; Ex. 5, 2.

Rem. In passages like 1 Sam. 11, 5; Ps. 8, 5; 114, 5, the context shows that the *Imperfect* corresponds rather to our present; in reference to completed actions, the Perfect of course is used in such sentences, e. g. Gen. 20, 10; Judg. 18, 23; 2 Sam. 7, 18; Isa. 22, 1.

<sup>1</sup> In 2 Sam. 20, 6; 2 K. 2, 16, פֶּן is found after the Perfect in vivid representation of the time when fear has taken possession, and help is too late.

<sup>2</sup> This does not mean that these finer distinctions were observed by the Hebrews. They are in reality only aids to us to make more evident to our minds the essential nature of the Semitic Imperfect.

4) in negative clauses to describe actions, etc., which cannot or may not take place, e. g. Gen. 32, 13 **אֲשֶׁר לֹא יִסָּפֵר מְרֹב** *which cannot be numbered for multitude*; 20, 9 **אֲשֶׁר לֹא יַעֲשֶׂה** *which should not be done* (cf. for this construction, No. 2, b) Ps. 5, 5.

5) in conditional clauses (*modus conditionalis*), corresponding to the Latin Subj. Present or Imperfect, and in both protasis and apodosis, or only in the latter. Ps. 23, 4 . . . **נִם קִירְאֶלְךָ** *though I walk (or must walk) . . . . I will fear (or would fear) no evil*; Job 9, 20 (if I were right, yet would, etc.); after a Perfect in the protasis Job 23, 10. It is very frequent also in consequents when the antecedents must be supplied from the context; e. g. Job 5, 8 *I would seek God* (if I were in your place); 3, 13, 16; 14, 14 sq.; Ps. 55, 13; Ruth 1, 12. The *Imperfects*, however, in these examples must in part be considered as *Jussive* forms, cf. § 109, 2, b.

### § 108.

#### THE COHORTATIVE.

The *Cohortative*, i. e. according to §48, 3, the lengthened 1st pers.<sup>1</sup> sing. or pl. Imperfect by means of the ending **־ָה**<sup>2</sup> usually indicates an express endeavor toward a definite goal. If the corresponding forms of the indicative contain the announcement of an action being undertaken, the cohortative, on the other hand, emphasizes the deeper resolution and personal interest in the action.

In its use there must be distinguished: —

1. The *Cohortative* standing alone, or coördinated with another cohortative, and sometimes strengthened by the particle **נָּה**:

<sup>1</sup> For the few examples of *Cohortative* in the 3d sing. vid. §48, 3, Rem.

<sup>2</sup> Only the verbs **לִיַּה** according to § 75, 6 have throughout in the *Cohortative* the ending **־ָה** (cf. e. g. Deut. 32, 20 **אֶרְאֶה** after **אֶסְתַּיֵּךְ**).

- a) to express excitement of self, e. g. Ex. 3, 3 וְנִסְתָּרָה נִפְתָּחָה *I will now turn aside to see . . . !* also the result of inner meditation (soliloquy), e. g. Gen. 18, 21; 32, 21 (seldom so after אֶל־, Gen. 21, 16 *let me not see*; Jer. 18, 18); and more or less emphatic announcement of a settled decision, e. g. Isa. 5, 1 *now will I sing . . .* 5, 6; 31, 8; cf. Gen. 46, 30 *now let me die since . . .*, Ps. 31, 8. In the pl. the *Cohortative* contains an entreaty to others for assistance, Ps. 2, 3 בְּנִתְקַח *let us break*, etc.; Gen. 11, 3.
- b) to express a wish or request for permission to do something; e. g. Deut. 2, 27 אֶעְבְּרָה *let me pass through*; Num. 20, 17 נַעְבְּרָה-נָא *let us pass through*; Jer. 40, 15 (*let me go*); 2 Sam. 16, 9; thus after אֶל־ 2 Sam. 24, 14; Jer. 17, 18; Ps. 25, 2 et al.; 69, 15; after אֶל־נָא in 1st pl., Jon. 1, 14.

2. The *Cohortative* dependent upon other moods, and in conditional clauses:

- a) when dependent (with Wâw copulative, Ps. 9, 15 after לְמַעַן) on an Imperative or Jussive to express a purpose or intended result; e. g. Gen. 27, 4 bring it to me וְאֹכְלָה *that I may eat*; 19, 5; 23, 4; 24, 56; 27, 25; 29, 21; 30, 25 sq.; 42, 34; 49, 1; Deut. 32, 1; Hos. 6, 1; Ps. 2, 8; 39, 14; Job 10, 20 *Qerê*; Isa. 5, 19 *let the counsel of the Holy One of Israel draw nigh* וְנִרְעָה *that we may know it*; Gen. 26, 28; 1 Sam. 27, 5; also after negative clauses Gen. 18, 30, 32; Judg. 6, 39, and questions 1 K. 22, 7; Isa. 40, 25; 41, 26; Amos 8, 5.
- b) in conditional clauses (with or without אִם) to express a possible intention, Job 16, 6 אִם־יִסְבֶּרָה *though I determine to speak, my grief is not assuaged*, וְאִחְדָּלָה *and though I forbear, what am I eased?* without אִם 19, 18; 30, 26 (where of course וְאִחְדָּלָה is meant); Ps. 73, 16 (unless it should be read וְאִחְדָּלָה); 139, 8 sq., after 3d pers. Job 11, 17 (*may the darkness be . . .*); perhaps also אֲרִדְּפָה 2 Sam. 22, 38 *I determined to follow, until . . .*, but cf. Ps. 18, 38.

c) in the consequent of conditional clauses; e. g. Job 31, 7 sq., *if my step hath turned out of the way . . . אֶרְעָה then let me sow*; cf. 16, 4 sq., (*I also would speak, if . . .*). So also when the condition must be supplied from the context, e. g. Ps. 40, 6 (*otherwise I would declare and speak*); 51, 18 (*otherwise I would gladly give it*, sc. if thou requiredst it; cf. the similar case אֶשָּׂא Ps. 55, 13); in 1st pl. Jer. 20, 10. To the same category belong the *Cohortatives* after the forms of wishing מִי־יִהְיֶנִּי, מִי־יִהְיֶה, e. g. Jer. 9, 1 *O that I had . . . וְאֶעֱזָבָה I would leave* (sc. if I had) *my people*, etc.; Judg. 9, 29; Job 6, 8 sq.; without Wâw, Isa. 27, 4; Ps. 55, 7; Job 23, 4 (cf. also v. 7).

Rem. 1. The disputed question whether a forced decision (a *must*) is expressed by the *Cohortative* [the prevailing view of Isa. 33, 10 (אֶלְכֶּה); Jer. 3, 25; 4, 19, 21; 6, 10; Ps. 55, 3, 18 (?); 57, 5 (where, however, with *Hupfeld* we should read שֶׁכֶּכֶה); 77, 7; 83, 16; in 1st pl. Isa. 59, 10] must be determined from the fact that in these examples the *Cohortative form* is used for the usual Imperfect solely for the sake of emphasis, without reference to the meaning. This position is strongly supported by the numerous instances of *Cohortatives* after a Wâw consecutive of the Imperfect (cf. § 49, 2, as well as Ps. 66, 6 שָׂשׂוּ נְשִׁיכֶּהָ *there did we rejoice*<sup>1</sup>; Ps. 119, 163 וְאֶתִּיבָה; Prov. 7, 7) that are regarded only as more emphatic or used for the sake of the rhythm.

2. The use of the cohortative after עַד is peculiar, Ps. 73, 17 *until I entered . . . אֶבְיֶה I perceived their end*; perhaps a pregnant expression for, *until I determined; I will perceive*, etc. (but in Prov. 7, 7 אֶבְיֶה is still governed by the preceding י); the same explanation is employed for אֶרְגִּיעָה Prov. 12, 19 (for which Jer. 49, 19; 50, 44 has כִּי־אֶ־ in same sense); *as long as I purposely wink*. But in Ex. 32, 30 for אֶכְפֹּר after אֵלֵּי we should with the Samaritan read אֶכְפֹּר.

## § 109.

### THE JUSSIVE.

Like the *Cohortative* in the 1st pers., the *Jussive* (cf. on its form and its frequent identity with the ordinary Imper-

<sup>1</sup> Analogous to this *Cohortative* (as equivalent of the Imperfect) is the use of the historical Imperfect after אֵלֵּי § 107, 1 a, Rem. 1.



fect,<sup>1</sup> § 48, 4) in the 2d and 3d pers. sing. and pl., expresses a more or less definite desire that may or may not be realized.

It is distinguished as:

1. The *Jussive* standing alone or coördinated with another *Jussive*:

- a) in affirmative sentences to express commands, wishes (or benedictions), advice or entreaties; in the latter case (as optative or precative) often strengthened by **נָּ**. E. g. Gen. 1, 3 **יְהי אֹר** *let there be light*; 1, 6, 9, 11, etc. (the so-called creative *fiats*); Num. 6, 26 *may Jehovah lift up his countenance upon thee, and give thee peace!* cf. v. 25; after particles of wishing Gen. 30, 34 **לֹא יְהי** *may it happen!* Ps. 81, 9 **אִם-תִּשְׁמַע לִי** *if thou wilt hearken unto me*; as a humble request Gen. 44, 33 . . . **עֲבֹדְךָ וְהַנֶּעַר יַעֲלֶה** *let thy servant abide, etc., and let the lad go up, etc.*, 47, 4.
- b) in negative sentences to express prohibitions or dissuasions, warnings, negative wishes (also maledictions) and entreaties. According to § 107, 4, a, 2), **אַל** serves almost exclusively before the *Jussive* as a prohibitory particle (in negative wishes and entreaties frequently **אַל-יֵנָּה**); e. g. Ex. 34, 3 **אַל-יֵרָא אִישׁ אֶל-יָרְאָהוּ** *let no one allow himself to be seen*; Prov. 3, 7 *be not (אַל-תְּהִי) wise in thine own eyes*; Job 15, 31 **אַל-יִצְמַח** *ne confidat*; in tone of entreaty (or prayer) Deut. 9, 26 **אַל-תִּשְׁחַח** *destroy not*; 1 K. 2, 20; Ps. 27, 9; 69, 18.

Rem. 1. The lack of examples of **לֹא** with the *Jussive* is probably due to the attempt to soften, by means of the *Jussive* (voluntative) form, the originally intended command (**לֹא** with the Indic. Imperfect). This we find in Gen. 24, 8; 1 K. 2, 6; Ezek. 48, 14; furthermore in **לֹא יִסָּךְ** Joel 2, 2, and in the same verb Gen. 4, 12 (unless this case is to

<sup>1</sup> Regarding verbs **לִי** it may be stated that the *Jussive* (like the Cohortative § 108, Note 1) is often the full Imperfect form, e. g. **אֶל-יִרְאָהוּ** Job 3, 9 (but before **וְקָם** *may he tarry!*); this is especially true in (Neh. 2, 3) and immediately before stronger pauses; Gen. 1, 9 (**יִרְאָהוּ**); Judg. 6, 39 (**יִהְיֶה**, but before **נִהְיֶה**); 1 K. 6, 19; Isa. 47, 3 (**תִּתְרַאֵהוּ**, before **תִּתְגַּל**); Ps. 109, 7. On the attempt to distinguish from the Imperf. such a *Jussive* by the ending **הוּ**, vid. §75, Rem. 17.

be noted under No. 2, *b*) and Deut. 13, 1. Since the same form seems to stand three times for the Cohortative (vid. below) and in Num. 22, 19 for the ordinary Imperfect (but vid. No. 2, *b*, Rem.), the question arises whether or not the Massora does not really consider it a like form with the ordinary Imperfect, and hence expressed by וְכִי, etc. The *Jussive* after לֹא instead of the Cohortative is used in 1 Sam. 14, 36 (וְלֹא-נִזְנָאֵר) coördinated with two Cohortatives); cf. Isa. 41, 23 *Keth.* (וְנִרְאָה, i. e. וְנִרְאָה after another Cohortative); furthermore אֶפְיָאֵר לֹא Deut. 18, 16; Hos. 9, 15, and even without לֹא Ezek. 5, 16.

2. Sometimes לֹא with the *Jussive* (or Imperfect, cf. § 107, 4, *a*, 2, Rem.), expresses the conviction that something cannot or may not take place; cf. Isa. 2, 9 וְאַל-תִּשָּׂא לְהֵם and thou canst not possibly forgive them; Ps. 34, 6; 41, 3; 50, 3; 121, 3 (וְאַל-תִּירָא); Prov. 3, 3, 25; Job 5, 22 (וְאַל-תִּירָא thou needst not be afraid); 20, 17; 40, 32.

2. The *Jussive* dependent on other moods and in conditional clauses:

*a*) depending<sup>1</sup> (with Wâw) on an Imperative or Cohortative to express a purpose or an assurance of a possible occurrence; e. g. Gen. 24, 51 *take her and go that she . . . become* (וְיָהִי lit. *and she may become*); 30, 3; 31, 37; 38, 24; Ex. 8, 4; 9, 13; 10, 17; 14, 2; Josh. 4, 16; Judg. 6, 30; 1 Sam. 7, 3; 1 K. 21, 10; Ps. 144, 5; Prov. 20, 22; so also after questions that contain a request, Esth. 7, 2 (speak) *what is thy petition . . . and it shall* (= *so that it*) *be granted*; 1 K. 22, 20; Isa. 19, 12; Job 38, 34 sq. Dependent on a Cohortative in Gen. 19, 20 אֶפְיָאֵר לְךָ שְׂפָרָה let me I pray thee escape thither . . . וְיָחִי נַפְשִׁי that I (my soul) may live; even after a pure Imperfect (cf. end of Rem.) 1 K. 13, 33 of *whomsoever he would, he filled the hand* [i. e. consecrated him], . . . וְיָהִי that he should become a high priest (כֹּהֵן).

Rem. In 2 Chr. 35, 21 a negative final clause with וְאַל is dependent on an Imperative (*forbear thee from meddling with God . . . that he destroy thee not*!). Regularly, however, negative final clauses are joined to the governed clause with לֹא and a following Imperfect; this is true after an Imperative 1 K. 18, 44; after the *Jussive* Ex. 30, 20; Neh. 6, 9; after the Perfect consecutive Ex. 28, 35, 43; after לֹא with an Imperfect

<sup>1</sup> Examples where the *Jussive* is not logically dependent on a preceding Imperative, but purely coördinated, as in Gen. 20, 7; Ps. 27, 14, etc., are not considered here.

Deut. 17, 17 *he shall not take many wives* וְלֹא יָכֹחַ לְכַבֹּד that *his heart turn not away*; 2 Sam. 21, 17; Jer. 11, 21; after אַל־ with the *Jussive* Lev. 10, 9; Jer. 25, 6; 37, 20; 38, 24 sq.; even after a pure Imperfect Jer. 10, 4 *they fasten (it) with nails, וְלֹא יָפִיק that it move not.*

- b) often in conditional clauses (as generally in Arabic) in both antecedent and consequent, cf. Ps. 45, 12 וְיִתְחַנֵּן *he entreats, so . . .*); 104, 20 וְיָשַׁח . . . (וְיָהִי) *when thou makest darkness; then it is night*); so in the antecedent Lev. 15, 24; Isa. 41, 28; Ezek. 14, 7 (וְיַעֲלֶה), Job 34, 29; in the consequent Ex. 7, 9 *then will it (not: shall it) become a serpent*; Job 10, 16; 13, 5; 22, 28. In a negative consequent Gen. 4, 12 (לֹא־יִחַדֶּה); in 2 K. 6, 27 אַל־יִשְׁעָךְ may here be mentioned as a negative antecedent (*if thou, Jehovah, do not help, etc.*).

Rem. This use of the *Jussive* form (in conditional clauses) without doubt has its basis in the original voluntative sense: if such and such be the case, such and such is the result. Certain examples found elsewhere seem to indicate that the voluntative in such cases has become weakened almost to a potential, and that the *Jussive* expresses such events as can eventually take place or be undertaken, e. g. Num. 22, 19 כֹּה־יִשְׁפָּר *but cf. No. 1, Rem. 1*); Job 9, 33 *neither is there any daysman betwixt us, that might lay (יִשֶּׁה), clearly subj. = qui ponat*; also in Num. 23, 19, יִכָּנֹחַ *that he should lie* is no doubt meant to be *Jussive*); Eccl. 5, 14; likewise after questions, Jer. 9, 11 *who is so wise, יִבִּין qui intelligat hoc?* Here belong also not a few cases where the *Jussive* form without its like signification stands in place of the usual Imperfect, forms not due to mere mistakes in the defective manner of writing (Deut. 28, 21, 36; 32, 8; 1 K. 8, 1; Isa. 12, 1; Mic. 3, 4; Ps. 11, 6; 18, 12; 25, 9; 47, 4; 72, 13; 90, 3; 91, 4; 107, 29; Prov. 15, 25; Job 13, 27; 15, 33; 18, 9; 20, 23<sup>b</sup>; 27, 22; 33, 11, 27; 36, 14; 38, 24; Eccl. 12, 6; in v. 7 שֶׁכֶּה, immediately afterwards וְיָשִׁיב; Dan. 8, 12), also shortened forms as יִהִי Gen. 49, 17; Deut. 28, 8; Hos. 6, 1; Zech. 9, 5; Ps. 72, 16; 104, 31; Hos. 11, 4; Zeph. 2, 13; Job 18, 12; 20, 23, 26, 28; 27, 8; 33, 21; 34, 37. This use can hardly be due to a poetic (literary) license, but rather for the sake of the rhythm. All the foregoing examples represent the *Jussive* at the beginning of sentences (hence farthest from the principal tone); others are immediately before the strong pause (Is. 42, 6; Ps. 58, 5; 68, 15; Prov. 23, 25; Job 24, 14; 29, 3; 40, 19), or even in pause (Deut. 32, 18; Job 23, 9, 11; Lam. 3, 50) as a purely rhythmical shortening in consequence of the close connection of the tone. Moreover, since the *Jussive* form in numerous cases does not differ from that of the Imperfect (§ 48, 4), it is very doubtful which of the two the writer had in mind. This is true also of the cases where a Subj. is expressed by one or another form (cf. on this point § 107, 3<sup>b</sup>, 4).

## § 110.

## THE IMPERATIVE.

1. The *Imperative*,<sup>1</sup> according to § 46, limited to the 2d pers. sing. and pl. and to positive commands, etc., stands alone or is coördinated (1 K. 18, 44; Isa. 56, 1; 65, 18) with other *Imperatives*:

- a) to express strict commands, e. g. Gen. 12, 1 *get thee out of thy country*; but (like the Jussive) used also of mere exhortations (Hos. 10, 12) and entreaties (2 K. 5, 22; Isa. 5, 3; for the addition of נָּ vid. Rem.). Furthermore it is used in the sense of an ironical (and often threatening) demand, 1 K. 2, 22 *ask for him the kingdom also*; 22, 15; Judg. 10, 14; Isa. 47, 12 (with נָּ); Jer. 7, 21; Ezek. 20, 39; Amos 4, 4; Job 38, 3 sq.; 40, 10 sq.; Lam. 4, 21. It is concessive in Nah. 3, 15 *mayest thou also be so numerous*, etc., as well as in the cases mentioned under 2, a, as Isa. 8, 9 sq.; 29, 9.
- b) to express a permission, e. g. 2 Sam. 18, 23 after a dissuasion, *run!* Isa. 21, 12; 45, 11.
- c) to express positive assurances (analogous to our *thou shalt have it*)<sup>2</sup> or promises, e. g. Isa. 65, 19 *but be ye glad and rejoice* (i. e. you will have constant cause for joy); 37, 30. So also in commands whose fulfillment does not lie in the power of the one addressed, as Isa. 54, 14 *be far from fear* (as if: thou needst no longer fear); Gen. 1, 28 et al. (other instances are 1 K. 22, 12; 2 K. 5, 13, vid. 2 a), most clearly with the *Imperative* of Niphal with passive sense; e. g. Gen. 42, 16 יֵאָמְרוּ הָאֲחֵים הָאֵלֶּיךָ ye, however, must remain captives; Deut. 32, 50; Isa. 49, 9 (45, 22, vid. 2 a).

<sup>1</sup> For the close relationship of the *Imperative* with the *Jussive* (both in form and meaning), cf. § 46 and 48, 5.

<sup>2</sup> Analogies to such assertions in form of an *Imperative* are found in the threats of the Latin comic poets, as *vapula* Ter. Phormio V. 6, 10; *vapulare te jubeo* Plant. Curc. VI. 4, 12.

Rem. 1. As to the Jussive, so to the *Imperative* the particle **אָ** *age!* (§ 105) is frequently added, partly to soften a command or put an entreaty more courteously (vid. No. 1), Gen. 23, 13; 24, 2; partly to strengthen an abusive and threatening (Num. 16, 26; 20, 10) or a scornful (Isa. 47, 12) demand.

2. The *Imperative* after **וְ**, the particle of wish Gen. 23, 1 (also at the end of vs. 5 and 14 read **וְ** for **וְ** and join it to the following *Imperative*) is really a case of *anacoluthon*; here in place of the usual *Imperfect* after **וְ**, the more forcible *Imperative* is used.

2. The *Imperative* logically dependent on a foregoing *Imperative*, Jussive (or Cohortative) or question, expresses a positive assurance or promise that an action or state will occur as the certain consequence of a preceding action. Hence we find:

a) the *Imperative* dependent (with *Wâw* copulative) on another *Imperative*. The former regularly contains a condition, the latter the result of the fulfillment of the condition. The *Imperative* is here used because this result also is actually wished or desired by the speaker (cf. *divide et impera*), e. g. Gen. 42, 18 **וְאַתָּה עֲשֵׂה יְהוָה** *this do and live*, i. e. so shall ye live; 1 K. 22, 12; 2 K. 5, 13; Isa. 36, 16; 45, 22 (**וְהוֹשַׁעְתִּי**); Jer. 6, 16; Amos 5, 46; Ps. 37, 27; Prov. 3, 3 sq.; 4, 4; 7, 2; 13, 20 K<sup>eth</sup>.; Jer. 25, 5; Job 22, 21 has **אָ** joined to the first *Imperative*. Elsewhere the first *Imperative* contains a scornful concession, the second an irrevocable threat, e. g. Isa. 8, 9 **וְהָרַגְתִּי עַמִּים רַעִי** *rage ye peoples (evermore), ye shall be dismayed*; cf. v. 9<sup>b</sup>; 29, 9.

Rem. 1. If the threat or promise dependent on an *Imperative* is to be expressed in the 3d pers., the Jussive is of course used in place of the 2d pers. *Imperative*; Isa. 8, 10; 55, 2.

2. In Prov. 20, 13 the second *Imperative* (of promise) is added without a connective. Other cases of two such unconnected *Imperatives* occur where the second would naturally be subordinate to the first; e. g. Deut. 2, 24 **וְהָחֵל רֶשֶׁת** (where **רֶשֶׁת** is at the same time object of **וְהָחֵל**, *begin, take possession* (but cf. Judg. 19, 6 **וְהָיָה לָנוּ** *be content and tarry all night*, for such a coördination vid. § 119, 2, a). But *Imperatives* like **וְהָיָה לָנוּ** (לָנוּ), **וְהָיָה לָנוּ** (לָנוּ), directly before a second *Imperative* should usually have only the force of an interjection (*come on! up!*).

- b) the *Imperative* dependent (with Wâw Copulative) on a Jussive (Cohortative) or an interrogative clause, expresses likewise a certain result, not seldom an intended result, indeed a purpose; cf. Gen. 20, 7 *may he pray for thee* וַיִּתְּחַן *then shalt thou live*, cf. 2 K. 5, 10; Job 11, 6; Ps. 128, 5 *may Jehovah bless thee . . . so that thou shalt see*, etc.; Ruth 1, 9; 4, 11; after a Cohortative Gen. 12, 2; 45, 18; Ex. 3, 10 (וַיֹּצֵא *that thou mayest bring out*); 1 Sam. 12, 17; 1 K. 1, 12; after an interrogative clause 2 Sam. 21, 3 *wherewith shall I atone* וַיְבָרֶכְיָהּ *that ye may bless*, etc.

Rem. In Judg. 4, 20 (גִּלְדֵּי, according to *Kimchi*, Infinitive, in which case it should be read the Infinitive absolute גִּלְדֵּי) and Mic. 1, 13 the 2d sing. masc. is used in addressing a fema'e; in Isa. 32, 11 the 2d pl. masc. Strangely enough, in the latter case, four *Imperatives* 2d sing. masc. lengthened by הִי־ follow; these can be explained only as very sudden commands in immediate connection with an *Imperative* (2d sing. masc.), hence take no notice of the gender or number of persons addressed. In Nah. 3, 15 this change of the masc. and the fem. serves to indicate a totality (of the people of all classes). Cf. moreover § 145 for other instances of the supplanting of the feminine form by the corresponding masculine.

## § 111.

### THE IMPERFECT WITH WAW CONSECUTIVE.

1. The *Imperfect* with *Waw consecutive* (§ 49, 1, 2) is used to express actions, states or occurrences considered as the temporal or the logical consequence of immediately<sup>1</sup> preceding actions, etc. The *Imperfect consec.* is thus employed usually as an *historical tense*, corresponding to the Greek Aorist or the Latin Perfect historicum. Most commonly a narrative begins with a *Perfect*, and then continues in the *Imperfect* with *Waw consecutive* (cf. on this change of tense § 49, 1 and especially § 112, 1); e. g. Gen. 3, 1 *the serpent was*

<sup>1</sup> For an apparent exception (*Imperfect consec.* at the beginning of whole books) vid. § 49, 1, Note 2.

(הָיָה) *more subtle . . . and he said* (וַיֹּאמֶר) *unto the woman*; 4, 1; 6, 9 sq.; 10, 9 sq.; 15, 19; 11, 12 sq., 27 sq.; 14, 5 sq.; 15, 1 sq.; 16, 1 sq.; 21, 1 sq.; 24, 1 sq.; 25, 19 sq.; 36, 2 sq., 37, 2.

Rem. 1. To this category belong in part the numerous *Imperfects consec.* in specifications of all kinds of time, so far as they include in sense a Perfect (sc. הָיָה *it happened*)<sup>1</sup> Isa. 6, 1 *in the year that king Uzziah died I saw* (וַיֵּרָא), etc.; Gen. 22, 4; 27, 34; 1 Sam. 4, 20; Hos. 11, 1. These examples, however, may at times be due to the suppression of a loosely connected וַיְהִי (vid. No. 2, Rem. 1).

2. The continuation of a narrative in the *Imperfect consec.* can be carried on to any number of the latter (forty-nine in Gen. 1). As soon, however, as the connecting Wâw is separated from its *Imperfect* through some insertion, the Perfect is necessarily used in its stead; e. g. Gen. 1, 5 *and God called* (וַיִּקְרָא) *the light day, and the darkness he called* night (וַיִּלְחֹשֶׁן קֶרָא); v. 10; 2, 20; 11, 3, etc.

3. The use of two coördinate *Imperfects consec.* is very frequent, the first being in sense (as an equivalent of a temporal clause) subordinate to the second; e. g. Gen. 28, 8 sq. וַיֵּלֶךְ . . . וַיֵּרָא עֵשָׂו *when Esau saw that . . . then he went*, etc.; often also וַיֵּשְׁבֶּע etc., Gen. 37, 21 et al. But a second *Imperfect consec.* is seldom used in an explicative sense; e. g. Ex. 2, 10 (וַתֹּאמֶר *while she said*); cf. 1 Sam. 7, 12. For other examples of the *Imperfect consec.* which represent apparently an advance in the narrative, but are in reality only synchronous with, or explicative of, preceding events, vid. Gen. 2, 25 (וַיְהִי *they were*, but Josh. 4, 9; 1 K. 8, 8 *they are there*); 36, 14 (וַתֵּלֶךְ), 32 (וַיִּמְלֹךְ).

4. The *Imperfect consec.* is sometimes so loosely connected with an immediately preceding Perfect, that it really forms an antithesis to it; e. g. Gen. 32, 31 (*and yet my life is preserved*); 2 Sam. 3, 8 (*and yet denouncest thou*); Job 10, 8; similarly when dependent on nominal clauses, Prov. 30, 25 sq.

2. The introduction of a complete narrative or of a new section of one by means of the *Imperfect consec.* establishes a connection, however loose, with an earlier event. In such a case we find a most frequent use of וַיְהִי (καὶ ἐγένετο) *and it happened*, upon which there follows either an *Imperfect consec.* (Gen. 4, 3, 8; 8, 6; 11, 2 etc.), or Wâw with (and separated from) the Perfect (Gen. 7, 10; 22, 11; 27, 30), or

<sup>1</sup> Cf. Isa. 45, 4 where the *Imperfect consec.* stands in connection with an abrupt causal clause, and Job 36, 7 in connection with an abrupt local clause.

the Perfect without Wâw (Gen. 14, 1 sq.; 40, 1; 2 K. 8, 21) or a nominal clause introduced by Wâw, Gen. 41, 1.

Rem. 1. The loose connection with וַיְהִי is of direct importance when the narrative, or a section of it, begins at some specified time. Besides the above-mentioned examples (e. g. Gen. 22, 1 and it came to pass after these things that God tempted, etc.), cf. the similar cases Gen. 19, 34; 21, 22; 1 Sam. 11, 11; Ruth 1, 1. Elsewhere time is indicated by וַ or וְ with an Infinitive (Gen. 12, 14; 19, 17, 29; 39, 13, 15, 18 sq.; Judg. 16, 25), or by an independent sentence with the Perfect (= Pluperfect, cf. § 106, 1, c), e. g. Gen. 24, 15; 27, 30, or by a temporal clause introduced by כִּי as (Gen. 26, 8; 27, 1; Judg. 16, 16), כַּאֲשֶׁר when (Gen. 12, 11; 20, 13), כִּיּאֲזוּ since (Gen. 39, 5), or finally by a nominal clause (cf. § 116), e. g. 2 K. 13, 21 וַיְהִי הֵם קִבְּרִים אֲשֶׁר and it came to pass as they were burying a man that....; Gen. 42, 35; 2 K. 2, 11 (the apodosis always introduced by וַיְהִי). In 2 Sam. 13, 30; 2 K. 19, 37 (= Isa. 37, 38); 1 Sam. 10, 11; 11, 11; 2 Sam. 2, 23 וַיְהִי is followed by an independent noun (equivalent of a complete clause) and the *Imperfect consecutive*.

2. The cases where the *Imperfect consec.* even without a foregoing וַיְהִי introduces the apodosis either of (a) whole sentences, or (b) equivalents of such, especially in the form of absolute substantives, are closely related to the cases mentioned in Rem. 1, cf. for (a) 1 Sam. 15, 23 because thou hast rejected the word of the Jehovah, וַיִּקְרָאֵךְ he hath also rejected thee (cf. Num. 14, 16, Isa. 48, 4, where the causal clause appears as an Infinitive with a preposition); Ex. 9, 21; for (b) Gen. 22, 24 וַיִּפְלֹגְשׁוּ and (as to) his concubine, וַתֵּבֶר she bare, etc.; Ex. 38, 24; Num. 14, 36 sq.; 1 Sam. 14, 19; 17, 24; 2 Sam. 4, 10; 19, 41 *Keth.*; 21, 16; 1 K. 9, 20 sq.; 12, 17; 2 K. 25, 22; Jer. 6, 19; 28, 8; 33, 24; 44, 25.<sup>1</sup> In 1 K. 15, 13; 2 K. 16, 14 the premised noun is considered as the object of the following *Imperfect consec.*, and hence is introduced by וְאֵת.

3. In the cases referred to in 1 and 2, the *Imperfect consec.* is primarily and expressly used to indicate a chain of chronological actions or events; elsewhere it is used to indicate such actions, etc., as express a logical sequence or a necessary result of preceding events. Hence we find the *Imperfect consecutive*:

<sup>1</sup> Cf. Moabite Stone, line 5: ('Omri), the king of Israel, who oppressed וַיִּעֲבֹד Moab, etc. — The real *Imperfect consec.*, Gen. 30, 27b (in former editions explained as the equivalent of an object clause) is more probably due to a pregnant contraction of the discourse: I have observed and arrived at this conclusion: Jehovah blessed me, etc.



- a) in a final summing up of an account; e. g. Gen. 2, 1; 23, 20 וַיֵּקֶם הַשָּׂדֶה וְהָיָה וַיֵּקֶם הַשָּׂדֶה וְהָיָה *and the field . . . was made sure unto Abraham*, etc.; 1 Sam. 17, 50; 31, 6.
- b) to express a logical or a natural consequence of what immediately precedes; e. g. Job 2, 3 *and still he holdeth fast his integrity* וַיִּסְתַּחֲבֵר וְהָיָה *so that thou movedst me against him* (as is now the case) *to destroy him without cause*; Ps. 65, 9 (so that they are afraid . . .); similarly even of a conditionally expressed result, Jer. 20, 17 *so that thou might have become . . .* Perhaps here belongs (if the text is correct) Jer. 38, 9 וַיָּמָת *so that he dies* (must die).

Rem. Such consecutive clauses are oftener found after questions; e. g. Isa. 51, 12 *who art thou* (i. e. art thou so insignificant) וְיִירָאָה *that thou shouldst be afraid?* Ps. 144, 3 (cf. Ps. 8, 5, where כִּי *that* is found in a similar context with the Imperfect); Gen. 12, 19 (וַיִּשְׁחָד) 31, 26, 27 (וַיִּשְׁלַח) *that I might have sent thee away*; Job 11, 3 (וַיִּלְעַג) *that thou mightest mock*).

4. As to the relation of time we may remark that:

- a) the *Imperfect consec.* may, like the simple Imperfect, represent the various shades of mode and tense that according to § 109 may be regarded as uncompleted actions.
- b) the closer specification of the time to which an *Imperfect consec.* belongs, is invariably to be determined from the nature of the foregoing tense (or its equivalent), to which it stands in more or less close relation as its temporal or logical sequence.

Hence the *Imperfect consec.* is used:

- 1) to indicate *past* (or repeated past) actions, events or states when connected with such tenses or tense equivalents as refer to an actual past.

Cf. in 1 and 2 the examples given of the *Imperfect consec.* as *tempus historicum*. The *Imperfect consec.* is occasionally used in continuation of a Perfect *praeteritum* in a secondary clause; e. g. Gen. 27, 1; Num. 11, 20; Deut. 4, 37; 1 Sam. 8, 8; 1 K. 2, 5; 11, 33; 18, 13, etc. In Isa. 49, 7 אֲשֶׁר נִאֲמַן continues the Preterite, which naturally appears in נִאֲמַן.

In Job **31**, **26**, **34**, the *Imperfect consec.* is connected with a *past Imperfect* in a conditional clause. Dependent upon a Perfect in the sense of the Pluperfect (§ 106, 1 c), occurs the *Imperfect consec.* in Gen. **26**, **18**; **28**, 6 sq.; **31**, 19, **34** (*Rachel had taken וַתִּשָּׂם and put them*); Num. **14**, **36**; 1 Sam. **28**, 3; 2 Sam. **2**, 23; Isa. **39**, 1. Here belong, finally, the cases where according to § 114, 3, Rem. 1 and § 116, 5, Rem. 7 a past Infinitive or participial construction is continued by the *Imperfect consec.*

2) to indicate *present* actions, etc., in connection with such tenses or tense equivalents as represent actions or states present or as extending (still in force) into the present:

- α) in connection with the present Perfects described in § 106, 2, a; e. g. Ps. **16**, 9 *therefore my heart is glad* (שָׂמַח) *and my soul rejoiceth* (וַיִּגֵּל); Isa. **3**, 16 (parallel with a pure Imperfect); cf. Ps. **29**, 10 וַיֵּשֶׁב (lit. he sits down and occupies the throne) **41**, 13.
- β) in connection with such Perfects as describe positive experiences (vid. § 106, 2, c); e. g. Job **14**, 2 *He cometh* (יָצָא) *forth like a flower, and is cut down* (וַיִּמָּל); *he fleeth* (וַיִּבָּרֶחַ) *also as a shadow* וְלֹא יַעֲמֹד *and continueth not*; **20**, 15; **24**, 2, 11; Isa. **40**, 24; Prov. 11, 2.
- γ) in connection with Imperfects which, according to one of the two methods of § 107, 2 are used in a present sense; e. g. Job **14**, 10 *but man dieth* (יָמוּת) *and wasteth away* (וַיִּהָלֶשׁ), etc.; **4**, 5; **6**, 21; Isa. **2**, 9; **44**, 12 sq.; **57**, 27; Hos. **8**, 13; Hab. **1**, 9 sq.; Ps. **3**, 5 (*Unto Jehovah I cry . . . and he hears me*, possibly also *Unto Jehovah I cried, and he heard me*, cf. **55**, 18); **90**, 3; Job **5**, 15; **7**, 18; **12**, 25; **34**, 24; **37**, 8 (parallel with a pure Imperfect); **39**, 15; as apodosis to a conditional clause Ps. **59**, 16; also after interrogative Imperfects, 1 Sam. **2**, 29; Ps. **42**, 6 וְהֵמִי (for which see v. 12 and **43**, 5 וְכֵן תִּהְיֶה לְךָ why art thou cast down?).
- δ) in dependence upon Participles representing events as present or being repeated; e. g. 1 Sam. **2**, 6; 2 Sam. **19**, 2 *behold, the king weepeth* (בֹּכֶה) *and mourneth* (וַיִּתְאַבֵּל)

for Absalom; Amos 5, 8; 9, 5 sq.; Nah. 1, 4; Ps. 34, 8; Prov. 20, 26; Job 12, 22 sq. (but cf. Job 12, 4 לַאֱלֹהִים קָרָא *who calleth upon God* וַיַּעֲנֵהוּ *and he answereth him*).

ε) in dependence upon other equivalents of the present, as Isa. 51, 12; Ps. 144, 3 (v. 3, b, Rem.); Job 10, 22; thus especially as a continuation of an Infinitive governed by a preposition (cf. § 114, 3) Isa. 30, 12; Jer. 10, 13; Ps. 92, 8, etc.

3) To indicate *future actions*, etc., dependent

α) upon an Imperfect referring to the future, Ps. 49, 15; 94, 22 sq.

β) upon a Perfect *consec.* or on such Perfects as according to § 106, 3 represent the coming events as certain, hence as already completed (*Perfect propheticum*); cf. Isa. 5, 15 (parallel with a pure Imperfect); 5, 16 (cf. 2, 11, 17 where the same threat is expressed by the Perfect *consec.*), 25; 9, 5, 10 sq., 13, 15, 17 sq.; 22, 7 sq.; Joel 2, 23; Mic. 2, 13; Ezek. 33, 4, 6; Ps. 7, 13; 22, 30; 64, 8 sq.

γ) upon a Participle *futuri*, Jer. 4, 16.<sup>1</sup>

Rem. An *Imperfect consec.* dependent on a Perfect or an Imperfect representing an event as conditionally occurring, is used in a hypothetic sense; e. g. Job 9, 16 קָרָאתִי וַיַּעֲנֵנִי אִם - *if I had called and he had answered me, yet...*; Ps. 139, 11 וְאֵכָר *if I should say* (preceding hypothetic Imperfects, v. 8 sq.). — In Isa. 48, 18 sq. the *Imperfect consec.* depends upon an optative sentence introduced by לִיּוֹת *utinam* (וְיִהְיֶה *and it or so that it were = so that it would be*); cf. herewith the examples of 3, b (Jer. 20, 17), Rem. (Gen. 31, 27) where *Imperfects consecutive* are used to express *eventual* occurrences.

<sup>1</sup> In Jer. 51, 29 the *Imperfects consec.* stand in connection with the virtual threat contained in the preceding Imperatives. וַיִּחַלֵּי Hos. 8, 10 would indeed be a strange expression for the future. The text is most certainly corrupt, since Cod. Babyl. and Erfurt. 3 try to correct it with וַיִּחַלֵּי, Ewald with וַיִּחַלֵּי. In Ezek. 28, 16 (cf. Jer. 15, 6 sq.) וַאֲחֻלֵּךְ seems to express an event irrevocably decided (hence stated as already completed); cf. the *Perfect propheticum* v. 17 sq.

## § 112.

## THE PERFECT WITH WAW CONSECUTIVE.

1. As the Imperfect (§ 111), so the *Perfect* with *Waw consec.* (cf. § 49, 1)<sup>1</sup> is used to describe actions, events or states that are represented as standing in a more or less close connection with preceding events as their *logical* or *chronological* sequence. As, according to § 111, 1, a discourse begun with a Perfect, or its equivalent, is continued in the Imperfect *consec.*, so, on the other hand, when begun with an Imperfect, or its equivalent, it is regularly continued by the *Perfect consec.* (vid. examples).

Rem. 1. This exchange of the *Perfect* with the *Imperfect* or its equivalents, and *vice versa*, the *Imperfect* with the *Perfect*, is a prominent peculiarity of the Hebrew *consecutio temporum*. It not only offers a certain compensation for the lack of tenses and moods, but it also yields to the Hebrew style the charm of an important articulation, the action which is going on (Imperfect) soon coming to a quiet stop in the Perfect, and, later, continuing anew and *vice versa*.<sup>2</sup> The strict regularity of this change, it is true, belongs rather to the higher style, and even there it depends more upon the view of the speaker whether he considers an action as the logical sequence of the preceding one, or simply as co-ordinate (and used in the same tense).

2. Any number of *Perfects consec.* can be co-ordinated with another Perfect *consec.* (cf. e. g. Ezek. 14, 13; Amos 5, 19; Ruth 3, 3 each has four, Isa. 8, 7 has five; Ex. 6, 6 sq. has eight). It is to be noticed here (exactly the opposite is true in the Imperfect according to

---

<sup>1</sup> On the formal difference of the *Perfect consec.* through variable emphasis, vid. § 49, 3.

<sup>2</sup> It is difficult to give a precise explanation of this peculiarity (according to § 49, 1, note, found elsewhere only on the Moabite Stone), as soon as one disregards a particular *Waw conversivum*, — used in the peculiar sense mentioned in § 49, 1 Note 2, at the end, — and maintains rather that the Perfect and Imperfect *consec.* according to the main principles of both tenses laid down in §§ 106 and 107 could not stand in opposition. In other words, one maintains that the *Perfect consec.* originally represented a completed action, etc., as the Imperfect represented only a beginning, a becoming, a still continuing, i. e. incomplete action, etc. This may most clearly be explained by the fact that the use of the *Perfect consec.* grew out of cases where it was the end (final result) of an action continuing or repeated in the past (vid. examples above). It then came to be used in cases where the temporal or logical sequence of an action, still in force, was indicated, until finally a regular interchange of the two tenses was brought about.

§ 111, 1, Remark 2) that whenever Waw would be separated from its verb by some word, the Imperfect necessarily takes the place of the Perfect, e. g. Gen. 12, 12 *when the Egyptians see thee, they will say* (וַיֹּאמְרוּ) *she is his wife, and they will kill me,* וַיִּהְיוּ אֵתִי 'but thee will they save alive' (וַיִּצִּילֵנִי).

2. As the Imperfect *consec.*, so the *Perfect consec.*, belongs within the temporal sphere of the preceding tense or tense-equivalent, in connection with which it stands as its temporal or logical consequent. More carefully we must distinguish between the *Perfects consec.*, *a*) in *immediate* dependence on the preceding (vid. No. 3); *b*) in loose connection (vid. No. 4), with the preceding; and *c*) the *Perfect consec.* at the head of the consequents of other sentences or their equivalents (vid. No. 5).

3. In immediate dependence on the foregoing tense or tense-equivalent, the *Perfect consec.* serves:

- a*) as *tempus frequentativum* to describe *past* or completed recurring actions, etc., after tenses, or their equivalents, which represent actions continued or repeated in the past:
- α*) after a pure Imperfect. e. g. Gen. 2, 6 אֶרֶץ יִצְעָקָה *a mist used to go up from the earth* (וַיִּצְעֶקֶה) *and watered* (i. e. *was accustomed to water*), etc. This frequentative use of the *Perfect consec.* is just as lucid after frequentative Imperfects; Gen. 2, 10 וַיְהִי־וַיֵּבֶן *and became ever anew*; וַיְהִי would mean: and became so, once for all); 29, 2 sq. (four *Perfects consec.* of actions daily repeated); Ex. 33, 7–11 וַיִּקַּח he took at every new station *the tabernacle*, וַיִּטָּה and pitched it on each occasion *afar off*; among the numerous frequentative Perfects, notice the Imperfects v. 7, 8, 9, 11, always in a frequentative sense); 34, 34 sq.; Judg. 2, 19; 1 Sam. 2, 19 וַתַּעֲשֶׂה she made him habitually . . . וַתְּבִיאֵהּ and brought yearly); 27, 9 (וַלָּקָה); 1 K. 14, 28; 2 K. 3, 25; 12, 15 (v. 16 sq., again Imperfect).

So also in dependent clauses, Gen. 6, 4 (וַיִּלְרֹד as a continuation of וַיִּבְאֵר); Job 31, 29.<sup>1</sup>

- β) after an Imperfect *consec.*; e. g. Ex. 39, 3; 1 Sam. 5, 7; 7, 15; 2 Sam. 16, 13 and *threw stones* וַעֲפֹר and *cast dust* (at David) continually; 12, 16, 31; 2 K. 6, 10; 12, 11 sq., 15; Jer. 37, 15.

Rem. Sometimes a frequentative *Perfect consec.* is connected with even such Imperfects *consec.* as express merely a *single* deed or event in the past; Ex. 18, 26; 40, 31 sq.; 1 Sam. 1, 4 (where the text is clearly corrupt); 2 Sam. 15, 1 sq.; 1 K. 14, 27 (cf. v. 28); 18, 4; 2 K. 12, 10. For other examples of a loose connection of a frequentative *Perfect consec.* vid. No. 4 below.

- γ) after a Perfect; e. g. Gen. 37, 3 (וַעֲשֶׂה לוֹ *sc.* whenever he needed a new coat)<sup>2</sup>; Num. 11, 8; 1 Sam. 16, 14; 2 K. 3, 4<sup>3</sup>; in questions 1 Sam. 26, 9 (*who has ever*, etc.); Ps. 80, 13; Job 1, 1; Gen. 26, 10 to express that which could more possibly have occurred (*as one might easily . . . and thou wouldst then have brought guiltiness upon us*!).
- δ) after an Infinitive; e. g. Amos 1, 11, עֲלֶה-רֵשַׁע *because he did pursue his brother* וַיִּשְׁחָת and (at every opportunity) *did cast off all pity* (then Imperfect *consec.*); after an Infinitive absol., Josh. 6, 13; 2 Sam. 13, 19; Jer. 23, 14.
- ε) after a Participle; e. g. Isa. 6, 3 (וּקְרָא etc., frequentative, as continuation of עֲמָרִים v. 2); 1 Sam. 2, 22; 2 Sam. 17, 17.<sup>4</sup>
- ζ) after other tense equivalents; e. g. Gen. 47, 22 *for the*

<sup>1</sup> Also in Ezek 44, 12 (where *Stade Zeitschr.* Bd. V. p. 293 requires וַיִּרְחֹטוּ and וַיִּהְיוּ) the prominent tenses may have been designedly chosen: *because they ministered unto them repeatedly and so always became new.*

<sup>2</sup> Driver rightly refers at this point to 1 Sam. 2, 19.

<sup>3</sup> Amos 4, 7 could also be inserted here in case וַיִּקְטֹרֶתִי is really meant, and the conclusion be past; but קִנְיַתִּי could also be *Perfect* of confident affirmation (§ 106, 3, a), in which case it would belong under c.

<sup>4</sup> That וַיִּלְכְּהָ etc. are frequentative (*a wench went repeatedly and told them*, etc.) is shown from יָלְכִי (necessarily Imperfect being separated from י by הֵם and וַיִּלְכְּהָ; but v. 18 וַיִּלְכְּ and וַיִּלְכְּ in single actions.

*priests had a portion assigned them of Pharaoh, וַאֲכָלוּ and so they ate* (from year to year), etc., 1 K. 4, 7.

δ) to describe *present* actions, etc., as the temporal or the logical sequence of actions or events that extend to, or are repeated in, the present, especially such as in experience have always been frequently recurring, and may recur at any time :

α) after a pure Imperfect, e. g. Gen. 2, 24 *therefore a man shall leave* (וַיֵּצֵא is wont to leave) ... and וַיִּרְבֶּק *cleave*, etc. (here, as elsewhere, with a distinct final accessory sense = in order to cleave); Ex. 33, 20; Isa. 5, 11 (if וַיִּהְיֶה be understood as continuation of וַיִּדְּלֶק); 28, 28; Jer. 12, 3; Hos. 4, 3; 7, 7; Mic. 2, 2; Ps. 90, 6; Job 14, 9; likewise in dependent clauses Lev. 20, 18; Isa. 29, 8, 11 sq.; Amos. 5, 19.

β) after a Participle used as the equivalent of a sentence representing an action, etc., as possible; e. g. Ex. 21, 12 מִכָּה אִישׁ יָמָת (for מִכָּה v. 20 al. וַיָּבֵה אִישׁ) *if one smiteth a man, so that he die*, etc.; 21, 16; Isa. 29, 15; Amos 6, 1; Hab. 2, 12.

γ) after an Infinitive absolute Jer. 7, 9 sq., *what! steal, murder*, etc. (emphatic Infinitives abs.; cf. § 113, 4, b.

δ) וַיָּבֹאוּ *and then come and stand before me . . . and say*, etc., cf. below c, ε.

c) to express *future* actions, etc., as the temporal or logical sequence of tenses or their equivalents that indicate or require future actions or events; hence it is used :

α) after Imperfects in a *purely future* sense; e. g. Amos 9, 3 sq. מֵשֶׁם אֶחָדָם וְלֶקְחָתִים *I will search and take them out thence*, etc.; Gen. 4, 14; 40, 13; 1 Sam. 17, 32; 2 K. 5, 11; Job 8, 6 sq. (also with variable subject, Gen. 27, 12; Judg. 6, 16 et al.); also in questions (Gen. 39, 9; Ex. 2, 7; 2 K. 14, 10; Amos 8, 8; Ps. 41, 6; cf. also Ruth 1, 11); in optatives (2 Sam. 15, 4) as well as in almost all dependent clauses. Moreover, it is used in conditional

- clauses after אִם (Gen. 32, 9), כִּי (Gen. 37, 26) or הֵן (Jer. 3, 1); in final clauses after לְמַעַן (Gen. 12, 13; Num. 15, 40; Isa. 28, 13); אֲשֶׁר (Deut. 2, 25) or פֶּן (Gen. 3, 22; 19, 19; 32, 12; Isa. 6, 10; Amos 5, 6); in temporal clauses (Isa. 32, 15; Jer. 13, 16); and in relative clauses (Gen. 24, 14; Judg. 1, 12; 1 Sam. 17, 26).
- β) after a Jussive (or Imperfect in Jussive or optative sense) or a Cohortative with the same or a different subject, e. g. Gen. 1, 14 sq.: וְהָיוּ יְהִי מְאֹרֹת . . . *let there be luminaries and let them be for*, etc.; 12, 3; 24, 4; 28, 3; 31, 44; 1 K. 1, 2; 22, 13; Ruth 2, 7; 1 Chr. 22, 11; after a Jussive in an imprecatory sense Ps. 109, 10.
- γ) after an Imperative with the same or a different subject; e. g. 2 Sam. 7, 5 לֵךְ וְאָמַרְתָּ לָּהּ *go and tell* (that thou mayest tell), etc.; Gen. 6, 14; 8, 17; 27, 43 sq.; 1 Sam. 15, 3, 18; 1 K. 2, 36; Jer. 48, 26.
- δ) after Perfects that express a definite expectation or assurance (cf. § 106, 3, a, b); e. g. Gen. 17, 20 הִנֵּה בְרַכְתִּי אֹתוֹ הַיְּהִי בְרָכָתִי אֹתוֹ *Behold I will bless him, and will make him fruitful*, etc.; Isa. 2, 11; 5, 14; on Amos 4, 7, vid. Note to 3, a, γ; in a question, Judg. 9, 9; 11, 13.
- ε) after a Participle, e. g. Gen. 7, 4 *in seven days* אֲנִכִּי מִמָּטָר *I will cause it to rain . . .* וּמַהֲרִיתִּי *and I will destroy*, etc.; likewise with different subjects, Gen. 24, 43 sq., *the virgin who cometh forth* (הַיֹּצֵאת) אֵלַיָּה . . . וְאָמַרְתִּי *and to whom I shall say . . .* וְאָמַרְתָּ *and who then shall say*, etc. Especially frequent is the *Perfect consec.* after a Participle introduced by הִנֵּה, e. g. Gen. 6, 17 sq.; with changeable subject 1 K. 20, 36; Amos 6, 14; after a complete nominal clause introduced by הִנֵּה (cf. § 140) Ex. 3, 13 *behold, I coming* = when I come . . . וְאָמַרְתִּי לָהֶם *and shall say to them . . .* וְאָמְרוּ *and they shall then say*, etc.; 1 Sam. 14, 8 sq.; Isa. 7, 14; 8, 7 sq.
- ζ) after an Infinitive absolute even when used to make emphatic a finite verb, (v. § 113, 3, b, Rem. 1), e. g. Isa



31, 5; after an Infinitive absolute an emphatic substitute for a Cohortative or Imperfect (§ 113, 4, *b*, *γ*, and *δ*), e. g. Lev. 2, 6; Deut. 1, 16; Isa. 5, 5; Ezek. 23, 46 sq.

- η) after an Infinitive *constr.* governed by a preposition (for this transition of the Infinitive construction into a finite verb, cf. § 114, 3, Rem. 1), e. g. 1 Sam. 10, 8 עֲרֹכָאִי אֵלַיךְ till *I come to thee* (lit. till my coming) and *shew thee*, etc., Gen. 18, 25; 27, 45; Ezek. 39, 27; cf. 1 K. 2, 37, 42.

Rem. To the same category belong 1 Sam. 14, 24, where a temporal limit is indicated (*until evening and until I be avenged*, etc.), and Isa. 5, 8 where a local limit is indicated, governed by ׀ַר.

4. The very frequent use of a *Perfect consec.* in direct dependence on other tenses (vid. Nos. 2 and 3) explains the fact that it has acquired a kind of individual force — for instance, to make known future events — and could, moreover, be loosely connected in clauses in which in a broad sense it stood as the temporal or the logical sequence. Hence it is used

- a) to announce *future events*, etc., in loose connection with another announcement, e. g. Gen. 41, 30 וְקָמוּ and two coördinated *Perfects consec.* = *then shall arise*, etc.; often thus after הִנֵּה with a following substantive (1 Sam. 9, 8) or a participial clause (cf. the analogous examples above under 3, *c*, *ε*); e. g. 1 Sam. 2, 31 behold, the days come, וַיִּכְרֹעַ that *I will cut off*, etc.; Isa. 39, 6; Amos 4, 2; 8, 11; 9, 13, and often in Jeremiah. Furthermore, it is used in connection with a narrative of present or past events, especially when they contain the cause, or reason, of the action represented by the *Perfect consec.*; cf. Isa. 6, 7 this hath touched thy lips, וְסָר and is taken away, etc.; Gen. 20, 11; 26, 22; Judg. 13, 3 (here in an adversative sense); Hos. 8, 14. In Ex. 6, 6 sq., several *Perfects* are found in loose connection with a nominal clause. In Amos 5, 26 וַיִּשְׁאָלֶיכוּ may be an announcement (*so shall ye then bear*); but cf. No. 6, *b*, *a*.

Rem. 1. The announcement of a *future* action is very frequently made by  $\text{וְהָיָה}$  and *it shall come to pass* (cf. the analogous chain of past events indicated by  $\text{וַיְהִי}$ , § 111, 2), upon which the announced event (sometimes after an insertion) follows in one or more (coördinated) *Perfects consec.* (Gen. 9, 14; 12, 12; Ex. 1, 10; 1 K. 18, 11; Isa. 14, 3 sq.; Amos 8, 9) or in Imperfect (Gen. 4, 14; Isa. 2, 2; 3, 24; 4, 3; 7, 18, 21 sq.; cf. 29, 8). Such a loose connection very seldom agrees with its following subject in gender and number; Num. 5, 27; Jer. 42, 16  $\text{וְהָיָה}$  (incorrectly written for  $\text{וְהָיָה}$ ); in Jer. 42, 17 strangely enough we find  $\text{וְהָיָה}$  for  $\text{וְהָיָה}$ .

2. In 1 Sam. 10, 5; 2 Sam. 5, 24 (1 Chr. 14, 15); 1 K. 14, 5; Ruth 3, 4, in place of  $\text{וְהָיָה}$  (as explained in Rem. 1) the Jussive form  $\text{יְהִי}$  is used, although in the first three instances a Jussive is in a sense impossible; in Ruth 3 (followed by a reminder)  $\text{וְהָיָה}$  would be expected (vid. b, Rem.). A textual error occurs in 1 K. 14, 5, where we should read merely  $\text{יְהִי}$ . In the other places  $\text{יְהִי}$  is found at the beginning of the sentence (indeed everywhere before an Infinitive with a preposition) unusually far from the principal tone; hence according to § 109, 2, b, Rem., it is evident that in 1 Sam. 10, 5, etc., the purely rhythmical Jussive form does not take the place of the full form of the Imperfect, but by exception supplants also the *Perfect consecutive*.

- b) to express a command or an entreaty; e. g. Deut. 10, 19 *love ye the stranger!* 1 Sam. 6, 5; 1 K. 2, 6 (in Gen. 40, 14 the precative *Perfect consec.*, as elsewhere the Cohortative, Jussive, and Imperative, is strengthened by  $\text{אֲנִי}$ ). Furthermore, it is used in loose connection with Participial and other nominal clauses (vid. a) Gen. 45, 12 sq.; 1 K. 2, 2 sq.; Ruth. 2, 3 sq.; 3, 9. In Gen. 17, 10 the *Perfect consec.* ( $\text{וְנִמְלְחָם}$  and *ye shall be circumcised*, etc.) is used as explicative of a preceding command.

Rem. Here also, as in the cases mentioned under a, Rem., a connection can be made by means of  $\text{וְהָיָה}$ ; likewise with a following *Perfect consec.* e. g. Gen. 46, 33; 47, 24; Judg. 4, 20; cf. also Gen. 24, 14, where the actual wish is contained, in sense at least, in the added clause.

- c) to express a question when loosely connected with another question (v. 2, c,  $\alpha$ ), e. g. Gen. 29, 15 *art thou my relative* (= because thou art my relative)  $\text{וְעַבְדְּתָנִי}$  *shouldest thou therefore serve me for nought?* or with a positive assertion, e. g. Ex. 5, 5; ( $\text{וְהִשְׁבַּחְתֶּם}$  *ye wish them*

to rest from their labors?); 1 Sam. 25, 11, perhaps also Ps. 50, 21 (יִהְיֶה שְׁתִּי).

- d) to express an oft-repeated action (analogous to the numerous examples of a frequentative *Perfect consec.* (No. 3, a), e. g. 1 Sam. 1, 3 (וְעָלָה from year to year); 13, 21 (but the text here seems to be very corrupt); 27, 9 (וְהָיָה sc. each time, continued with וְלֹא יִהְיֶה); 1 K. 5, 7 (וְלֹא יִכְלֶה) parallel with a pure Imperfect); 9, 25; Jer. 25, 4; Dan. 8, 4. — In Job 1, 4 sq., a chain of frequentative *Perfects consec.* is broken by an Imperfect *consec.*; a pure Imperfect (as *modus rei repetitae*) forms the close. In Jer. 6, 17 such a Perfect, through the accentuation of the *ultima* (§ 49, 3), is really made equivalent to the actual *Perfect consec.*

Rem. Even here (cf. Rems. under a and b) the loose connection of frequentative tenses is often indicated by וְיָדָה; also with a following *Perfect consec.*, Gen. 30, 41 sq. (v. 42 a, however, where the verb is separated from י by an intervening word: וְשָׂם he did not usually put them in, § 107, 1 b); 38, 4; Ex. 17, 11; 33, 7 sq. (vid. No. 3, a); Num. 21, 9; Judg. 6, 3; 19, 30; 1 Sam. 16, 23 (followed by five *Perfects consec.*); with a following Imperfect (as *modus rei repetitae*) Judg. 2, 19; 2 Sam. 14, 26; in Judg. 12, 5, contrary to expectation וְיָדָה is continued in the Imperfect *consec.*, in 1 Sam. 13, 22 with וְלֹא and the Perfect (for the Imperfect).

5. The *Perfect consec.* is frequently used with a certain emphasis for the introduction of the consequent after clauses or their equivalents containing a condition, cause or time relation. Furthermore, such a consequent, as in the cases already mentioned, may express future events as well as commands or entreaties or even oft-repeated past events.

a) as a consequent to a conditional clause<sup>1</sup>:

α) after אִם with the Imperfect, e. g. 2 K. 7, 4 ב' אִם יָמִיתֵנוּ וְנָחֲנוּ if they kill us (very well), we shall but die; the *Perfect consec.* is here clearly very emphatic, being immediately

<sup>1</sup> In a number of examples belonging here the protasis is loosely connected through וְיָדָה; they have been partly noticed in the Remarks to 4, a, b, d.

before the Imperfect (נִהְיֶה), Gen. 18, 26; 24, 8, 41; 32, 9; Num. 30, 15; Judg. 4, 20; 1 K. 3, 14; Nah. 3, 12; Eccl. 4, 11.

β) after אִם with the Perfect (in sense of *futurum exactum*), Num. 5, 27; 2 K. 5, 20; 7, 4 b; Isa. 4, 4 sq.; as precativum consequent after אִם־נִפְעַל with a Perfect *praeteritum* Gen. 33, 10; as a *Perfect consec. frequentativum* to represent past events in the consequent of אִם with the Perfect; Num. 21, 9; Judg. 6, 3; of אִם with an Imperfect Gen. 31, 8.

γ) after כִּי (in case that) with the Imperfect, Gen. 12, 12; Ex. 18, 16; Judg. 13, 17; Isa. 58, 7; Ezek. 14, 13<sup>1</sup>; frequentative in reference to the past after כִּי with frequentative Perfect, Judg. 2, 18.

δ) after אֲשֶׁר יִפְעַל אִתּוֹ ... וְמָת with the Imperf., Gen. 44, 9 אֲשֶׁר יִפְעַל אִתּוֹ ... וְמָת the one with whom it shall be found, . . . let him die! Ex. 21, 13 (and in case a man hath not lain in wait, etc.); Judg. 1, 12 with the Perfect.

ε) frequently after one (or more) *Perfects consec.* containing a condition, Gen. 44, 29 וְהִירָדְתֶּם ... גַּם־אֶת־זֶה וְלָקַחְתֶּם and if ye take (or have taken) this one also . . . ye shall bring, etc.; cf. 33, 13; 42, 38; 44, 4, 22; 47, 30; Num. 30, 12; Ruth 2, 9 and also Ezek. 39, 28. Moreover, in reference to past events, e. g. 1 Sam. 17, 34 sq. וַיָּצֵאתִי ... וּבָא הָאֵיִר and there came a lion (as sometimes happened) . . . and I went, etc.; Ex. 33, 10; Num. 10, 17 sq.; Jer. 2, 9 (the *Perfect consec.* in the consequent regularly continued by means of וְלֵאמֹר with the Imperfect).<sup>2</sup>

Rem. The *Perfect consec.*, consequently, can be used to express the condition in the protasis when its use in the apodosis has been rendered

<sup>1</sup> In 1 Sam. 20, 24 a question (if he find his enemy . . . will he let him go ?) seems to be expressed by means of the *Perfect consec.*, but as *Klostermann* holds, וְכִי should here be read for כִּי.

<sup>2</sup> In all these examples (and indeed not in the frequentative *Perfect consec.* only) the original idea of the Perfect becomes especially prominent, as it underlies the *Perfect consec.* In Gen. 44, 29 (vid. above) from the point of view of the speaker, the sense is ' if it has come so far that you have taken him, then have you thereby brought me to Sheol.

impossible by the insertion of an emphatic word (Ezek. 14, 14 by הִקָּרָה; 33, 4 by הִכָּה). — In 1 Sam. 14, 52, contrary to expectation, we find the Imperfect consec. in the apodosis (*whenever Saul saw any valiant man, he took him unto himself*; in וַיֹּאחֲזֶקְתָּ in this one event rather than its repetition is thought of), and *vice versa* in 1 Sam. 2, 16; 17, 35 b, we find it in the protasis.

- γ) after all sorts of clause equivalents that contain a condition; also after an independent substantive or Participle (the so-called *casus pendens*) Gen. 17, 14 'וְנִכְרְתָהּ וּנְעָרָל וְכָר . . . *an uncircumcised man . . .* (if such be found) . . . *shall be cut off*, etc.; cf. Ex. 12, 15; 2 Sam. 14, 10; Isa. 6, 13 and (after an Infinitive with a preposition) 2 Sam. 7, 14; in a broader sense also Ex. 4, 21; 9, 19; 12, 44; Isa. 9, 4.
- δ) *Perfect consec.* is used as apodosis to causal clauses (for example after כִּי יַעַן with Perfect, Isa. 3, 16 sq.; after וַעֲשֶׂה יַעַן with Perfect, 1 K. 20, 28; after עָקֵב with Perfect, Num. 14, 24) as well as after equivalents of causal clauses, as in Ps. 25, 11 (לְמַעַן שְׁמִי . . . וְיִסְלַחַתְּ) *for thy name's sake, pardon*, etc.); Isa. 37, 29 (after יַעַן with Infinitive).
- ε) *Perfect consec.* is used as apodosis to temporal clauses or their equivalents; e. g. 1 Sam. 2, 15 בָּמָרָם יִקְאָרוּן . . . וְבָא נֶעֱר הַכֹּהֵן *before they had burnt the fat, the priest's servant (was accustomed to) come*, etc. (a frequentative *Perfect consec.* in reference to the past, as also in Ex. 1, 19); after Participial clauses, e. g. 1 Sam. 2, 13 sq. וְכָא . . . כָּל־אִישׁ וְבָהּ וְבָהּ . . . *whenever any man offered sacrifices, then came*, etc. (also Judg. 19, 30; 2, Sam. 20, 12) with frequentative *Perfect consec.* Especially frequent is the use of the *Perfect consec.* to announce *future* actions, or events after simple statements of time of every kind; Gen. 3, 5; Ex. 32, 34 (after בָּיִת with Infinitive); cf. also examples such as Num. 44, 30; Judg. 16, 2; 1 Sam. 16, 23 (numerous frequentative *Perfects consec.* after Infinitive with preposition, as 2 Sam. 15, 5): 20, 18; 2 Sam. 14, 26; 15, 10; Isa. 18, 5; also Ex. 17, 4; Isa. 10, 25; 29, 17; 37,

26; so also after isolated single words as in Ex. 16, 6 **וְיָדַעְתֶּם עַרְבַּת עֶרֶב** *at even, then ye shall know*; cf. v. 7; 1 K. 13, 31; Prov. 24, 37.

6. Finally there are a number of passages which cannot be included under any of the preceding five heads. This is due partly to the influence of Aramaic idioms, partly to apparent corruptions in the text; in a few cases the incorrectness of expression must be recognized.

a) The book of Ecclesiastes reveals a connection with an Aramaic idiom, in the use of the Perfect with **י** as a historical tense in place of the Hebrew Imperfect *consec.* (cf. *Kautzsch Gramm. des Bibl.-Aram.* § 71, b). This occurs in the other latest books,<sup>1</sup> perhaps also in some passages of the Books of Kings whose origin from late glosses is suspicious; but in 1 K. 12, 32 (**וְהָיָה עִיר**); 2 K. 11, 1 *Keth.* (**וּרְאִיתָהּ**); 14, 14 (**וְלִקְחוּ**); in the parallel passage 2 Chr. 25, 24 this word is wanting); 2 K. 23, 4 **וְנָשָׂא** etc.; v. 10 **וְטָבֵא** etc.; v. 12 **וְהָשִׁיב** etc.; v. 15 **וְשָׁרַךְ** etc.<sup>2</sup>

b) A corrupt text is without doubt found in Isa. 40, 6 (read in LXX and Vulgate **וְאָכַר**); Jer. 38, 28 where the narrative breaks off in the middle of the sentence; 40, 3 (**וְהָיָה** etc. is wanting in the LXX); in Judg. 7, 13 **וְנָפַל הָאִישׁ** is entirely superfluous; in 1 Sam. 3, 13 read with *Klostermann* for **וְהִנֵּרְתִּי** the 2d sing. masc.; in 1 K. 21, 12 **וְהִשְׁכִּיחַ** is no doubt incorrectly repeated from verse 9 (where it is Imperative).

Of the cases found elsewhere:

a) the following may still be explained as frequentatives: Ex. 36, 29 sq. (v. 29 parallel with pure Imperfect); 36, 38; 38, 28; 29, 3; 1 Sam. 5, 7; 17, 20; 24, 11 (**וְאָכַרְוּ** at least is then expected); 2 Sam. 19, 18 sq. (the ferry, owing to the great number of people, etc. must often pass over and back again); Isa. 28, 26 (parallel with Imperfect); Amos 5, 26 (perhaps better *so shall ye then bear*, vid. No. 4, a); Ps. 26, 3; Ezra 8, 36.

<sup>1</sup> In the whole book of Ecclesiastes the Imperfect *consec.* occurs only in 1, 17; 4, 1, 7. Of the Perfects with **י** quite a number (e. g. 1, 13; 2, 5, 9, 11, 13, 15; 5, 18 cf. with 6, 2) can be explained as frequentatives; but not passages like 9, 14 sq. In Ezra *Driver* finds only five, in Neh. only six, in Esther six or seven examples of historical Perfects with **י**.

<sup>2</sup> According to *Stade Zeitschr.* Bd. V. p. 291 sq., where apparently in 2 K. 12, 12 a chain of critically suspected Perfects with **י** is discussed, the whole section from **וְנָשָׂא** 2 K. 23, 4 to verse 15 is to be considered as a gloss, since the continuation of an Imperfect *consec.* through the Perfect with **י** in pre-exilic compositions never occurs except as an error in the original text. There is indeed a possibility that the frequentative *Perfects consec.* noted above with numerous examples (and also immediately following Imperfect *consec.* as in 1 Sam. 1, 4) have not been taken into account; at any rate, in 2 K. 23, 5 **וְהָשִׁיבָתָהּ** in v. 8 **וְנָפַץ** in v. 14 **וְשָׁכַר** may be understood as representing repeated actions.

β) Perfect with י might represent a longer or a firmer persistence in the past (another anomaly of the frequentative Perfect with י); e. g. Gen. 15, 6; 34, 5; Num. 21, 20; according to *Driver* also Josh. 15, 3-11; 16, 2-8 (finally parallel with Imperfect as in 17, 9; 18, 20); 18, 12-21; 19, 11-14; 22, 26-29, 34; further 1 Sam. 1, 12; 25, 20 (in both places וְיָהִי); Isa. 22, 14; Jer. 3, 9.

γ) due to errors in the text or incorrect expressions are: Gen. 21, 25; Judg. 3, 23<sup>1</sup>; 16, 18; 1 Sam. 17, 38; 1 K. 3, 11 (where וּשְׁאֵלָת might intentionally be conformed to the four similar Perfects): 13, 3; 20, 21; 2 K. 14, 7 (where with *Stade* we should read וְהָפִלָה הַפֶּשֶׁת); 14, 14; 18, 4 (where still וְשָׁבַר not וּכְרַת etc., could be considered frequentative); Jer. 37, 15 (where וְהָכִי, but not וְנָתַנִּי could be frequentative); Amos 7, 4 (וְאֶכְלֶה after Imperfect consec.); Job 16, 12.

Finally in 1 Sam. 10, 9; 17, 48; 2 Sam. 6, 16; 2 K. 3, 15; Jer. 37, 11; Amos 7, 2 וְהָיָה should be read for וְהָיָה; but in Gen. 38, 5 the LXX has וְהָיָה.

### B. The Infinitive and Participle.

## § 113.

### THE INFINITIVE ABSOLUTE.

1. The *Infinitive absolute*, according to § 45, serves to emphasize the verbal idea *in abstracto*, i. e. it *names* an action (or state) regardless of its origin or the temporal and modal conditions under which it takes place. As the *name* of an action, the *Infinitive absolute*, like other nouns, can of course assume certain offices (as subject, predicate or object, or even genitive); still such a use of the *Infinitive absolute* (instead of *Infinitive construct* with or without a preposition) is on the whole rare, and many of the supposable cases are found in texts critically doubtful. But the *Infinitive absolute* frequently reveals its true character, as

<sup>1</sup> Or does וְנָעַל as frequentative refer to the locking up with several bars? In any case, it is to be noticed that also in 2 Sam. 13, 18 וְנָעַל follows an Imperfect consec.

<sup>2</sup> The union of an *Infinitive absolute* with a genitive or a pronominal suffix is not to be considered.

naming a verbal idea, in its taking an object (in the accusative and even by means of a preposition).

Examples of its use :

a) as *subject*, Prov. 25, 27 אָכַל דְּבֶשׁ הָרְבוּת לֹא טוֹב *it is not good to eat much honey*; Jer. 10, 5; Job 6, 25; Eccl. 4, 17; epexegetical to a demonstrative pronoun, Isa. 58, 5 sq.; Zech. 14, 12.

b) as *predicate*, Isa. 32, 17 וְהַשְׁקֵט וְיָטָח *and the effect of righteousness is quietness (lit. to keep quiet[ness]) and assurance*.

c) as *object*, Isa. 1, 17 לִקְרוֹ הַיָּטֵב *learn to do right!* 7, 15; Prov. 15, 12; in sense also Jer. 9, 23; 23, 14 as well as Isa. 5, 5 הָקֵר and קִרְיָן virtually dependent upon the optative idea in יִנְשֶׂה 22, 13 where several *Infinitives absolute* are governed by הִנֵּה, and 59, 13 (six *Infinitives* governed by יִדְעֻנִּים v. 12); peculiarly also Deut. 28, 56 emphasizes the object<sup>1</sup> dependent on an *Infinitive absolute*, and Isa. 42, 24 where the related local limits appear before the *Infinitive absolute*. In Jer. 9, 4, Job 13, 3 the *Infinitive absolute* is emphatically represented as the object of the verb (negated by לֹא, Isa. 57, 20; Jer. 49, 23), also as a separate object and coördinated with a substantive, Lam. 3, 45.

d) as *genitive*, Isa. 14, 23 בְּכַטְאֵיטָא הַשְׁמֵר *with the besom of destruction*; perhaps also 4, 4 בְּרִיחַ בָּגֵל; cf. also Prov. 1, 3; 21, 16. In immediate connection with prepositions (that as original substantives govern the genitive), the *Infinitive absolute*<sup>2</sup> never occurs, but in its place the *Infinitive construct*; if, however, a second *Infinitive* with ! be coördinated with such an *Infinitive construct*, it will appear (being removed from the immediate influence of the preposition) as the *Infinitive absolute*, e. g. 1 Sam. 22, 13 בָּתַתָּן לוֹ לֶחֶם... וְשָׂאוֹל לוֹ בְּאֵלֵהֶם *in that thou hast given him bread... and hast besought God for him*; Ezek. 36, 3; 1 Sam. 25, 26, 33 (after כֵּן); after ל Ex. 32, 6; Jer. 7, 18; 44, 17.

e) as governing an *object-accusative*, Isa. 22, 13 הָרַג וְשָׁחַט צֹאן *slaying (to slay) oxen, and killing (to kill) sheep*; cf. from the examples under a—d, Deut. 28, 56; Isa. 5, 5; 58, 6 sq.; Prov. 25, 27, etc.; as governing a preposition, e. g. Isa. 7, 15 וּבָחֹר בְּטוֹב *to reject the evil and choose the good*; Prov. 15, 12 (הוֹכֵחַ לוֹ).

As the *Infinitive absolute* can never have a suffix (vid. note to No. 1), the object whenever found in the form of a personal pron. appears as a suffix with the *nota accusativi* אֶת- (את), e. g. Jer. 9, 23 יָדִיעַ אֶתִּי *to know me*; Ezek. 36, 3.

<sup>1</sup> Perhaps according to § 53, 3, Rem. 2 הִצִּיל is to be explained as the *Infinitive construct*, or written as הִצִּילָה.

<sup>2</sup> ואחר־י שְׁתֵּה 1 Sam. 1, 9 is impossible Hebrew; according to the LXX it is a later addition.



2. Distinct from the use mentioned in 1, *c* as object-accusative, is its use as *casus adverbialis*<sup>1</sup> attached to some form of a finite verb, more closely to describe the mode or attendant circumstances (temporal or local) under which an action or event has occurred, occurs or will occur; e. g. Jer. 22, 19 *he shall be buried like an ass* וְהִשְׁלָךְ כְּחֹזֶב *a dragging and casting out*, i. e. dragged and cast out, etc.; Gen. 21, 16 הִרְחֵק *a departing* [to depart], i. e. departed; cf. Ex. 33, 7; Josh. 3, 16); Gen. 30, 32; Ex. 30, 36; Num. 6, 5, 23; 15, 35 (with a later addition of a subj.; vid. No. 4, Rem.); Josh. 3, 17; 1 Sam. 3, 12 (הָחֵל וְכָלָה) *a beginning and ending* i. e. from beginning to end); 2 Sam. 8, 2; Isa. 7, 11 הַעֲמֵק וְהַגְבֵּה lit. *a making deep or making high*, i. e. make thy requests into the depths of the lower world or the heights above); 57, 17 הִסְתָּר *in concealment* sc. of the face); Jer. 3, 15 דָּעָה וְהִשְׁכִּיל *with insight and wisdom*; Hab. 3, 13 עָרוֹת cf. on the form § 75, Rem. 10); Zech. 7, 3; Ps. 35, 16 הָרַק as a more definite limitation of קָרַע v. 15); Job. 15, 3.<sup>2</sup>

Rem. 1. To such an adverbial *Infinitive absolute* moreover, a *casus adverbialis* (accusative of condition) or a so-called adverbial clause may stand in close relation as explanatory of the mode of the action; e. g. Isa. 20, 2 *and he walked* וַיֵּלֶךְ עָרוֹם הֵלֶךְ *naked and barefoot* (in the condition of one stripped, etc.); Isa. 30, 14 *a smashing up* (according to the idiom בָּתוֹת; the Massora requires בָּתוֹת) *unsparingly*.

2. Several such Infinitives, which are all in Hiph'il, have through frequent use become pure adverbs, as הִרְבֵּה (cf. § 75, Rem. 15) *multum faciendo*, i. e. *multum*, often greatly strengthened by קָאֵר and used without connection with a finite verb (vid. the Lexicon); furthermore, הֵיטֵב *bene faciendo*, i. e. *bene*, especially used at the full, thorough completion of an action (e. g. Deut. 13, 15); in Deut. 9, 21; 27, 8 brought in as explanatory to another adverbial *Infinitive absolute* and in Jon. 4, 9 twice expressly indicated; finally הֶשְׁכֵּם *mane faciendo*, i. e. *early morning*, primarily *early* with the co-existing sense of eagerness; in 1 Sam. 17, 16 in connection with the *Infinitive absolute* וְהָעֶרֶב (*morning*

<sup>1</sup> That this *casus adverbialis* was originally considered as an accusative is evident from the ancient Arabic, where a similar Infinitive clearly has the accusative ending. This use of the *Infinitive absolute* finds its equivalent in the Latin Gerund in -do.

<sup>2</sup> In 2 K. 21, 13 for קָחָה וְהָפֵךְ read with *Klostermann* וְהָפֵךְ קָחָה.

and evening, i. e. *early and late*) governed by עֶרֶב *evening*; otherwise (regardless of Prov. 27, 14) always in connection with the *Infinitive absolute* of the principal verb; e. g. Jer. 11, 7 *for I protested to your fathers הָעֲרֵיתִי... וְהָעֵר הַשָּׁכֶם rising early and protesting, i. e. earnestly protesting*; 25, 3; 26, 5 (where י could be omitted before ה); 29, 19; 32, 33; 2 Chr. 16, 15.

3. Usually the *Infinitive absolute* stands in immediate relation with the finite verb of the same stem as a *more definite expression* or *strengthening of the verbal idea* in various ways.<sup>1</sup>

These *Infinitives absol.* in immediate connection with the finite verb belong exclusively within the sphere of the so-called *schema etymologicum* mentioned in § 117, 2, i. e. they are objects of the said finite verb. The only difference is that the *Infinitive absolute* (as *nomen abstractum*) emphasizes rather the reality or the force of the action, whereas the pure noun emphasizes the *result* of the action; cf. e. g. Ex. 22, 22 יָצַעַק אֵלַי - אִם - צִיָּק יִצְעַק אֵלַי and he cries aloud to me, with Gen. 27, 34 (he cried with a great cry).

We must describe more in detail:

- a) the *Infinitive absolute* before the verb *strengthens* its verbal idea, either thus emphasizing the certainty (as in threats), or the force and fulfillment of an event. Such an *Infinitive* is usually rendered by a corresponding *adverb*, but sometimes only by the emphasis of the verb, e. g. Gen. 2, 17 מוֹת מוֹת תָּמוּת *thou shalt surely die*, cf. 18, 10, 18; 1 Sam. 9, 6 (cometh surely to pass); Amos 5, 5; 7, 17; Hab. 2, 3 Zech. 11, 17 and with an *Infinitive* strengthened through אָף Gen. 44, 28 (but 27, 30 *was yet hardly gone out*, etc.); Gen. 43, 3 הָעֵר הָעֵר בָּנוּ he expressly protested unto us, 1 Sam. 20, 6 (he has earnestly asked leave of me); Judg. 1, 28 וְהוֹרִישׁ לֹא הוֹרִישׁוּ and did not utterly drive them out; especially instructive is Amos 9, 8 I will destroy it from off the face of the earth לֹא הָשָׁמַד אֶשְׁמִיד וְגו' אֶפֶס כִּי לֹא הָשָׁמַד אֶשְׁמִיד save that I will not utterly destroy, etc.; Jer. 30, 11 (and will not

<sup>1</sup> Cf. A. Rieder, die Verbindung des Inf. abs. mit dem Verb. fin. desselben Stammes im Hebr. Lpz., 1872; quae ad syntaxin Hebraicam, qua infin. abs. cum verbo fin. eiusdem radice coniungitur, planiorem faciendam ex lingua Graeca et Latina afferantur, Gumbinnen (Program der Gymn.), 1884.

*leave thee altogether unpunished*); cf. also Gen. 20, 18; Joel, 1, 7; Job 13, 5.

The *Infinitive absolute* is less emphatic in cases like Gen. 26, 28 רָאוּ רָאִינוּ *we have certainly seen*; 15, 13 (know of a surety); 28, 22 (*I will surely give the tenth*); 1 Sam. 24, 21, as well as with such verbs as express a threat, blessing, benefit, etc. (Gen. 3, 16; 22, 17; 32, 13 etc.).

The *Infinitive absolute* serves to express an *antithesis*, e. g. 2 Sam. 24, 24 *nay, but I will buy* (קָנִי אֶקְנֶה) *it of thee* (not take it as a gift); Judg. 15, 13 (*no, but we will bind thee fast . . . but will not kill thee*); cf. Gen. 31, 30 (though thou wouldest be gone, Vulgate: *esto*) *because thou sore longedst*, etc.; Ps. 118, 13, 18; 126, 6 (the second *Infinitive absolute*, complementary to the first, (vid. *b*) follows the verb). Hence it is also licitative in Gen. 2, 16 sq. (אָבֵל הָאֵלֶּל *thou mayest always eat, but*, etc., v. 16 then antithetic to v. 17). It serves, furthermore, to strengthen questions, especially passionate, unwelcome questions, e. g. Gen. 37, 8 הֲמִלְכָּךְ הִמְלִיךְ עָלֵינוּ *shalt thou indeed reign over us?* 37, 10; 43, 7; Judg. 11, 25; 1 Sam. 2, 27; Jer. 3, 1; 13, 12; Amos 3, 5; Zech. 7, 5; cf. also Gen. 24, 5 (*must I then bring back?*).

*b*) the *Infinitive absolute* after the verb is used partly (vid. *a*, above) to *strengthen*<sup>1</sup> the verbal idea (especially after Imperatives and Participles, since the *Infinitive absolute* can never precede them, e. g. Job 13, 17; 21, 2; 37, 2 שָׁמְעוּ שָׁמְעוּ *hear attentively*; Jer. 22, 10; after Participle Isa. 22, 17, also elsewhere Num. 23, 11; 24, 10 (*thou hast altogether blessed them*); Josh. 24, 10; 2 K. 5, 11; Dan. 11, 10 and with a strengthening of the *Infinitive absolute* by עַל Gen. 31, 15; 46, 4; Num. 16, 13), and partly, but chiefly, to indicate the longer *duration* of the action; thus again after Imperative Isa. 6, 9 שָׁמְעוּ שָׁמְעוּ

---

<sup>1</sup> In Arabic also the strengthening Infinitive regularly follows the verb (but in Syriac it precedes).

hear ye indeed evermore; after Perfect Jer. 6, 29; after Participles Jer. 23, 17; after Imperfect *consec.* Gen. 19, 9 (*he henceforth played the judge*); Num. 11, 32. Here belong especially the cases where one *Infinitive absolute* is coördinated with another; the second then expresses either a concomitant or antithetic action, or the object for whose attainment the main action is exerted; e. g. 1 Sam. 6, 12 הָלְכוּ הַלֵּךְ וְנָעוּ *they went a-going and lowing (they went continually lowing*; also after a Participle Josh. 6, 13 *Qerê*); Gen. 8, 7 (= it flew to and fro)<sup>1</sup>; Isa. 19, 22 *smiting and*, i. e. but still *healing*; Joel 2, 26 (vid. Rem. under No. 3).

Rem. 1. In place of a second *Infinitive absolute* there is sometimes found (§ 112, 4, a, e) a Perfect *consec.* (Josh. 6, 13, a and 2 Sam. 13, 19, each time as Perfect *frequentativum*; Isa. 31, 5 referring to the future) or an Imperfect *consec.* (2 Sam. 16, 13) or a Participle (2 Sam. 16, 5); cf. also Rem. 2.

2. The idea of longer duration is very often expressed by the verb הָלַךְ *to go*, with its *Infinitive absolute* or by the latter alone. This takes place not only when the actual sense (*to go, to stride*, as in the above-mentioned instances Josh. 6, 13; 1 Sam. 6, 12; 2 Sam. 13, 19; cf. also Isa. 3, 16 where both Infinitives precede the verb, and Ps. 126, 6 where הָלֹךְ precedes) is clear, but also in cases where הָלַךְ in the sense of *continuing, lasting* actually serves as the paraphrase of an adverb. The action itself is then included in a second *Infinitive absolute*, sometimes also (Rem. 1) in a Participle or verbal Adjective; e. g. Gen. 8, 3 וַיָּשׁוּבוּ הַמַּיִם הַלֹּךְ וְנָשׁוּבָה *and the waters returned continually*; 8, 5; 12, 9; Judg. 14, 9; 2 K. 2, 11; with a following Participle Jer. 41, 6; with a following Adjective Gen. 26, 13; Judg. 4, 24; 1 Sam. 14, 19; 2 Sam. 5, 10 (1 Chr. 11, 9); 2 Sam. 18, 25.<sup>2</sup> But in 1 Sam. 17, 41 in place of the *Infinitive absolute* we find the Participle הָלֹךְ. Of a different nature are the examples where the Participle הָלֹךְ together with a coördinated Adjective (1 Sam. 2, 26; 2 Sam. 3, 1; 15, 12; Jon. 1, 11; Esth. 9, 4; 2 Chr. 17, 12) or Participle (Prov. 4, 18) serves as the predicate.

3. The negative stands regularly between the strengthened *Infinitive absolute* and the finite verb,<sup>3</sup> e. g. Ex. 5, 23 הָצֵל לֹא-הֵצִילָהּ *thou hast not*

<sup>1</sup> In Ezek. 1, 14 for the contorted רָצוּן רָצוּן read simply רָצוּן רָצוּן.

<sup>2</sup> Cf. the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, always growing increasingly worse.*

<sup>3</sup> Cf. Rieder quo loco ponantur negationes לֹא et לֹא, conjunctio וְ, particula וְ, cum conjuncta leguntur cum infin., quem absolutum grammatici

*delivered*; Judg. 15, 13; Jer. 13, 12; 30, 11; cf. Mic. 1, 10 (לֵא). Exceptions: Gen. 3, 4 (where it relates to the negative in the threat of 2, 17); Amos 9, 8; Ps. 49, 8.

4. The derived conjugations employ not only their own *Infinitives absolute* (Gen. 17, 30; Ezek. 14, 3 *Niph.*; Gen. 40, 15 *Pu'al*; Hos. 4, 18 *Hiph.*; Ezek. 16, 4 *Hoph.*) but oftener those of the *Qāl* as the nearest and most common representative of the verbal idea, Gen. 37, 33 (in *Pu'al*); 46, 4 (in *Hiph.*); Ex. 19, 13; 2 Sam. 23, 7; Jer. 10, 5; Job 6, 2 (in *Niph.*); Isa. 24, 19 in *Hithpo.*; יָגֵהּ *ibidem* should certainly be, according to the Massora, *Infinitive absolute* Qāl; *vid.* § 67, Rem. 2, and so always כִּוֹן יִכְרֹת *he shall certainly be killed*. Elsewhere the *Infinitive absolute* of a corresponding conjugation (Lev. 19, 20; 2 K. 3, 23 *Hōph.* for *Niph.*; 1 Sam. 2, 16 *Pū'el* for *Hiph.*; Ezek. 16, 4 *Hōph.* for *Pū'al*) or of another cognate vocal stem is used (Isa. 28, 28; Jer. 8, 13; Zeph. 1, 2). Finally the *Infinitive absolute* can no less be replaced by a substantive from the cognate root<sup>1</sup>; Isa. 35, 2 (אֶל-גִּילְיָהּ); Jer. 46, 5; Mic. 4, 9 (after the verb); Hab. 3, 9; Job 27, 12. In Isa. 29, 14 such a strengthening substantive is found *together with the Infinitive absolute*.

5. In a few cases the *Infinitive construct* is used in place of the *Infinitive absolute* to strengthen the verbal idea; Num. 23, 25 (וְנָסַח); cf. Ruth 2, 16 (וְנָסַח); Jer. 50, 34 (וְיָרִיב); Prov. 23, 1 (וְנִיחַ); Ps. 50, 21 (וְיִחַד), perhaps out of repugnance to the hiatus אֶחָד; Neh. 1, 7 (וְיָבִל); everywhere in a rapid flow of speech; after the verb in Josh. 7, 7 (in case וְיָבִל is not meant).

4. Frequently the *Infinitive absolute* appears as a *substitute for the finite verb*, either when the mere mention of the verbal idea suffices (*vid. a*) or when the sudden or otherwise excited speech is purposely satisfied therewith in order to render the verbal signification much clearer and more expressive (*vid. b*).

- a*) It is used in continuing a past finite verb. This is frequent in the later writings in several successive acts or states where only the first verb is inflected, the others being simply put in the *Infinitive absolute*. Thus after several Perfects Dan. 9, 5 (cf. v. 11) *we have sinned . . . and have rebelled* וְנִסַּח *and have departed* (lit. *a departure*

vocant verbo finito ejusdem radices addito (Ztschr. für Gymn.-Wesen, 1879, p. 395 sq.).

<sup>1</sup> This construction must not be confounded with the so-called *schema etymologicum* as explained under "The verb."

took place, unless in such a case the *Infinitive absolute* is to be considered as accusative, depending upon the active idea in the finite verb); also after the *Perfect* in Isa. 37, 19; Jer. 14, 5; 19, 13; Hag. 1, 6 (four Infinitives); Zech. 3, 4; 7, 5; Eccl. 8, 9; 9, 11; Esth. 3, 13; 9, 6; 12, 6 sq.; Neh. 9, 8, 13; 1 Chr. 5, 20; 2 Chr. 28, 19<sup>1</sup>; after *Perfect consec.* Zech. 12, 10; after a pure *Imperfect* Lev. 25, 14; Num. 30, 3; Jer. 32, 44 (three Infinitives); 36, 23; 1 Chr. 21, 24; after an *Imperfect consec.* Gen. 41, 43 (continuation of וַיִּרְכֹּב); Ex. 8, 11; Judg. 7, 19; Jer. 37, 21; Neh. 8, 8; 1 Chr. 16, 36; 2 Chr. 7, 3; with וְ or after a *Jussive* Deut. 14, 21; Esth. 2, 2; 6, 9; after an *Imperative* Isa. 37, 30; Amos 4, 4; after a *Participle* Hab. 2, 15 (strengthened by וְ and like the Participle itself to be understood as *accusativus adverbialis*); Esth. 8, 8.

b) It may stand at the *beginning* of a discourse, or a *new* division of the same. The *Infinitive absolute* may take the place of any form of the finite verb demanded by the connection. Usually the *Infinitive absolute* is thus used (corresponding to the Infinitive as an imperative in Greek and German)<sup>2</sup>:

α) for the *emphatic Imperative*, e. g. שְׂמֹר *observe* (shalt thou, shall ye) Deut. 5, 12; זָכוֹר *remember* (shalt thou) Ex. 13, 3; 20, 8 (complete in Deut. 6, 17 שֶׁ'תִּשְׁמְרוּן 7, 18 וְ'תִזְכְּרוּ); Lev. 2, 6; Deut. 1, 16; Isa. 38, 5; Jer. 2, 2 with a following *Perfect consec.*; Josh. 1, 13; 2 K. 3, 16; Isa. 7, 4; 14, 31 (parallel with an Imperative); but הִבִּיט Ps. 142, 5 may be orthographically incorrect for הִבֵּט (Imperative).

β) for the *Jussive*, 2 K. 11, 15; cf. also Prov. 17, 12 (*may rather meet!*).

<sup>1</sup> In Ezek. 7, 14 a Perfect seems to be continued with the *Infinitive construct*, but the text here is clearly corrupt (Cornill reads תִּקְעוּ תִקְעוּ הִכִּינוּ הִכִּנוּ).

<sup>2</sup> Cf. the French Infinitive *voir* (page etc.), *s'adresser* . . . , *se mesier de voleurs!*

- γ) for the *Cohortative* 1 K. 22, 30 (2 Chr. 18, 29) *disguise myself and go into battle* (will I); Isa. 22, 13<sup>b</sup> (אֶבְזֹל וְשׁ as the exclamation of a mocker); Ezek. 21, 31; 23, 30, 46; perhaps also Jer. 31, 2 (יִלְוֶהָ). In Josh. 9, 20 it is coördinated<sup>1</sup> with the Cohortative by means of י.
- δ) for the *Imperfect in distinct promises*, 2 K. 4, 43 *eat and leave thereof* (ye shall); 19, 29 (Isa. 37, 30); 2 Chr. 31, 10; also in unwilling questions Job 40, 2 *he wants to contend . . . the faultfinder?*<sup>2</sup> (cf. for addition of subject the Rem.); Jer. 3, 1 (*and would you return to me?*); 7, 9 sq. (six Infinitives continued by a *Perfect consec.* cf. § 112, 2, b, γ).
- ε) for any *historical tense* (corresponding to the Latin *Infinitivus historicus*) in lively narration (or enumeration) or description, even when still taking place, e. g. Hos. 4, 2 *swearing and lying and killing and stealing and committing adultery* (that they carried on!); 10, 4 (after Perfect); Isa. 21, 5; 59, 4; Jer. 8, 15; 14, 19; cf. also Jer. 32, 33; Eccl. 4, 2; Prov. 12, 7; 15, 22 and 25, 4, where the *Infinitive absolute* is rendered most simply by means of a passive construction.

Rem. Occasionally the *Infinitive absolute*, when used as the substitute of the finite verb, takes the noun used as subject after it. Lev. 6, 7; Deut. 15, 2; Prov. 17, 12; Job 40, 2; Eccl. 4, 2; Esth. 9, 1 (also Gen. 17, 10, although here לֵךְ אֵלָּךְ according to § 121, 2 may also be regarded as the *object* with a passive verb; cf. Esth. 3, 13). The subject follows the adverbial *Infinitive absolute* in Num. 15, 35 (vid. 2, above) and in Ps. 17, 5; the *Infinitive absolute* is coördinated with an *Infinitive constr.* in 1 Sam. 25, 26, 33 (vid. 1, d, above).

<sup>1</sup> In 2 Sam. 3, 18 the *Infinitive constr.* seems to be similarly used, but here doubtless יִשְׁאָל should be read for יָלֵךְ.

<sup>2</sup> In Job 34, 18 for the *Infinitive constr.*, in a similar question, the *Infinitive absolute* (יִלְוֶהָ) is rather to be expected, unless, according to the LXX and the Vulgate, we read the Participle לִלְוֶהָ.

## § 114.

## THE INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as the *Infinitive absolute* (according to § 45, 1) is a *verbal noun*, but with much greater flexibility than the latter (cf. § 113, 1). Its close relationship to actual nouns is shown by the ease with which the *Infinitive construct* can fill any case whatever; hence it is used:

- a) as (*subject-*) *nominative*; e. g. Gen. 2, 18 לֹא-טוֹב הָיְוֹת לְאָדָם לְבַדּוֹ lit. *not good is the being of man in his separation*; 30, 15; Isa. 7, 13; 1 Sam. 23, 20; Prov. 17, 26; 25, 7, 24 (but cf. 21, 9 in the same expression טוֹב לְשִׁבְתָּהּ); Ps. 32, 9 (lit. there occurs *no nearness to thee*).
- b) as *genitive*; e. g. Eccl. 3, 4 עֵת סִפּוּר וְעֵת רִקּוֹד *a time to mourn and a time to dance* (of mourning and of dancing); Gen. 2, 17; 29, 7. Here also belong all the cases (§ 101) where the *Infinitive constr.* depends upon a preposition (v. 2).
- c) as (*object-*) *accusative*; e. g. 1 K. 3, 7 לֹא אֲדַע צֵאת וְבֹא *I know not (how) to go out and to come in*; Gen. 21, 6; 31, 28; Isa. 1, 14; Jer. 6, 15; Job 15, 22 (cf. § 113, 1, c for the *Infinitive abs.* as object); as an accusative with a *verbum implendi* see Isa. 11, 9.

2. The *Infinitive const.* with *prepositions* (as the Greek ἐν τῷ εἶναι, διὰ τὸ εἶναι, etc.) is usually translated by a *finite verb* with a conjunction; e. g. Num. 35, 19 כַּמְנַעֲבֹי as *he meets him*, i. e. as soon as he meets him; Gen. 27, 45 (עַד-שׁוּב); Isa. 30, 12 יַעַן מִאֲסָבָם *because ye despise*; Jer. 2, 35 עַל-אִמְרֶךָ *because thou sayest*; Gen. 27, 1 מְרֹאֵר *so that he did not see*. The *Infinitive construct* is thus especially frequent in connection with כִּי or בְּ in expressing relations of time (usually rendered by a temporal clause, like the connection of the *Infinitive* with יַעַן or עַל- in a



causal clause) particularly after וַיְהִי (vid. examples § 111, 2, Rem. 1) e. g. 1 Sam. 2, 27 כְּהִיוּתָם בְּמִ' *while they were in Egypt*; Gen. 24, 30 וַיָּבֹא וַיִּשְׁמְעוּ וַיֵּרָא *and it came to pass when he saw (lit. at seeing) the earring . . . and when he heard (at his hearing), etc.* But by far the most frequent use, however, is the union of the *Infinitive constr.* with לְ; from the main idea of לְ, i. e. the *direction toward which*, the Infinitives with לְ serve to express different purpose- and time-relations, often also (with a weakening or complete ignoring of the orig. meaning of לְ) to introduce the object of an action, and finally even (similar to the adverbial use of the *Infinitive absolute* § 113, 2 and the Latin Gerund in *-ndo*) to express causal and other attendant circumstances; vid. examples in the Remarks.

Rem. 1. The original meaning of לְ is most clearly seen in such Infinitives with לְ as express purpose (i. e. a paraphrase of a final clause), e. g. Gen. 11, 5 וַיֵּרָא אֶת-הָעִיר *to see the city*; also with a variable subject, e. g. 2 Sam. 12, 10 וְהָיָה לְךָ לְאִשָּׁה *to be thy wife*; cf. Gen. 28, 4; Jer. 38, 26 (לְמִוִּת).

2. Equally clear is the idea of direction toward a definite object or of reference to a point by the union of the verb הָיָה *to be* with לְ and an Infinitive. Moreover, הָיָה לְעֲשׂוֹת may just as well mean *a) he is about to do, intends or purposes to do*, and *he is intent upon, is eager, to do something* as *b) he (or it) was decided, pressed to the action in question, etc.* In the latter case הָיָה לְעֲשׂוֹת corresponds to the Latin *faciendum erat* (cf. English *I am to give*). In both cases, however, הָיָה (as elsewhere when a copula) can easily be omitted.

Examples for *a)* are found in Gen. 15, 12 וַיֵּרָא הַשָּׁמֶשׁ לָבוֹא *and the sun was about to go down*; 2 Chr. 26, 5 וַיֵּרָא לְדַרֵּשׁ אֱלֹהִים *and he was seeking God* (here with the attendant idea of duration); with omission of הָיָה Isa. 38, 30 וַיְהִי לְהוֹשִׁיעַנִי *Jehovah was ready to save me*; 1 Sam. 14, 21 (?) ; Jer. 51, 49; Ps. 25, 14 (*et foedus suum manifestaturus est*

<sup>1</sup> Cf. on this point § 45, 2, according to which the union of לְ with the first consonant of the *Infinitive* (לְכַתֹּב with closed final syllable, in contrast with כָּתַבְתָּ, כָּתַבְתָּ, etc.) appears to give rise to a new verb form. Entirely out of the question are the few instances where the *Infinitive* with לְ expresses a relation of time: Gen. 24, 63 לְפָנֹת עֶרֶב *toward evening* (lit. at the time of the turning of evening); cf. Deut. 23, 12; Ex. 14, 27; Judg. 19, 26; 2 Sam. 18, 29 (*when Joab sent the king's servant*).

eis); Prov. 18 24 (?) ; 19, 8 (לְמַצָּא consecuturus est) ; 20, 25; Eccl. 3, 15 לְהַיִּית אֲשֶׁר לְהַיִּית quod futurum est; 2 Chr. 11, 22; 12, 12 (in a negative assertion); in a question, Esth. 7, 8 (will he also . . . ?) cf. also 1 Sam. 4, 19.

For *b*) Josh. 2, 5 וַיְהִי הַשַּׁעַר לִסְגּוֹר and the gate was to shut (should be closed); Isa. 37, 26; Ps. 109, 13.<sup>1</sup> So usually with the omission of הָיָה 2 K. 4, 13 וְיָגֵן לְךָ מַה לַּעֲשׂוֹת לְךָ what is to be done for thee? wouldst thou be spoken for (הָיָה לְרֹבֶרֶךְ) to the King, etc.? 2 K. 13, 19 לְהַכּוֹת (it was to smite i. e. thou shouldst have been smiting = thou shouldst have smitten; Isa. 5, 4; 10, 32; Ps. 32, 9; 68, 19 (?); Job 30, 6 (habitandum est iis); 1 Chr. 9, 25; 22, 5; 2 Chr. 8, 13 (?); 36, 19 (?); Hos. 9, 13; Hab. 1, 17; in a question 2 Chr. 19, 2.

Here too belong the cases where the Infinitive with the ל depends upon an obligatory or permissive (or prohibitory) idea; it is thus used in 2 Sam. 18, 11 וְלִי לָחֵץ לְךָ it was mine, i. e. it was incumbent on me to give thee, etc.<sup>2</sup>; cf. Mic. 3, 1 (2 Chr. 13, 5) is it not for you (i. e. is it not your duty)?<sup>3</sup>; negative in 2 Chr. 26, 18 וְלֹא לְךָ וְלֹא לַאֲרֹמֵי הַמִּלְחָמָה it appertaineth not unto thee to burn incense, but to the priests; furthermore לְאֵין with an Infinitive it is not allowed (nefas est), may not, e. g. Esth. 4, 2 פִּי אֵין לְבוֹא for none might enter; 8, 8; 1 Chr. 15, 24; in a somewhat different sense לְאֵין follows the Infinitive (= it is impossible), e. g. Ps. 40, 6; Eccl. 3, 14; 2 Chr. 5, 11.<sup>5</sup> לֹא can be used for אֵין in both senses; e. g. Amos 6, 10 לֹא לְהַזְכִּיר nefas est (to mention the name of Jehovah); but Judg. 1, 19 for it was not possible to drive out, etc., (doubtless the text was originally like Josh. 17, 12 וְלֹא יָכֹלוּ לָהּ; 1 Chr. 15, 2.

3. Still another class is formed by the numerous cases where the Infinitive with ל serves to introduce the object<sup>6</sup> of a governing verb

<sup>1</sup> Of a somewhat different nature are the cases where הָיָה with the Infinitive (which is there used as a full substantive) means to become something, i. e. to fall upon a certain fate; thus Num. 24, 22 (cf. Isa. 5, 5; 6, 13) לְבָעֵר לְבָעֵר the desolation, for which elsewhere often לְשַׁמָּה and the like are found (no doubt Ps. 49, 15 לְבָלִיִּת — with omission of הָיָה — is thus to be explained).

<sup>2</sup> 2 Sam. 4, 10 (cui dandum erat mihi) is similar to this; but with well hausen אֲשֶׁר might be cut out.

<sup>3</sup> But in 1 Sam. 23, 20 the Infinitive without ל as the subject of the sentence is found after וְלִנִּי it is incumbent on us.

<sup>4</sup> Such cases as Isa. 37, 3 וְכֹחַ אֵין לְלָרֶדּוּ and there is not strength to bring forth; cf. Num. 20, 5; Ruth 4, 4 are of an entirely different nature.

<sup>5</sup> In 2 Sam. 14, 19 אִשׁ (= ישׁ there is) occurs after the negative asseverative particle אֵין = no one can indeed turn to the right or the left.

<sup>6</sup> This view is based upon the fact that in numerous instances (vid. examples above) belonging here, ל is wanting; the Infinitive consequently can serve as the real object-accusative. This union of the verb with the object is more binding and emphatic (hence especially popular in poetic or prophetic discourse) than the looser addition of the Infinitive with ל: לֹא אָבוּ שְׂכוּבָה (Isa. 28, 12) they would have no obedience, as it were, but לֹא אָבִי לְשִׁכְבָּה (Ezek. 20,

(noting the *direction* the action takes). The most common verbs or conjugations with ל and the Infinitive are רָחַל (with an Infinitive without ל; e. g. Deut. 2, 25, 31; Josh. 3, 7) הוֹאִיל *to begin*, הוֹסִיף, יָסַף (lit. *to add*) *to go on* (very frequent even in prose with an Infinitive without ל Gen. 4, 12; 8, 10, 12; 37, 5, etc.); חָדַל *to leave off, desist*; בָּלָה *to be complete, to conclude*, תָּמַם *to finish*, כָּהַר *to hasten* (with an Infinitive without ל (Ex. 2, 18); אָכַר *to be willing* (with an Infinitive without ל Isa. 28, 12; 30, 9; Job 39, 9) חָפֵץ *to will, choose*, נָאץ *to refuse*, בָּקַשׁ *to strive*; כָּל *to be able* (with an Infinitive without ל, e. g. Gen. 24, 50; 37, 4; Ex. 18, 23); לָהֵן with an accusative of the person in the sense of: *to give or resign, to tender, permit, allow* one to do, e. g. Gen. 20, 6; Ps. 16, 11 (with Infinitive without ל Job 9, 18) יָדַע *to understand*, how to do; לָמַד *to learn*; קָנָה *to expect* (with variable subject, e. g. Isa. 5, 2 *he expected that it would bring forth grapes*). Furthermore, here belong a number of (partly denominative) Hiph'ls that describe an action toward some definite direction (cf. § 53, 2, Rem. c), such as הִנְדִּיל *to do great things*; הִשְׁפִּיל *to lay low*; הִגְבִּיהַ *to exalt*; הִיכִיךְ *to make deep*; הִרְחִיק *to remove far away*; הִיטִיב *to do well* (with an Infinitive without ל, Ps. 33, 3; but 1 Sam. 16, 17 in union with ל) הִשְׁכִּים *to rise early* (Ps. 127, 2 and its antithesis אָחַר *to tarry* with an Infinitive without ל) הִרְבָּה *to multiply*; הִפְלִא *to make notable* (even with a passive Infinitive 2 Chr. 26, 15,<sup>1</sup> etc.

4. Very frequently the Infinitive with ל is found in loose connection with causes, attendant circumstances or other particular qualifications. This is generally rendered into English by *that*, *in that*, *because*; e. g. 1 Sam. 12, 17 לְשֹׂאֵל לָכֵם מֶלֶךְ *in that ye asked a king*; 14, 33; Gen. 3, 22; 34, 7; 1 Sam. 19, 5; 20, 36; 1 K. 2, 3 sq.; 14, 8; Ps. 63, 3; 78, 18; 101, 8; 103, 20; 104, 14 sq.; 111, 6; Prov. 18, 5; Neh. 13, 18; also Isa. 44, 14 (*in that one heweth down cedars*). Occasionally the Infinitive with ל occurs without any clause, e. g. 1 Chr. 12, 8 *as swift as the gazelles on the mountains* לְכִרָּה; 2 Sam. 14, 25 (לְהִלֵּל); Isa. 21, 1 (לְחַלּוֹף); Joel 2, 26; Prov. 2, 2; 26, 2; thus throughout, the Infinitive לֹאכֵר *dicendo* is used adverbially to introduce the direct discourse (= *so, as follows*).

5. In a number of instances, especially in the later books, the *Infinitive construct* with ל (like the *Infinitive absolute* § 113, 4 a) seems to be used by means of Wāw as the continuation of a preceding

---

8) more expressively *they could not forsake the idols*. In union with ל the governing verb has a more independent meaning than when it directly governs the object-accusative.

<sup>1</sup> In almost all these examples, the principal idea is really contained in the Infinitive, while the governing verb strictly contains only an adverbial qualification; hence it is often rendered into English and German by means of an adverb, e. g. Gen. 27, 30 *how hast thou found it so quickly* (lit. *how hast thou hastened to find it?*); 31, 27 (*wherefore didst thou flee away secretly?*); but cf. 2 K. 2, 10 (*thou hast asked a hard thing!*).

finite verb. In most of such cases however, it is evident that the Infinitive with ל virtually depends upon the idea of *willing* or *striving* which is contained in the foregoing verb, while the copula, as occasionally elsewhere, is used in an *emphatic* sense (*surely, indeed*). E. g. Ex. 32, 29 *fill your hands to-day* (sc. with a sacrifice) *for Jehovah, so as to lay a blessing upon you*, i. e. that you may receive a blessing; cf. 1 Sam. 25, 31 (otherwise in vss. 26 and 33 where the *Infinitive absolute* is used, vid. § 113, 1 d; Ps. 104, 21,<sup>1</sup> Job 34, 8; Eccl. 9, 1; Neh. 8, 13; 2 Chr. 7, 17. In Lev. 10, 10 sq. וְלֹא־תִשְׁכַּרְתִּי unites itself to the command in v. 9 b (= this command not to drink wine you must observe while on duty, really to be better able to discriminate, etc.); in 2 Chr. 30, 9 וְלִרְחֹמִים depends upon the idea of grace, or favor, contained in the word רַחֲמִים. For 1 Sam. 8, 12 the following rendering is sufficient: *and he will appoint unto him captains over thousands*. In Gen. 30, 15 for the Infinitive with ל, we should read the 2d sing. fem. of the Perfect consec. (וְלִקְחָתְּ). Isa. 44, 28 is translated *he shall perform all my pleasure in that he* (Cyrus) *says to Jerusalem, etc.*

3. The time to which an action or event in the *Infinitive construct* belongs must often be determined from the context, or the character of the tenses dealt with above; cf. Gen. 2, 4 *these were the generations of the heavens and the earth בְּהִבְרָאָם when they were created* (lit. at their creation); Judg. 6, 18 עַד-בֹּאִי וג' *until I come to thee and bring forth, etc.*

Rem. 1. The constructions of the Infinitive with a preposition explained in 2 are almost regularly replaced, in the continuation of the discourse, by a *finite verb* (i. e. by an independent clause, not a coördinated Infinitive). Such a finite verb is to be understood as governed by a conjunction corresponding to the preposition before the Infinitive. Thus the Infinitive construction (often with a variable subject) is continued by the Perfect (with לָא) Jer. 9, 12 *because they have forsaken עַל-גִּזְוֹתַם my law, . . . וְלֹא שָׁמְעוּ and have not obeyed my voice*; 1 Sam. 24, 12; Amos 1, 9; without לָא Job 28, 25; by a Perfect with י (cf. § 112, 3, a, d and 3, c, η) Amos 1, 11 וְגַל-רִדְפוֹ וג' *because he pursued his brother*

<sup>1</sup> Delitzsch's explanation of the Infinitive with ל in Ps. 104, 21 by reference to Hab. 1, 17 as an elliptical expression of the *conjugatio periphrastica* (= *flagitaturi sunt a deo cibum suum*) is in the nature of the case applicable both here and in many other of the above-mentioned passages.

Generally, however, all instances where the Infinitive is joined to ל should be carefully distinguished from the cases mentioned in Rem. 2, where the Infinitive with ל *without Wāw* corresponds to the Latin Gerundive, or indeed serves to indicate the periphrastic conjugation.

with the sword וְשָׁחַת and continually cast off all pity (*Perfect frequentivum*; examples of the actual *Perfect consec.*, Gen. 27, 45; Judg. 6, 18; 1 Sam. 10, 8; 2 K. 18, 32 [Isa. 36, 17]; throughout after עַד-בֹּא until I come); by a pure Imperfect, e. g. Prov. 1, 27 (after בָּ); Isa. 30, 26 (after בַּיּוֹם in the day, whose time relation is here apparently joined to a preposition) 5, 24 (after בָּ); 10, 2; 13, 9; 14, 25; 45, 1; 49, 5; Prov. 2, 8; 5, 2; 8, 21 (everywhere after לְ)<sup>1</sup>; by an Imperfect *consec.* Gen. 39, 18 and it came to pass וַאֲקִרָא קוֹלִי as I lifted up my voice and cried, that . . .; 1 K. 10, 9; Job 38, 13 (after לְ); 1 K. 18, 18; Isa. 38, 9; Job 38, 7, 9 sq. (after בָּ); Isa. 30, 12; Jer. 7, 13; Ezek. 34, 8 (after עָלַי).

2. The negative of an *Infinitive construct*, owing to the latter's predominating nominal character, is not formed by the (verbal negative) particle לֹא, but by the original subst. בְּלֹתִי (vid. Lexicon) with a foregoing לְ (but cf. also Num. 14, 16 מִבְּלֹתִי), e. g. Gen. 3, 11 לְבֹא אֲכָל-כֶּסֶף whereof thou wast not to eat; in a final sense 4, 15 (so that they might not kill him); in 2 K. 23, 10 לְ is again repeated before the Infinitive. (In Ps. 32, 9 it is not the Infinitive, but a supplicative predicate negated by בְּלֹא).

## § 115.

### THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The *Infinitive construct* as the *Infinitive absolute* (§ 113, 1, a) shows its character as a *verbal noun* by its being construed with the case of its verb; hence in transitive verbs<sup>2</sup> the *accusative of the object*; e. g. Num. 9, 15 בַּיּוֹם הַהוּא אָתְּחַבֵּשׁ אֶת-הַמִּשְׁכָּן on the day of setting up the tabernacle; 1 Sam. 19, 1 לְהַמִּית אֶת-דָּוִד to kill David; Gen. 14, 17; 19, 29; 1 K. 12, 15; 15, 4; negative in Lev. 26, 15 אֶת-כָּל-מִצְוֹתַי לֹא-תַעֲשֶׂה not to do all my commands. In like manner it takes the accusative of the personal pronoun, e. g. Deut. 29, 12 לְמַעַן

<sup>1</sup> The great number of such instances, particularly in the later books, is due to the tendency towards a so-called *chiasmus* in the arrangement of the parallel members in both halves of a verse; for instance, the Infinitive stands at the beginning of the first clause, and the finite verb at the end of the coordinated parallel clause. This caused a separation of the verbal form from } and hence the use of the Imperfect for the Perfect *consec.* Such a parallelism of the outer and inner members is frequently found elsewhere, and was evidently a mark of elegance in exalted discourse, poetic or prophetic.

<sup>2</sup> For examples of an accusative of the object with the Infinitive passive, vid. § 121, 2.

אֶהְיֶה in order to establish thee; Gen. 25, 26; Jer. 24, 7; with a verbal suffix, e. g. Ex. 2, 14 לְהַרְגֵנִי to slay me; Jer. 38, 26 לְבִלְתִּי הָשִׁיבֵנִי not to bring me back (for suffix cf. Rem. 2). If the finite verb governs two accusatives, they will also be employed with the Infinitive; e. g. Gen. 41, 39 אַחֲרֵי אֲתֵּן הוֹדִיעַ אֱלֹהִים אֶתְּכָל־לְוֹאֲתָא after God has shown thee all this; Deut. 21, 16.

Rem. 1. An object-accusative should always be used after an *Infinitive construct* even when not expressly introduced (as in the examples above) by the so-called *nota accusativi* אֶת; and this substantive might be easily regarded as genitive of the object governed by the Infinitive (a construction common in Arabic); e. g. Prov. 21, 15 עֲשׂוֹת מִשְׁפָּט do right. Against this supposition, however, as genitive (*exercise of right*) it should be noticed (a) that the *nota accusativi* is frequently found elsewhere; (b) that the other forms of the Infinitive, such as רִאֵה for רִאֵת (פָּרִיךְ) Gen. 48, 11 (cf. Ps. 101, 3; Prov. 16, 16) would then be incomprehensible; (c) that the pretonic Qā'mēs could hardly stand in certain Infinitive forms, in case the latter were considered as in the construct state, while it would be, nevertheless, in connection with suffixes (and so with actual genitives; cf. § 33, 2, b), necessarily volatilized; e. g. Gen. 18, 25 לְהַקִּית צַדִּיק slay a righteous one (never like לְהַקִּית; but cf. (הַשִּׁיבֵנִי); 2 K. 21, 8; Ezek. 44, 30. Thus in cases like Isa. 3, 13 (Ps. 50, 4) one would naturally expect לְרִין עַמִּים if the Infinitive be considered as in the construct state, and 'ע as genitive.

2. With the exception of לְהוֹצִיאֵהוּ Jer. 39, 14, only the 1st sing. (cf., moreover, 1 Sam. 5, 10; 27, 1; 28, 9; Ruth 2, 10; 1 Chr. 12, 17, etc.) and pl. of verbal suffixes are used with the Infinitive; e. g. לְהַשְׁמִידֵנוּ to destroy us, Deut. 1, 27 (immediately after לָתֵת אֲתָנוּ, hence לֵנוּ is a verbal, not a nominal suffix, though the form could be either); לְהַמִּיתֵנוּ Num. 16, 13; Judg. 13, 23 (after חָפֵץ). Elsewhere the pronominal object is added either by means of the *nota accusativi* (e. g. Gen. 25, 26 בָּלִית אֲתָם when she bore them; לְרִיעַת אֲתִי to know me Jer. 24, 7) or as a nominal suffix (as genitivus objecti). The latter occurs usually where there can be no ambiguity; e. g. 1 Sam. 20, 33: לְהַכְתּוֹ (lit. to his slaying) to slay him (not, as might be understood, that he may slay); cf. 1 K. 20, 35; with the 3d sing. fem. suffix, Num. 22, 25; the 3d pl. Josh. 10, 20; 2 Sam. 21, 2, etc. Hence the suffixes of the 2d sing. with Infinitives, like לְהַכְתֶּךָ Jer. 40, 14, cf. Mic. 6, 13; and like נִרְלַךְ to magnify thee, Josh. 3, 7, are doubtless to be regarded as nominal rather than verbal. The union of the nominal suffix as the objective genitive with the Infinitive became so firmly established that it could occur not only in such unusual cases as Gen. 37, 4 לֹא יִכְלוּ דַבְּרוּ לְשָׁלָם they could not speak peaceably unto them; cf. Zech. 3, 1 לְשָׁטְנוֹ to resist him) but also even in the 1st sing. Num. 22, 13 לְתַתִּי to let me.

3. The influence of the verb is felt even in such verbal nouns as, though originally various forms of the Infinitive, have actually the force of a substantive, e. g. Isa. 11, 9 **יָדָעָה אֶת-יְהוָה** (lit. to know Jehovah) *knowledge of Jehovah*; **לִירְאָה אֹתִי** to fear me Deut. 4, 10; 5, 26; 10, 12; accusative after **לִאֲהַבְהָ** Deut. 10, 12, 15; Isa. 56, 6 (cf. also Hos. 3, 1); Isa. 30, 28 (**לִלְהַנִּיף**); Deut. 1, 27 (**אֶתְנִי ^ אֶתְנִי**); after verbal nouns formed by the prefix **נ** (cf. § 45, 1, c) Num. 10, 2; Isa. 13, 19; Amos 4, 11; Ezek. 17, 9. After Infinitives (or like forms) we find the accusative of the object united with the article (Gen. 2, 9; Jer. 22, 16); or with a suffix (Gen. 5, 4 al.; 28, 4, 6; 29, 19 sq.; 30, 15; 38, 5; 2 Sam. 3, 11; Isa. 29, 13).

2. The subject of the action, expressed by the *Infinitive* commonly follows this Infinitive immediately,<sup>1</sup> either in the *genitive* or *nominative*. The subject is in the genitive (§ 33, 2, b) wherever it appears as a nominal suffix, as well as when the Infinitive is in the form of the fem. sing. of the construct state, (Rem. 1); also in numerous other cases where the Infinitive in form and signification is regarded rather as a substantive, and hence has the force of a noun. On the other hand the subject of the Infinitive is to be considered rather as in the *nominative*, if separated from the Infinitive by some insertion, and by certain peculiarities (Rem. 2) in many other cases.

Rem. 1. Examples of the genitive-subject after Infinitives when united occur in Deut. 1, 27 **יְהוָה אֶתְנִי בְשָׂנְאָת** in *Jehovah's hating us*; cf. 7, 8; Gen. 19, 16; 1 K. 10, 9; Isa. 13, 19; 47, 9. The subject-Infinitive is clearly regarded as genitive in cases like Ex. 17, 1 **לֹא הָיָה מַיִם לְשָׁתֵּת הָעָם** for *the people to drink* (lit. for the drinking of the people) or in cases like Gen. 16, 16 (**בְּלִדְתָּ הֶגֶר**); Ps. 133, 1; 2 Chr. 7, 3, etc.

2. Examples of subjects separated from the Infinitive, and so considered as *nominatives*, are found in Job 34, 22 **לְהַפְתֵּר שָׁם פְּעָלֵי אֵין** that *the evil-doers hide themselves there*; cf. Gen. 34, 15; Judg. 9, 2; Ps. 76, 10, and vid. No. 3. When ל with pretonic Qamēs stands before the Infinitive (cf. No. 1. Rem. 1), a *nominative* (subject) must be understood; e. g. 2 Sam. 19, 20 **לְשׁוֹם הַכִּלָּךְ אֶל-לְבֹ**, since by the use of the Infinitive as a governing noun according to § 102, 2, c, **אֶל לְשׁוֹם** would be expected. That the subject of the Infinitive is elsewhere regarded as nominative

<sup>1</sup> The subject is wanting in Gen. 24, 30 with **בְּרִאֵת** (in that case **כְּשִׁמְעֹן**); there is no doubt that **בְּרִאֵת לְבֵן** was originally found in the text (v. 30 a belongs to 29 b).

is furthermore evident (vid. No. 1, Rem. 1) from forms like הָנִיחַ (Deut. 25, 19; Isa. 14, 3), הָקִיר Ps. 46, 3, etc., where pretonic *Qāmēs* regularly occurs, while after the analogy of הָנִיחַ (Ezek. 24, 13), הָקִירוֹ Jer. 23, 20), etc. הָקִיר, הָנִיחַ etc. would be expected in case the Infinitive is considered as the governing noun. Or could *Qāmēs* (the undoubted certainty of the massoretic punctuation being supposed) be found even before a genitive as if belonging to the nature of the form? It is certain, however, that the difference between the genitive and nominative constructions due to the lack of case endings<sup>1</sup>, could not in many cases be made apparent (even with such invariable forms as קָטַל, קִים, etc.).

3. When both *subject* and *object* are connected with the Infinitive, the subject regularly comes immediately after the Infinitive, and then the object. When the latter is necessarily in the accusative, the subject is then put (as in No. 2) either in the genitive or nominative. The nominal suffixes must of course be regarded as genitives (e. g. Gen. 39, 18 קוֹלִי כִּהְרִימִי *as I lifted up my voice*; cf. 1 K. 13, 21 and the examples given in No. 1, Rem. 3, Gen. 5, 4, etc.); so must the substantives after a connecting form (Deut. 1, 27, etc., vid. No. 1 *ibid.*, and No. 2, Rem. 1). But the nominative seems to be established in cases like Isa. 10, 5 כִּהְנִיף שֶׁבֶט אֶת־מְרִימֹו *as if the rod could shake him that lifts it up* (cf. for the pl. מְרִימֵי § 124, 1, c) not כִּהְנִיף *as we should expect* (vid. No. 2, Rem. 2), if שֶׁבֶט were in the genitive; cf. Job 33, 17. Other instances doubtless occur in Gen. 5, 1; 30, 10; Josh. 14, 7; 1 K. 13, 4; 2 K. 23, 10; Isa. 32, 7. In Jer. 21, 1, etc., the subject stands separated from its Infinitive (hence necessarily a *nominative*; vid. No. 2, Rem. 2).

Rem. Occasionally the *object* immediately follows the Infinitive, the nominative of the subject coming next (as an after-thought), Isa. 20, 1 כָּרְנוֹן בְּשָׁלוֹחַ אֹתוֹ *when Sargon sent him*; Gen. 4, 15; Josh. 14, 11; 2 Sam. 18, 29; Isa. 5, 24; Ps. 56, 1; Prov. 25, 8. In Num. 24, 33 the *subject* follows the Infinitive with a nominal suffix in place of the object.

---

<sup>1</sup> In Arabic, where the case endings leave no doubt in regard to the construction, one may say: *qatlu Zaidin* (gen. of subject) '*Amran* (acc.), lit. *the killing of Z. the 'A.* (i. e. Z. killing the A.; also: *qatlu 'Amrin* (gen. of object) *Zaidun* (nom. of subject), and even: *el-qatlu* (with article) *Zaidun* (nom. of subject) '*Amrun* (acc. of the object).



## § 116.

## THE PARTICIPLE.

1. The *Participle*, like the two *Infinitives*, takes an intermediate position between the noun and the verb. In form a pure noun and most closely related to an adjective, it cannot be used to represent *modal* and *tense* conditions. It shows, however, its verbal nature in that it does not, as the adjective, represent a single, invariable state, but rather one related in some way to an *action* or *deed*. The *active Participle*, moreover, indicates a person or thing in the constant, uninterrupted carrying-out of an action; the *passive Participle*, on the other hand, describes a person or thing in a certain state acted upon by external events.

Rem. That the difference between the active and the passive Participles is well marked is evident from the fact that the Qāl, expressing pure state, properly cannot form *Participles*, but verbal *adjectives* after the form *qātēl* (קָטֵל, קָטֵר, etc.), or *qātōl* (קָטֹל, etc.). The Qāl *transitive* שָׂנֵא, *to hate*, although corresponding in form in the Perfect to the Qāl *intransitive* (as a middle *ε* verb) forms, nevertheless, the *Participle active* in שָׂנֵא, and the *Participle passive* שָׂנֵי (cf. the fem. שְׂנֵיָהּ). Although the actual *Participle* and verbal adjective stand side by side, they never have a like signification. When the Assyrians are described as of "stammering lips" (לִּפְתֵּי שֹׁפֵר), Isa. 28, 11, a property is ascribed to them, which is inseparable from their persons; but בָּלִיָּה לִּפְתֵּי Jer. 20, 7 describes the state of the prophet, constantly bringing reproaches upon himself. For the difference between the *Participle* as the expression of *pure*, and the Imperfect as to the expression of *progressive* duration, cf. § 107, 1, Rem. 2. This does not exclude the fact that the *Participle*, especially in the later books (cf. Neh. 6, 17; 2 Chr. 17, 11,) is sometimes used where we should expect a *distribution* of the action into its various successive moments, by means of the finite verb. But the suppression of an historical tense by the *Participle*, very common in Aramaic (cf. Kautzsch, Gramm. des Bibl. Aram. § 76, 2, *d* and *e*), does not occur in Hebrew.

2. The point of time to which

- a) an *active Participle* belongs, whether attribute or predicate of a sentence, is sometimes seen from the context.

Hence מָת may as well mean *moriens* (Zech. 11, 9) as *mortuus* (the usual rendering; with the article הַמָּת always *the dead one*) and *moriturus* (Gen. 20, 3); בָּא *coming, come* (Gen. 18, 11 al.), *venturus* (1 Sam. 2, 31 al.); נָפַל *falling, also fallen* (1 Sam. 5, 3) and *wishing to fall* (Isa. 30, 13, Amos 9, 11); other examples of perfect Participles vid. Gen. 27, 33; 43, 18 (הַשָּׁב *he who has returned*, cf. Ezek. 6, 21 al. הַשָּׁבִים *they who returned* from captivity) Gen. 35, 3; Ex. 11, 5; Zech. 12, 1; Ps. 137, 7; Prov. 8, 9; Job 12, 4 (קָרָא); also No. 5. Of future Participles, see Gen. 41, 25; 1 K. 18, 9; Isa. 5, 5; Jon. 1, 3, etc., apparently also Gen. 19, 14 (לִקְחִי).

- b) Of the *passive Participles*, that of the Qāl (e. g. קָחוּב *scriptus*) always corresponds to a Latin or Greek *Participle perfect passive*, and those of the other conjugations, especially of *Niphal*, correspond sometimes to the Latin *gerundive* (or an adjective in *-bilis*), e. g. נוֹרָא *metuendus, fearful*, Ps. 76, 8 al.; נִחְמָר *desiderandus, desirable* Ps. 19, 11 al.; נִבְרָא *creandus* Ps. 102, 19; נוֹלֵד (usually *natus*, also) *procreandus, nasciturus* 1 K. 13, 2; Ps. 22, 32; נִעְרָץ *terribilis* Ps. 89, 8; נִחְעָב *abominable* Job 15, 16; נִחְשָׁב *aestimandus* Isa. 2, 22; הִנְאָהֲלָה *the eatable* (beast) Lev. 11, 47; in *Pu'al* מְהֻלָּל *laudandus, worthy of praise* Ps. 18, 4; in *Höph.* 2 Sam. 20, 1 (מִשְׁלָה); 2 K. 11, 2 (הַמוֹמְחִים); Isa. 12, 5 *Qerê* (מִדְרֵעַ)<sup>1</sup>.

3. By virtue of its partly verbal character, the *active Participle* fills to some extent the office of a verb; hence, when in the absolute state, it may take an object either in the accusative or by means of the preposition with which

<sup>1</sup> Examples like נוֹרָא, נִחְמָר, and מְהֻלָּל clearly show the origin of this gerundive use of the passive Participle; that which is always *feared, demanded, valued* shows itself to be *fearful*, etc., hence also *to be later on feared*. From such examples, this use seems to have become extended to other cases.

the verb in question is otherwise usually construed; 1 Sam. 18, 29 אֶת־דָּוִד אֵיב holding David in enmity; Gen. 42, 29; with accusative suffix e. g. עֲשֵׂנִי creating me Job 31, 15; Ps. 68, 28 (also with article e. g. 2 Sam. 22 [Ps. 18], 33 הַמְּאַזְרֵנִי strengthening me (LXX ὁ παρατωῶν με); Deut. 20, 1; 2 Sam. 1, 24; Isa. 9, 12; 63, 11; Ps. 103, 4; 1 K. 9, 23 הַרְרִים בָּעָם they who are ruling the people; 2 K. 20, 5 לָךְ רָפָא healing thee.<sup>1</sup>

The verbal adjective, in the form *qātēl*, may likewise take an accusative of the person or thing, when the finite verb would be so construed; Deut. 34, 9 מְלֵא רוּחַ full of the spirit; 1 K. 9, 33 רֶשַׁע הַפֶּץ רִשָּׁע taking delight in mischief. As a species of noun the *Participle* has, in the *construct state*, a substantive force, in that it takes an object of the action (§ 89, 1; cf. also § 128, 3) in the genitive, e. g. Ps. 5, 12 אֲהַבֵּי שְׁמִי, those loving thy name; cf. Ps. 19, 8 sq.; a verbal adjective, e. g. Gen. 22, 12 יִרָא אֱלֹהִים fearing God; Hab. 2, 15, with an Infinitive Ps. 127, 2; with a pronominal suffix (which according to § 33, 2, *b* represents a genitive), e. g. Gen. 4, 14 כָּל־מֵצְאִי every one finding me (lit. the one finding me; cf. עָשִׂי, my creator); 12, 3 מְבָרְכֶיךָ, they who bless thee; מְקַלְלֶיךָ, he who curseth thee); 27, 29; 1 Sam. 2, 30; Isa. 63, 13; Jer. 33, 2; Ps. 18, 49.<sup>2</sup>

Rem. To the category of the objective genitive belong also the local references after the *Participles*; בָּא iniens and יֵצֵא egrediens, for

<sup>1</sup> But in Isa. 11, 9 אֲסֹף מַיִם כִּכְסִיִּים covering the sea, ל serves merely to introduce the object preceding the *Participle*, cf. Hab. 2, 14.

<sup>2</sup> When the *Participle* with a pronominal suffix הָעֹשֶׂה who made him Job 40, 19, has at the same time the article, it is like all similar cases (cf. § 127, d, Rem. 4, b) an anomaly difficult to explain; since the determination by a genitive absolutely excludes that by the article. Equally strange is the use in Jer. 33, 22 of the *construct state* of the *Participle* before the accusative (מִשְׁרָתִי אֵתִי ministering unto me, cf. vs. 21 מִשְׁרָתִי) and in Amos 4, 13 of the accusative of product after an objective genitive (making the morning darkness). In Jer. 2, 17 מוֹלֶכֶךָ means at the time he led thee; perhaps as in 6, 15 the Perfect (הוֹלֵךְ) should be the reading here; in Ezek. 27, 34 the earlier versions for the contorted עַתָּה נִשְׁבַּרְתָּ read עַתָּה נִשְׁבַּרְתָּ (הוּא) עַתָּה נִשְׁבַּרְתָּ now art thou broken!

the verbs **בוא** and **צא** in the sense of *ingredi*, *egredi* may be directly united to the accusative, e. g. Gen. 23, 10, 18 **בָּאֵי שַׁעַר יְרֵחוֹ** *all going in at the gate of the city*; Lam. 1, 4; after **צֵא** Gen. 9, 10; 34, 24; 46, 26 et al. In poetry, the *Participle* in the *construct* state may be connected not only with an objective genitive, but also may stand in any other relation (especially local) that can be made dependent on the verb in question only by means of a preposition; cf. Isa. 38, 18 **יֹרְדֵי-בֹר** *those going down into the pit (the grave)*; Ps. 88, 6 **שֹׁכְבֵי קֶבֶר** *lying in the grave*; Deut. 32, 24 (Mic. 7, 17); 1 K. 2, 7; 2 K. 11, 5, 7, 9 (the guard *coming in* or *going out on the Sabbath*); Prov. 2, 7; 1 Chr. 5, 18 al.; for the construction with **בְּ** e. g. Isa. 1, 27 (*returning from mischief*); 59, 20; Mic. 2, 8. Such genitives, furthermore, often appear as nominal suffixes more definitely to qualify the statement, e. g. Ps. 18, 40, 49 **קָמָי** (for **קָמָיִם** **גְּלִי**) *those rising against me*; cf. Ex. 15, 7; Deut. 33, 11; Ps. 44, 6; Ex. 32, 25; Ps. 53, 6 (**וְחִנֵּן**); 102, 9; Prov. 2, 19 (*all coming to her*); especially distinct is Isa. 29, 7 **כָּל-צִבְיָהּ וְכִצְדָתָהּ** *all that fight against her and her munition* (for **גְּלִיָּהּ** **וְגִלְיָהּ**). In Isa. 1, 30 (*as a terebinth גְּלִיָּהּ נֹבֶלֶת whose foliage is fading*) it is doubtful whether **נֹבֶלֶת** is to be considered as absolute state and hence with **גְּלִיָּהּ** as the accusative or as construct state with **גְּלִיָּהּ** as genitive; in the latter case Prov. 14, 2 (vid. No. 4) would be analogous.

4. The *passive Participle* also, when in the absolute state, can be used either with the *accusative*<sup>1</sup> as a more definite qualification, or in the *construct* state be dependent on such a qualification; e. g. Judg. 18, 11; 1 Sam. 2, 18; Ezek. 9, 2 **לְבוּשׁ בְּדִים** *clothed with linen garments*, cf. vs. 3: **הַל' הַב'** (with suffix **כְּרוּעַ כְּתָנָיו** *with his coat rent*, 2 Sam. 15, 32; with the *Participle* following Judg. 1, 7); but Ezek. 9, 11 **הַבְּדִים** *the one clothed with linen*; 2 Sam. 13, 31 **קָרַע בְּגָדָיו** *with torn clothes* (cf. Jer. 41, 5); Isa. 3, 3; 33, 24; Joel 1, 8; Ps. 32, 1 (**נְשִׁי-פָשַׁע** *he whose sin is forgiven*; **כְּסוּי הַטָּאָה** *he whose sin is covered*); with suffix to the noun, Prov. 14, 2 **נָלוֹן הָרָקִי** *he whose way is perverse*.

Rem. The *Participle passive* dependent upon a *genitive of cause* is found in Isa. 1, 7 **שָׂרְפוֹת אֵשׁ** *burned with fire*; cf. Gen. 41, 6; Deut. 32,

<sup>1</sup> For the actual meaning of these accusatives retained in a passive construction, cf. § 117, 4 and § 121, 2. Neh. 4, 12 is so understood and *those who were building* **אִישׁ חָרְבּוֹ אֶחָד** *buckled each one his sword on his loins and was building*.

24; upon a *genit. auctoris*, e. g. Gen. 24, 31 בְּרִיךְ יְהוָה blessed of *Jehovah*; cf. Isa. 53, 4; Ps. 22, 7; Job 14, 1 (15, 14; 25, 4); hence also with a pronominal (*genit.*) suffix, Prov. 9, 18 הִרְאִיָּהּ her invited ones; cf. 7, 26; Ps. 37, 22.

5. The use of the *Participle* as *predicate* in so-called nominal clauses (describing, according to § 140, constant events or states) is very frequent. In this case again (*vid.* No. 2), the point of time to which the event belongs must be determined from the context. Its uses are:

a) as *present* in real events true at all times, e. g. Eccl. 1, 4 בָּא וְדָר וְדָר וְדָר one generation goeth, and another generation cometh, but the earth abideth (עָלְמָה) forever; cf. vs. 7; as also in representing continuing events accidentally begun, Gen. 3, 5; 4, 10; 16, 8 (*I flee*) 32, 12; Ex. 9, 17; 1 Sam. 16, 15 sq.; 23, 2; 2 K. 7, 9; Isa. 1, 7; with introduction of a subject through the vivid הִנֵּה behold! (§ 100, 5; 105, 2) e. g. Gen. 16, 11 הִנֵּה הָיָה behold, thou art pregnant, etc., 27, 42; it is frequently used also in nominal clauses (introduced by *Waw*), cf. § 140, e. g. Gen. 15, 2 et al.

b) to represent *past* actions or states partly in independent nominal clauses e. g. Ex. 20, 15 וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלָה and all the people perceived the thunderings, etc.; 1 K. 1, 5; in negative assertions, Gen. 39, 23 a; sometimes in relative clauses, e. g. Gen. 39, 23 b; Deut. 3, 2 (cf. also the frequent union of a *Participle* with the article as the paraphrase of a relative clause, Gen. 32, 1 הַאֲכִיר he who said; 12, 7; 16, 13; 35, 1, 3; 36, 35); but chiefly (*vid. a*) in nominal clauses that represent actions or events as occurring simultaneously with other actions or events, e. g. Gen. 19, 1 and the two angels came to Sodom יָשָׁב לוֹט as Lot was sitting, etc.; 18, 1, 8, 16, 22; 25, 26; Judg. 13, 9; 2 Chr. 22, 9; also when the subject is introduced by הִנֵּה Gen. 37, 7; 41, 17.

c) to express *future* actions or events, e. g. 1 K. 2, -; 2 K. 4, 16 at this season next year אַתָּה חֹמֶקֶת בֵּן shalt thou embrace a son; so also in a reference of time, Gen. 7, 4; 15, 14; 17, 19; 19, 13; Isa. 23, 15 (when after הִיְהִי the Perfect *consec.* would be expected, so *Qimchi* explains וְנִשְׁכַּחַת as the 3d sing. fem. Perfect); Hag. 2, 6, or in relative clauses Gen. 41, 25; Isa. 5, 5 (what I am doing, i. e. have in mind to do); in deliberative questions Gen. 37, 20. It is especially frequent, however, with the introduction of the subject by הִנֵּה (also in form of a suffix הִנֵּנִי, etc., united by הִנֵּה) when it describes events immediately preceding or occurring shortly before (*futurum instans*), e. g. Gen. 6, 17; 15, 3; 20, 3; 24, 13 sq.; 50, 5; Ex. 8, 25; 34, 10; Josh. 2, 18; Judg. 7, 17; 9, 33; 2 K. 7, 2; Isa. 3, 1; 7, 14; 17, 1; Jer. 30, 10 etc. (cf. also § 112, 3, c, e).

Rem. 1. As the foregoing examples indicate, a nominal clause with a participial predicate may take as subject either a *substantive* or a *pronoun*; in both cases the *Participle*, especially when emphatic, may precede the subject. In clauses introduced by הִנֵּה the subject may be either a substantive or (e. g. Gen. 37, 7) a separate personal pronoun or may be joined with הִנֵּה as a suffix. It may also be introduced by *est* (vid. Lexicon) with a suffix, in negative clauses by *non est* with a suffix; Judg. 6, 36 אַם-יִשָּׁע מוֹשִׁיעַ if thou wilt save; Gen. 43, 5 אַם-אֵינְךָ כֹּשֶׁלֶחַ if thou wilt not send; 1 Sam. 19, 11. In such cases as Isa. 14, 27 יָדוֹ הִנְטִיחָהּ and his hand is outstretched, הִנֵּה is not as נִטְחָהּ in 9, 11, 16 etc., predicate (when the *Participle* could not take the article), but the subject; cf. Gen. 2, 11; 45, 12 a *Participle* in reference to the *present*, Deut. 3, 21; 4, 3 et al.; 1 Sam. 4, 16 in reference to the *past*; in 1 K. 12, 8; 21, 12 in relative clauses after אֲשֶׁר.

2. For the express emphasis of a continued *past* action the *Perfect*, הָיָה, is sometimes annexed in the person corresponding to the *Participle*; for a continued *future* action the *Imperfect* הָיָה (or the *Jussive* or the *Imperfect consec.* is used; e. g. Job 1, 14 הִבְקִיר הָיָה חֹרֶשׁוֹת the oxen were plowing; Gen. 37, 2; 39, 22; Ex. 3, 1; Deut. 9, 24; Judg. 1, 7; 1 Sam. 2, 11; 2 Sam. 3, 6; with a passive *Participle* Josh. 5, 5; Zech. 3, 3; הָיָה with a *Participle* Isa. 2, 2; *Jussive* Gen. 1, 6; Ps. 109, 12; <sup>1</sup> יִהְיֶה with a *Participle* Judg. 16, 21; Neh. 1, 4.

3. The *personal Pronoun* which one would expect as the subject of the participial clause is frequently omitted, at least, the 3d pers. pron. הוּא (as elsewhere in nominal clauses, cf. Isa. 26, 3; Ps. 16, 8; Job 9, 32), e. g. Gen. 24, 30; 37, 15; 38, 24; 41, 1; 1 Sam. 10, 11; 15, 12; 20, 1; Isa. 29, 8 (throughout the *Participle* follows הִנֵּה); cf. also Gen. 32, 7; Deut. 33, 3; 1 Sam. 17, 25; Isa. 33, 5; 40, 19; Ps. 22, 29; 33, 5; 55, 20; Prov. 6, 14; Job 12, 17, 19 sq.; 25, 2; 26, 7; הִנֵּה is omitted in 2 K. 5, 1; Isa. 32, 12; Ezek. 8, 12; Neh. 9, 3; in a relative clause in Gen. 39, 22; Isa. 24, 2. The personal Pronoun of the 2d pers. masc. (אַתָּה) seems to be omitted in Ps. 7, 10; Hab. 2, 10; 2d fem. (אַתְּ) in Gen. 20, 16 (where to be sure for the *Participle* וַנִּכְתֹּחַ the 2d fem. *Perfect* would rather be expected); Pronoun of the 1st sing. in Hab. 1, 5; Zech. 9, 12; Mal. 2, 16; 2d pl. (אַתֶּם) in 1 Sam. 2, 24; 6, 3; Ezek. 13, 7 (?). Of another nature are the cases where some subject not more definite is to be supplied; e. g. Isa. 21, 11 קִרְאֵי אֵלַי one is calling to me (= one calls); cf. 30, 24; 33, 4. Plural *Participles* occur in Ex. 5, 16 (אֲמָרִים sc. the overseers); Jer. 33, 5; 38, 23; Ezek. 13, 7 (?); 36, 13; 37, 1 (= *sunt, qui dicant*).

4. Even nominal clauses at the beginning of a period emphasizing the continuance of an earlier action where another action (always con-

<sup>1</sup> A *Jussive* would naturally be expected with the forms of blessing and cursing בֵּרַךְ blessed be Gen. 9, 26 et al.; אָרַר cursed be 3, 14 et al.

nected with וְ) commences, demand special notice; e. g. Gen. 29, 9; Job 1, 16 sq. עוֹד יְהוָה קוֹרֵב וְהָיָה כֵּן *while he was yet speaking, there came another and said*, sq. 1 etc.; cf. 1 Sam. 9, 11, 27; 20, 36; 1 K. 14, 17 (*when she came to the threshold, the child died*); 2 K. 2, 23; 4, 5; Dan. 9, 20 sq.; also Judg. 19, 22; 1 Sam. 9, 17; 17, 23; 1 K. 1, 42; Job 1, 18 sq. (consequent everywhere introduced by וְהָיָה). But in 1 K. 1, 14 the nominal clause itself is introduced by וְהָיָה, as in 1, 22 by וְהָיָה, and relates to a preceding action.<sup>2</sup> Finally the whole period is introduced by וְהָיָה (cf. § 111, 2, Rem. 1) and the consequent by וְהָיָה in Gen. 42, 35; 2 K. 2, 11; 13, 21; without וְהָיָה in the consequent in 2 K. 19, 37 (Isa. 37, 38). Active *Participles* used in the sense of a perfect Participle, as well as passive *Participles*, in conformity to their meaning, express in such nominal clauses a certain *state* existing at the entrance of the principal action, Gen. 38, 25 הָיָה כִּינְיָאָה וְהָיָה שְׁלֹחָהּ when she was *brought forth, she sent*, etc.; cf. Gen. 50, 24; 49, 29.

5. Different from the examples given in Rem. 4, are the cases where a *Participle* (alone or as an attribute of a noun) is used as *casus pendens* at the beginning of a sentence to name a condition whose eventual occurrence is followed by another occurrence; e. g. Gen. 9, 6 דָּם הָאָדָם בָּאָדָם שָׁפַךְ the one shedding man's blood = *whoso sheddeth man's blood, by man shall*, etc.; Ps. 75, 4; Job 41, 18; so especially when כֹּל each precedes the *Participle* Gen. 4, 15; 1 Sam. 3, 11 (2 K. 21, 12). The consequent is usually introduced by וְ (the so-called *Waw apodosis*), e. g. 1 Sam. 2, 13 וְהָיָה כִּי יִגֹּד הַכֹּהֵן זֶכֶד וְכִי יִגֹּד הַכֹּהֵן זֶכֶד וְכִי יִגֹּד הַכֹּהֵן זֶכֶד when any man offered sacrifice, then the priest's servant came, etc.; 2 Sam. 14, 10 (*Participle* with the article); 22, 41 (where, however, according to Ps. 18, 41 the text should be emended), Prov. 23, 24 *Keth.*; 29, 9. As in the examples mentioned in the preceding Rem., וְ in such a case occasionally stands first, cf. 1 Sam. 10, 10; 11, 11; 2 S. 2, 23 כֹּל-הַבָּא who ever came thither, etc.) But in Dan. 8, 22 וְהִנֵּשְׁבֶּרֶת is merely a catch-word (= *as for the broken*) to recall the contents of vs. 8.

6. For the use of the *Participle* after the Infinitive absolute הָלֵךְ cf. § 113, 3, b, Rem. 2.

7. The Participial construction beginning a sentence is regularly (as according to § 113, 3, Rem. 1, the Infinitive construction) continued by a *finite verb* with or without וְ, before which the relative pronoun con-

<sup>1</sup> The independent nominal clause in this case expresses more emphatically the co-existence (and thereby the precipitation of the events) than could be done by any indefinite time relation (e. g. כִּי-יִגֹּד); this could best be rendered "he had not yet finished speaking, when" . . . As the foregoing instances show, the consequent is often found in a nominal clause.

<sup>2</sup> Thereby the premised עוֹד *yet* shows that not chiefly a future, but a simultaneous future event is to be understood; this is entirely different from the examples in § 112, 3, c, e, where וְהָיָה refers to the following *Participle*, while here it belongs to the consequent (before which it usually stands, *vid. examples*).

tained in the *Participle* must be supplied, so by the Perfect, Isa. 14, 17 שֶׁם תִּבְּרַל בְּפִדְרָר וְעָרָיו הָרָס *he made the world as a wilderness, and destroyed the cities thereof*; <sup>1</sup> 43, 7; Ezek. 22, 3; Ps. 136, 13 sq.; Prov. 2, 17; by the pure Imperfect (as *modus rei repetitæ* in the present) Isa. 5, 23; 46, 6; Prov. 7, 8; Job 12, 17, 19 sq.; 24, 21; by the Imperfect without *Waw* 1 Sam. 2, 8; Isa. 5, 8; Prov. 2, 14; 19, 26; by the Imperfect consec. Gen. 27, 33; 35, 3; 1 Sam. 2, 6; Jer. 13, 10 (after several *Participles*); Ps. 18, 33; 136, 10 sq.

### C. The Verb.

#### § 117.

#### VERBS WITH THE ACCUSATIVE.

1. The simplest position of a noun with a verb is that of the *accusative* which follows a transitive verb.<sup>2</sup>

Owing to the lack of terminations,<sup>3</sup> such an accusative can be observed only from the context or from its preceding words אֶת־ (אֹת, before suffixes also אֹת, אֵית).<sup>4</sup> This so-called

<sup>1</sup> For this *parallelism of the outer and inner clauses* in these and other examples of this nature, see above, foot-note to § 114, 3, Rem. 1.

<sup>2</sup> It is not to be considered whether the verb referred to is in itself transitive or has become so in divergence from its original meaning. Owing to the vocalization, the following verbs prove themselves to have been originally intransitives: אָהַב (*to feel love, trans.*) *to love*; רָצָה (*to be pleased with*, usually with בְּ) *to desire*; שָׂנֵא (*to feel hatred*) *to hate*; cf. also such cases as בָּכָה *to weep* (usually with עַל־, אֶל־, לְ), also *to bewail* with an accusative; שָׁב *to dwell* (usually with בְּ), also *to inhabit*, with an accusative: (cf. furthermore, No. 4). Of another nature are the examples of verbs of motion, such as בֹּא *intrare*, also *aggređi* אָצַע *egredi* (cf. § 116, 3, Rem.), שָׁב *redire* (Isa. 52, 8) which takes the accusative—according to an old Semitic usage also בֹּא, the personal object (in poetry at least, for עַל־ בֹּא of prose)—to indicate the object toward which the action is directed.

<sup>3</sup> Cf., of those that still occur, especially the remains of an old accusative ending in *a*, § 90, 2.

<sup>4</sup> Without doubt אֶת־ (emphasized by the following *māqqēph*) or אֹת (with a tone-long *e*, only in Job 41, 26 אֶת־), before the so-called light suffixes § 103, 1, Rem. 1 אֹת or אֵית Phœnician אֹת (probably *iygath*, *yth* or [after *Euting*] merely pronounced as a prefixed *t*), Arabic before suffixes *'iygā*, *ṭ*, *ṭ*, was originally a substantive which expressed *being, substance* or *self* (like the Syriac *gath*; but



*nota accusativi* is, however, seldom used in poetry; in prose even it is not absolutely required. Furthermore, it is then limited to cases where the accusative is a proper name or more closely defined by the article or a following determinative genitive (or by suffixes) or in any other manner (vid. Rem. 2); Gen. 4, 1 *and she bore* אֶת-חַיִּן Cain; 6, 10; 1, 1 *God created* וְאֵת הָאָרֶץ וְאֵת הַשָּׁמַיִם *the heavens and the earth* (but 2, 4 אֶרֶץ וְשָׁמַיִם); 1, 25 *and God made* אֶת-הַיָּצִיחַ הָאָרֶץ *the living thing of the earth*; 2, 24.

Rem. 1. The infrequency of the *nota accusativi* in poetry (it does not occur in Ex. 15, 2-18; Deut. 32; Judg. 5; 1 Sam. 2, etc., but is often found in the later Psalms) might be explained by the fact that this poetry (cf. § 6, 2) represents an earlier stage of the language than the prose. The need of some external indication of the accusative was felt only at the disappearance of the case-endings; even then only the object immediately before the verb (the object following was sufficiently known through its position) as well as proper nouns were designated by אֵת.<sup>1</sup> Ultimately the *nota accusativi* was adopted in prose to such an extent that the pronominal object was indicated rather by means of אֵת with suffixes, than by verbal suffixes, even when none of the reasons mentioned in Rem. 3 were applicable. Cf. on this point Giesebrecht in *Stade's Zeitschr.*, 1881, p. 258 sq.; cases like אֵת אֱלֹהִים אֶת־יְהוָה (Gen. 6, 22 in the so-called Priest-codex) together with יְהוָה אֶת־יְהוָה (7, 5 in the so-called Jehovist document) are especially instructive.

2. Collectives introduced by כֹּל *totality*, without a following article or definite genitive are primarily to be considered as *definite* accusatives, provided כֹּל is in sense definite (cf. Gen. 1, 21, 30; 8, 21; Deut. 2, 34; 2 K. 25, 9; in an absolute sense אֵת-כֹּל is found in Gen. 9, 3; cf. 39, 23); furthermore כִּי is always a personal sign, so אֵת-כִּי (= *quem?* Isa. 6, 8; 37, 23 *et al.*, but never אֵת-כִּי *quid?*) is in itself definite,

---

with Nöldeke ZDMG vol. 40, p. 738 a relation between the Hebrew אֵת, the Syriac 'āṭā, the Arabic 'āyat, *signs* is to be rejected), but now united in the *construct state* with a following noun or suffix, serves as a paraphrase for the pronoun *ipse*, αὐτός. Usually it merely serves, (like the oblique cases αὐτοῦ, αὐτῶ, αὐτόν, ἑαυτοῦ, ἑαυτῶ, ἑαυτόν, etc.) to introduce a definite object; אֵת הַשָּׁמַיִם properly αὐτὸν τὸν οὐρανόν (cf. αὐτὴν χρυσίδα Iliad I, 143) is no more emphatic than the simple הַשָּׁמַיִם τὸν οὐρανόν.

<sup>1</sup> Thus in Deut. 33 only in vs. 9 does it occur (twice) with a preceding object; in Gen. 49 only in Jacob's blessing vs. 15 with a co-ordinated second object (and so further separated from the verb). Of the thirteen occurrences of אֵת referred to on the Moabite stone, seven occur *directly before* a proper noun, four others *before* but a little separated therefrom.

as also the relative  $\text{אֲשֶׁר}$  in the sense of *eum, qui* or *quem*, etc. (e. g. 1 Sam. 16, 3) or *id, quod* (Gen. 9, 24 *et al.*; cf. also instances like Josh. 2, 10; 1 Sam. 24, 19, where  $\text{אֲשֶׁר אֵלֶּם}$  means *the circumstance that*, etc.) Elsewhere  $\text{אֵלֶּם}$  is found before nouns that are in sense definite although the article (which, according to § 126, 2, *h*, Rem., frequently occurs in poetic or otherwise exalted discourse) is omitted, so in Isa. 41, 7; 50, 4; Ezek. 13, 20; 43, 10; Prov. 13, 21 (where  $\text{צַדִּיקִים}$  is to be regarded as a definite category); Job 13, 25; in Eccl. 7, 7 an older maxim is probably cited.

Very rare, on the contrary, is the use in prose of  $\text{אֵלֶּם}$  before an (actually or apparently) indefinite noun. In 1 Sam. 24, 6  $\text{בְּנֵי}$ , in 2 Sam. 18, 18  $\text{מֵצֵה}$ , are both qualified by the following relative clause; in 2 Sam. 4, 11  $\text{צִדִּיק אִישׁ צִדִּיק}$  refers to Ishbosheth (as *him, who is an innocent man*); in 5, 24 reference is made to the going of some definite one, sc. Jehovah; also in 13, 17  $\text{זֶמֶת}$  refers to a definite person, in 1 K. 6, 16  $\text{עַד עַד}$  to twenty cubits. In Ex. 21, 28 (or 29)  $\text{אִם-אִשָּׁה אִם-אִישׁ}$  must in any case be so explained that justice for the killing of a definite man or woman may be satisfied (cf. the similar examples in Lev. 7, 8; 20, 14). In Num. 16, 15  $\text{אֶת-אֲחֵיהֶם}$  is doubtless used in the sense of a *single one* (then *eo ipso* definite) of *them*; so also  $\text{אֶת-אֲחֵיהֶם}$  in 1 Sam. 9, 3 may refer to a definite one of the servants – in 26, 20  $\text{אֶת-פֶּרְעֵשׁ}$  refers to David. But in Gen. 21, 30 with the Samaritan Pentateuch we should read  $\text{הַכֶּה שְׂבַע הַכֶּה}$ ; in Ex. 2, 1 the proper noun  $\text{וַיִּכְרֹם}$  has apparently been omitted after  $\text{אֵלֶּם}$ , and in 2 Sam. 15, 16 the latter has been erroneously introduced from 20, 3 (where it is required as a reference to the women already mentioned). In Ezek. 16, 32  $\text{אֶת-זָרִים}$  could refer to *the known strangers*; but *vid. Smend* on this passage.

3. The pronominal object *must* be expressed by  $\text{אֵלֶּם}$  with a suffix (instead of by a verbal suffix) whenever

a) it precedes the verb, e. g. Num. 22, 33  $\text{וְאֹתָהּ הִחַיִּיתִי אֶתְּךָ}$  *I had even slain thee, and saved her alive*; 1 Sam. 8, 7; Jer. 7, 19;

b) the verb already has a suffix, 2 Sam. 15, 25  $\text{וְהִרְאֵנִי אֹתוֹ}$  *he will let me see it*;

c) it follows an *Infinitive absolute*, *vid.* § 113, 1, N.;

d) it follows an *Infinitive construct* with the subject immediately following, e. g. Gen. 41, 39, or when the union of the Infinitive with the suffix might be misleading, e. g. Gen. 4, 15  $\text{לְבַלְתִּי הָבוֹתָ אוֹתוֹ}$  *lest any should slay him*, etc. ( $\text{לְבִי הָבוֹתָ}$  could also be *lest he slay*).

4. The pronominal object is generally omitted when it can be easily supplied from the context. This is especially so with the neuter accusative (English *it*) after verbs of perceiving ( $\text{שָׁמַע}$ ) and saying, e. g. Gen. 9, 22 *et al.*  $\text{וַיַּגֵּד}$  *and he made (it) known*; also after  $\text{נָתַן}$  *to give* (18, 7; 24, 11 *al.*)  $\text{לָקַח}$  *to take*,  $\text{הָבִי־אֵלַי}$  *to bring*,  $\text{שָׂם}$  *to put* (9, 23 *al.*)  $\text{מָצָא}$

to find (31, 33) et al.; the personal object is omitted e. g. in 12, 19; 24, 51 (after לָקַח). Owing to the ambiguity, the omission of the pl. object is peculiar in Gen. 37, 17 שָׁמְעָתִי אֶמְרֵיהֶם = I heard them say; perhaps, however, with the Samaritan Pentateuch שָׁמְעָתִים should be the reading.

5. A frequent peculiarity is the omission of the substantive object (an elliptical expression), so we find e. g. בָּרַח 1 Sam. 20, 16 et al. (vid. Lexicon) for בָּרַח בָּרִיתָ analogous to our *make an agreement with* some one; נָטַר to keep (sc. אָף his anger) = to bear a grudge Ps. 103, 9 et al.; also שָׁמַר Jer. 3, 5 (with נָטַר); נָשָׂא for נָ' קוֹל to lift up the voice Isa. 3, 7; וְנָלָל for ל' עוֹן ל' to remove (forgive) the guilt of some one Gen. 18, 24, 26; Isa. 2, 9; שָׁלַח stretch forth (sc. יָד the hand) = to reach for something 2 Sam. 6, 6; Ps. 18, 17.

6. Nouns are often joined to verbs of perceiving as accusative which should be properly subjects of the following objective clauses; this is especially true of the verb רָאָה to see, Gen. 1, 4 and God saw the light that it was good instead of, God saw that the light was good; 6, 2; 12, 14; 13, 10; 49, 15; Ex. 2, 2; Ps. 25, 19; Prov. 23, 1; Job 22, 12; Eccl. 2, 24; 8, 17; also of the verb יָדַע to know Ex. 32, 32; 2 Sam. 3, 25; 17, 8 (with two objects). 1 K. 5, 17; with a verb of saying (אָמַר) Isa. 3, 10.

7. In a number of examples אֵת serves apparently to introduce or to emphasize a *nominative*. In no wise can any reference here be made to the original substantive force of אֵת, since the undoubted examples of this nature all belong to the later books of the O. T. Rather (unless textual errors or other explanations are to be noted) there is throughout a virtual dependence upon a governing verb understood. Finally, the numerous instances of the use of אֵת referring to a member of the sentence governed by the verb, all point to the fact that אֵת should be considered chiefly as a particle of *reference*, regardless of any governing word; so in the Hebrew of the Mishna<sup>2</sup> אֵתוֹ and אֵתָּה are, without special emphasis, placed before a *nominative*.

Cases, where אֵת is not a *nota accusativi*, but a preposition, are not to be considered here (cf. אֵת at, by, § 103, 1, Rem. 1); e. g. Isa. 57, 15; 1 Sam. 17, 34 (וְאֵת־ and with . . . ; but אֵת was perhaps erroneously inserted here from vs. 36, where it is now wanting); also cases where an accusative is subordinated to a passive (§ 121, 2); or, as in Josh. 22, 17; Neh. 9, 32, to an idea of deficiency. In Hag. 2, 17 the accusative after אֵין is explained from § 100, 5; in Ezek. 43, 17 קָבַיִר round about has a verbal force. Elsewhere there is clearly an attraction to a following relative pronoun in the accusative (Ezek. 14, 22; Hag. 2, 5; Zech. 8, 17) or

<sup>1</sup> According to the usual syntax (cf. § 116, 5, Rem. 3) we should here translate *I heard some saying*, etc.

<sup>2</sup> Cf. Weiss, לשון המשנה (Vienna, 1867) p. 112.

the accusative is dependent upon a verbal idea virtually contained in what precedes, and thus is in the mind of the speaker as governing the whole. So in Num. 3, 26 (in וּמִשְׁכַּרְתָּ vs. 25 we find: *they had to watch*); Josh. 17, 11 in לָּ יְהִי לָּ *it was given up or they gave to him*; 1 Sam. 26, 16 (*behold, where = seek then*); 2 Sam. 11, 25 בְּעֵינַיִךְ אֶל-יָרֵיךְ *is due to a noli aegre ferre*;<sup>1</sup> Jer. 36, 33 (he had *indeed, the firepan before himself*); Eccl. 4, 3 in אֲנִי אֲשֶׁר there is understood a ruling idea of *I judge or I name*. Aposiopesis is found in Deut. 11, 2 (*not your children do I mean*); 2 Sam. 23, 17 (provided the present text is correct) *the blood of men . . . ?* (sc. shall I drink? cf. 1 Chr. 11, 19); even bolder is Zech. 7, 7, where either שְׂכָנֶיךָ or תְּשַׁכְּנֶנּוּ (or תִּשְׁכְּשֻׁ) is to be supplied.

After eliminating some passages doubtless corrupt<sup>2</sup>, there remain the following where אֶת in later Hebrew (perhaps somewhat in the sense of the Latin *quod attinet ad*) with more or less emphasis introduces a noun: Judg. 20, 44, 46; Ezek. 17, 21; 20, 16; 35, 10; 44, 3; Neh. 9, 19, 34; Dan. 9, 13; 2 Chr. 31, 17. In Ezek. 47, 17-19 (cf. also 43, 7) according to vs. 20 אֶת- should be corrected to וְאֶת. But the LXX, who have in vs. 18 only *ταύτα*, scarcely knew any other reading than אֶת, hence in all these passages אֶת is virtually considered as dependent on a governing idea, like *ecce* (LXX 43, 7 *εὐπακας*), 47, 17 sq., perhaps *there hast thou . . .*

8. To the solecisms of later times belongs finally the introduction of the object by the preposition לָּ (properly *in reference to, in the direction of*), as occasionally in Ethiopic<sup>3</sup> and generally in Aramaic.<sup>4</sup> For the introduction of an object *preceding* the verb (and also clearly for the sake of greater perspicuity), לָּ is found in Isa. 11, 9 and Job 5, 2 (cf. also Dan. 11, 38); furthermore, *after* אֶת Lev. 19, 18, 34; אֶת Lam. 4, 5; אֶת Num. 10, 25; הָאָרֶץ Ps. 129, 3; הַבְּרִיל Ezra 8, 24; בְּרֶךְ 1 Chr. 29, 20 (with an accusative directly before); הַגִּלָּה 1 Chr. 5, 26; דָּרַשׁ Ezra 6, 21; 1 Chr. 22, 19; 2 Chr. 17, 13; הַלֵּל 1 Chr. 16, 36; 2 Chr. 5, 13; הָרֶג 1 Chr. 135, 11 (vs. 10 *with an accusative*); 136, 19; זָקַךְ Ps. 145, 14 (but cf. 146, 8); יָדַע Ps. 69, 6; לָקַח Jer. 40, 2; קִשָּׁשׁ וְהַקְלִיף 1 Chr. 29, 22; קָבַץ Ps. 145, 14; עָזַב 1 Chr. 16, 37; הָעֵלָה Ezek. 26, 3; עָלָל Lam. 3, 51 et al.; הָעֵמִיד 2 Chr. 31, 2 (previously *accusatives*); פָּתַח Ps. 116, 16;

<sup>1</sup> So in 1 Sam. 20, 13, instead of the Hiph., (טַט) we should with Wellhausen read the Qāl.

<sup>2</sup> So in 1 K. 11, 25, where the predicate of the relative clause is now lacking; in 2 K. 6, 5 אֶת is probably due to a text which had the Hiph. for נָפַל. In Jer. 23, 33, read with the LXX, Vulg. אֲנִי אֶתְּמַר הַבְּשָׁא *ye are the burden!* In Ezek. 37, 19 with Hitzig read אֶת-אֶל.

<sup>3</sup> Dillmann, Gram. der Aethiop. Sprache, p. 349.

<sup>4</sup> As to the Biblical Aramaic, consult Kautzsch Gram. des Bib.-Aram. p. 151 sq. Elsewhere, too, a tendency may be noticed in later Hebrew, in place of the strict subordination of a noun in the accusative, to admit a loose construction by means of prepositions.

שָׁכַר 2 Chr. 24, 12 (previously *accusative*); הָשִׁיב (in the verb לְהָשִׁיב) 2 Chr. 10, 6 (but vs. 9 and 1 K. 12, 9 with an *accusative*); שָׁלַח Ezra 8, 16; 2 Chr. 17, 7; שָׁמַר 2 Chr. 5, 10.

9. Sometimes the verb upon which an *accusative* depends is in sense contained in the apparently governing verb, e. g. Isa. 14, 17 פָּתַח בְּיָתָהּ לֹא־פָתַח אֶבְרָיו released his prisoners and dismissed them *not from the house*; cf. Ps. 74, 15, and for this so-called *constructio praegnans* cf. § 119, 4.

2. Within the sphere of the actual *accusative* belongs the so-called *inner* or *absolute object* (also called *schema etymologicum* or *figura etymol.*), i. e., the supplying of the objective idea by a noun from the same root,<sup>1</sup> e. g. Ps. 14, 5 פָּחַדוּ פָּחַד they feared a fear; also with the object preceding, Lam. 1, 8 חָטָא חָטָא Jerusalem has sinned; with a double *accusative* (vid. No. 5), e. g. 1 K. 1, 12 אֶעֱצָן נָא עֲצָה I will counsel (give) thee counsel.<sup>2</sup>

Rem. a) Strictly speaking, only such verbs as are supplied by means of an *indeterminate* substantive are here considered (vid. examples above). Such a substantive, regardless of the union of the inner object with denominative verbs (vid. below) is found, like the Infinitive absolute, very inactive; it serves rather to strengthen the verbal idea. Such a strengthening occurs whenever the *inner object* is not made definite, analogous to the German: *das war ein Leuchten*.<sup>3</sup> It is evident that frequently (as regularly in Greek) some strengthening attribute follows the *inner object*, e. g. Gen. 27, 34 וַיִּצְעַק צַעֲקָה גְדֹלָה וְכָרָה עַר־כָּאֵר he cried a great and very bitter cry; cf. Greek νοστίον νόσον κακήν, ἐχάρησαν χαρὰν μεγάλην (Matt. 2, 10); *magnam pugnare pugnam, tutiorem vitam vivere*, etc. Examples of the *inner object*, after the verb, without an additional clause, occur in Ex. 22, 5; 2 Sam. 12, 16; Ezek. 26, 15; Zech. 1, 2; Prov. 21, 26; with an enlarging attribute, Gen. 27, 33; Ex. 32, 31; Judg. 15, 8; 2 Sam. 13, 36; 1 K. 1, 40 (cf. Jon. 4, 6; 1 Chr. 29, 9); Isa. 21, 7; Jon. 1, 10; Zech. 1, 14; 8, 2 a; Dan. 11, 3. (Besides an actual object, the inner object is found with an attribute in Gen. 12, 17; 2 Sam. 13, 15; cf. also Isa. 14, 6.) An *inner object* with attributes

<sup>1</sup> For the use of the Infinitive absolute as inner object, and the difference there is in such a case between it and the noun itself, cf. § 113, 3, together with the Rem.

<sup>2</sup> Cf. βουλὰς βουλευέιν, Iliad X. 147.

<sup>3</sup> Arabic grammarians, in many instances, give the indeterminate cases an intensive signification, whereas the Qoran scholars usually render such a case by an expression like the German *was für ein*. Vid. § 125, 1, Rem.

before the verb, Jer. 14, 17; Zech. 1, 15 (cf. also Gen. 30 8; Jer. 30, 14; Ps. 139, 22); in Zech. 8, 2 the expected substantive is supplied by one of kindred signification.

b) Only in a broader sense fall within the sphere of the *schema etymologicum* examples where the noun is added to a denominative verb from which it has arisen (so Gen. 1, 11; 9, 14; 11, 3; 37, 7; Ezek. 18, 2; Ps. 144, 6; also Mic. 2, 4), or where the substantive in question, partly determinate, follows its verb (so Gen. 30, 37; Num. 25, 11; 2 K. 4, 13; 13, 14; Isa. 45, 17; Lam. 3, 58<sup>1</sup>; determinate in sense at least in Jer. 22, 16) or precedes (2 K. 2, 16; Isa. 8, 12; 62, 5; Zech. 3, 7; cf. also Ex. 3, 9). In both cases the said substantive gives special emphasis to the clearness or the easier union of the verb with other members of the sentence.

3. Such verbs as express an utterance (outcry, weeping), or any other external action, frequently take the means or the instrument of the action in the accusative (in other words, the means may be understood as in some way due to the action itself). This, however, is on condition that a more definite modification (in the form of an attributive adjective or a genitive) be added to the substantive in question. By this the close relation between this *accusative* and *inner object*, discussed in No. 2, becomes evident; it, too, usually takes a strengthening attribute. This excludes, however, its consideration as an *adverbial accusative* (instrumental) or its being paralleled with the second (objective) subject, as explained in § 141.

Examples of the *accusative* following the verb are found in Ezek. 11, 13 וַיִּצְעַק קוֹל-גָּדוֹל and *I cried out a loud voice* = with a loud voice; 2 Sam. 15, 23 (after the object itself, Deut. 5, 19; 1 K. 8, 55); Ps. 109, 2, they spoke with me לְשׁוֹן שֶׁקֶר a tongue of lies = with a lying tongue; Prov. 10, 4 poor becomes כַּף-רַמְיָה עֲשֶׂה the sluggish hand working = who works with a sluggish hand (cf. the English idioms *writing a beautiful hand, striking a clear note, playing ball*, and the German *eine schöne Stimme singen, Schlittschuhe laufen*, etc.). Examples of a preceding accusative וְהִלֵּל פִּי שִׁפְתֵי רִנָּוֹת (with) lips of joy my mouth praises, Ps. 63, 6; cf. 12, 3 where a case of instrument with ב follows the accusative.

<sup>1</sup> Also in Ps. 13, 4 (*lest I sleep the sleep of death*) is הַמָּוֶת more expressive for שְׁנַת הַמָּוֶת (cf. Jer. 51, 39), as Isa. 33, 15 צָרָקוֹת for צָרָרָה.

4. Many verbs originally (partly from their external form, vid. above, No. 1, note) intransitive, by virtue of a certain divergence from the original meaning, gradually brought about in the language, may be used as *transitive*; cf. e.g. **רִיב** *to contend*; also with an accusative *causam alicujus agere* (so in Isa. 1, 17 et al.; elsewhere with **לְ** = for any one); **יָבֵל** *to be able* (really = *to be in a condition*), with an accusative *to overcome* any one; **הִפָּךְ** *to be inclined*, and **רָצָה** *to delight in* (usually with **בְּ**) with an accusative = *to enjoy*; **שָׁבַב** *cubare*, hence in the sense *concumbere*, originally always connected with **עִם** *cum*; in later Hebrew, however, also with the accusative, Gen. 34, 2 = *comprimere* (feminam), etc.

Rem. 1. It is very difficult, however, to determine whether or not some verbs that were subsequently used alone, or united with prepositions, were originally transitive, so that the supposed original idea itself, that we habitually ascribe to each, makes them appear as intransitives.<sup>1</sup>

In this case nothing more can be said of any syntactical peculiarity. An enumeration of such verbs would therefore be very desirable. There is a possibility, too, that certain verbs were originally used at once as transitive and intransitive (so, perhaps **לָבַשׁ** *to be dressed*, together with **לָבַשׁ** *to dress*). Finally, also, the analogy of certain frequently occurring transitives caused a direct union of intransitives in sense with the accusative, and accustomed us to bring, with other words, whole classes of verbs into a definite point of view of transitiveness (vid. Rem. 4).

2. Especially clear is this divergence from the original meaning when even reflexive conjugations (Niph, Hithpa., etc.) take an accusative, e.g. **נָבֵא** *to prophesy*, Jer. 25, 13; **נָכַב** (properly *to turn oneself around*) *to surround*, Judg. 19, 22; **נָלַחַם** *to fight*, Ps. 109, 3 (where we should read **וַיִּלְחֹצֵן** as a Qal; cf. Ps. 35, 1); furthermore **הִתְנַחֵל** *take some one as captive*, Isa. 14, 2; **הִתְנַבֵּל** *make the object of conspiracy*, Gen. 37, 18; **הִתְבַּיֵּן** *consider something*, Job 37, 14.

3. When not incorrect nor due to colloquial usage, it can be due only to a divergence from the original meaning of a verb, that occasionally a separated object (otherwise introduced by **לְ**) is directly subordi-

<sup>1</sup> So, for example, **עָנָה** *to answer* (*ἀπεβέβηται τινα*) *some one discreetly*; **צִוָּה** *to command* (*jubere aliquem*); **זָכַר** *to remember*; **קָנָה** (also with **לְ**) *to wait for some one*; **בִּשֵׂר** *to tell good tidings* (vid. Lex.); **גָּאֵף** *to commit adultery* (*adultere rare matronam*); **עָלָה** *to serve* (*colere*); **עָלָב** *to pledge one's self for*, etc.

nated to the form of an accusative suffix, e. g. Zech. 7, 5 *הָיָה צִיּוֹן אֵינִי* *did ye fast unto me* (move me by your fasting)? Even more peculiar is Job 31, 18 *בָּרַלְנִי כְּאָב* *he (the orphan) brought up with me, as with a father*; cf. Isa. 27, 4; 65, 5; Jer. 31, 3; with Niph. Isa. 44, 21; cf. Aram. Dan. 5, 6; but Josh. 15, 19 *נָהַרְנִי הַנָּהָר* is to be understood as double accusative, with a verb of giving; Ezek. 29, 3 is to be read either, with Olshausen *עָשִׂיתִי*, or with Smend *עָשִׂיתִים* (then 'אֶרֶץ' precedes); Ps. 42, 5 *אֲדַרְהָ* or *אֲדַרְם*.

4. Whole classes of verbs are, according to Rem. 1, above, treated as *transitives*, either because of their original meaning or (for the sake of analogy) because of a divergence from the latter. Such are:

a) *Verbs induendi and exuendi*, like *לָבַשׁ* to put on, *פָּשַׁט* to put off, *עָרַה* to decorate oneself; also in poetic usage, Ps. 65, 14 *כָּבְשׁוּ הַכְּרִים הַצֹּמֵחַ* *the meadows are covered with flocks*; cf. 109, 29; 104, 2 (*עָטָה*); 65, 14 *בָּ* (*עָטָה*), etc.<sup>1</sup>

b) *Verbs copiae and incopiae* (also verbs *abundandi* and *deficiendi*) like *כָּלָא* to be full, of something (Ex. 8, 17, here and often elsewhere construed with *אֶת־* and evidently with an accusative, Gen. 6, 13; with personal object, Ex. 15, 9 = *my lust shall be satisfied upon them*; with an emphatic preceding accusative, Isa. 1, 15 *יָדֶיכֶם כָּלָאוּ* *are full of blood*, cf. 22, 2); so also Niph. *נָכַלָא* to fill with something, Gen. 6, 11; Ex. 1, 7 (object added with *אֶת*); Isa. 2, 7 sq.; 6, 4; Prov. 3, 10; *שָׁרַץ* to swarm with, Gen. 1, 20, 21 (where *אֲשֶׁר* = accusative); *שָׂבַעַ* (*שָׂבַעַ*) to be sated, Isa. 1, 11; Prov. 12, 11; *נָבַר* to become strong, take hold of, Job 21, 7; *פָּרַץ* to overflow (object preceding), Prov. 3, 10; *יָרַד* properly *descendere*, poetical also to run, flow (over) with (cf. Greek *προρρέειν* *ὑδάτος*, *δάκρυα* *στρέφειν*), e. g. Lam. 3, 48 *פָּלְגֵי מַיִם תִּרְדּוּ עֵינַי* *mine eye runneth down with streams of water*; 1, 16; Jer. 9, 17; 13, 17; Ps. 119, 136; also *הִלָּךְ* to go with, go over from = overflow Joel 4, 18; *נָוַר* flow or run, Jer. 9, 17; *נָטַף* to drop, overflow from, Judg. 5, 4; Joel 4, 18 a; *שָׁטַף* to pour out, overflow, also (trans.) overwhelm, Isa. 10, 22; *נָגַח* gush forth from, Prov. 10, 31; so, perhaps also *עָבַר* to go or flow over from, Isa. 5, 28. Especially bold, but still analogous to the foregoing examples, is the declaration in Isa. 5, 6 concerning the vineyard *וְעָלָה שִׁמְרִי וְשִׁית* *and it shall come up (be overgrown) with briars and thorns*; cf. Prov. 24, 31, and still bolder in Isa. 34, 13.

The following are antithetic: *חָסַר* to be wanting, lacking, Gen. 18, 28 *לֹא שָׁכַל* to be deprived of (lose), Gen. 27, 45.

c) Many verbs of *dwelling*; the accusative then expresses either the place or the thing in or by which one tarries (so in Gen. 4, 20 after *יָצָא* :

<sup>1</sup> From the idea of covering oneself with something, *יְרַחֲצוּ בָּיִם* Ex. 30, 20 must necessarily be explained *they shall wash themselves with water*; still the customary *בַּמַּיִם* may here be used.



Judg. 5, 17; Isa. 33, 14 after גִּיר; Isa. 33, 16 with שָׁכַן or the person (people) with whom one dwells or whose guest one is (so in Ps. 5, 5; 120, 5 after גִּיר).

5. *A double accusative* (especially of the person and the thing) is taken by:

- a) the causative conjugations (*Pi'el Hiph'il*, sometimes *Pilp'el*, e. g. כָּלַל Gen. 47, 12 al.) of such as are merely transitive in Qāl, and of verbs *induendi* and *exuendi*, etc. (cf. Nos. 1 and 4, especially Rem. 4), e. g. Ex. 33, 18 וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ *let me see thy glory*. Frequently we find הוֹדִיעַ *to inform some one of something*; לָמַד *docere aliquem aliquid*, etc.; cf. also Gen. 41, 42 וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ *and he clothed him in (with) vestures of fine linen*; cf. the antithesis Gen. 37, 32 (both accusatives after הִפְשִׁיט introduced by אֵת), so with מָלֵא *to fill with*, Gen. 21, 19; 26, 15; Ex. 28, 3; אָגַד *to gird one with something*, Ps. 18, 33; עָטַר *to surround*, Ps. 8, 6 al.; בָּרַךְ *to bless one with something*, Deut. 15, 14; הִפְסִד *to deprive one of something* Ps. 8, 6; הָאֵכֵל *cause to eat something*, Ex. 16, 32; הִשְׁקָה *cause to drink something*, Gen. 19, 32 sq.

- b) by numerous verbs (already in Qāl) that indicate an influence upon an object through some external means, the latter is then (being in a manner influenced by the action; cf. the analogous case, No. 3 above) added as a second object. To this category belong:

a) Verbs expressing the idea of *covering, clothing, coating* חָגַר Ex. 29, 9; צָכָה Ex. 26, 29 al.; שִׁיחַ Ezek. 13, 10 sq.; עָטַר Ps. 5, 13 (cf. also רָגַם אֶכְיָן Josh. 7, 25 al.), hence also of *sowing* (יָרָה Judg. 9, 45; Isa. 17, 10; 30, 23), *planting* (Isa. 5, 2), *anointing* (Ps. 45, 8) *with something*.

β) Expressions of *giving* נָתַן Josh. 15, 19 with the object of the thing preceding; *presenting* (וָבֵר Gen. 30, 20; antithetic of *despoil*, so קָבַע Prov. 22, 23); *favoring* (וָנִין Gen. 33, 5), *sustaining* (= *supporting, maintaining, outfitting*) *with something*, e. g. Gen. 27, 37; Ps. 51, 14 (סָכַן); Judg. 19, 5 (דָּעַר); *dealing with some one* (גָּבַל 1 Sam. 24, 18); cf. also קָדַם *making advances to one*, Ps. 21, 4; שָׁלַם *repaying some one* (with double accusative, Ps. 35, 12; Prov. 13, 21, and for the accusative of

the person *εὐ*, κακῶς πράττειν τινα). In a broader sense, here belong such usages as Mic. 7, 2 (*to hunt any one with a net*); Ps. 64, 8 (*to shoot arrows at one*; the accents indicate a different translation), etc.

γ) Expressions of *enquiring after something*, or *desiring something for some one* (שאל Deut. 14, 26; Ps. 137, 3); *answering one something* (ענה Mic. 6, 5; cf. in other conjugations השיב דבר properly *verbum reddere*, with the accusative of the person 1 K. 12, 6 al., *to announce the idea*; so sometimes הודיע to *inform one of*, Job 26, 4 al. for ה' ל').

δ) Expressions of *making, building, forming something*, with the accusative of the actual object, and an accusative of material of which something is made, e. g. Gen. 2, 7 הָאֱלֹהִים יָצַק אֶת-הָאָדָם עֹפָר כֶּן-הָאָדָםָהּ and *Jehovah God formed man of the dust of the ground*; so with יצר 1 K. 7, 15, and Ex. 38, 3 עָשָׂה נְחֹשֶׁת כָּל-כֵּלָיו all the vessels made he of bronze (for a linguistically possible rendering of the accusative נח, but excluded by the context itself, see letter c, with the Rem.); Ex. 25, 18, 28; 26, 1, 14, sq. 29; 27, 1; 1 K. 7, 27; with the preceding accusative of material, Deut. 27, 6 יִבְנֶה אֶת-מִזְבֵּחַ יְהוָה of whole stones shalt thou build the altar of Jehovah.

- c) by verbs expressing a *making, preparing, forming for something*; the second accusative then is related to the actual object as the *accusative of the product*, e. g. Gen. 27, 9 אֶעֱשֶׂה אֹתָם מִטְעָמִים *I will make them (the kids) savory meat*; cf. 6, 14, 16; Ex. 26, 1 b; 30, 25; 32, 4; Hos. 8, 4; 1 K. 18, 32 וַיִּבְנֶה אֶת-הָאֲבָנִים מִבֶּהָ and *he built the stones into an altar*; also אָפַק with double accusative, *baked something of something*, Ex. 12, 39; Lev. 25, 4; שׂים (properly *set up something*, cf. Gen. 28, 18; Ps. 39, 9 and also הָרִים Gen. 31, 45) *change into something* Josh. 8, 28; Isa. 50, 2; 51, 10; Mic. 1, 7; 4, 13; with a *double accusative* of the person (*appoint or exalt one to the position of*) Isa. 3, 7 (in a similar sense we find also נָתַן with a *double accusative*, Gen. 17, 5 or שׂית 1 K. 11, 34; regularly, however, the indication of honor — as also frequently of product — is made by ל' *to*); furthermore שׂית *put or make to (for) something* (Isa. 5, 6; 26, 1<sup>1</sup>; with personal object

<sup>1</sup> Cf. the exceedingly expressive idioms that really belong here, Ps. 21, 13 כִּי תִשְׁתָּמוּ שִׁכְמִי for *thou makest that they must turn their backs to me*; similarly Ps. 18, 41 (2 Sam. 22, 41; Ex. 23, 27) אֵיכִי נָתַתָּה לִי עֹרָף *thou gavest me the necks of mine enemies*; cf. Jer. 18, 17.

Ps. 21, 7; 91, 9); יָדַע *to recognize something for something*, Eccl. 7, 25 (similarly רָאָה *find out*, Gen. 7, 1); חָשַׁב *to reckon something for one . . .* (Gen. 15, 6) or *consider one as* (Isa. 53, 4; otherwise always construed with לְ or כִּי); הָחֹשֶׁךְ *to darken* (Amos 5, 8). Here, too, belong passages like 1 K. 11, 30 וַיִּקְרַעְהָ שָׁנִים עֶשֶׂר קָרְעִים *and he tore it (the mantle) into twelve pieces*; cf. Isa. 37, 26 (accusative of the product before the real object after לְהַשְׁמִית *to lay waste*).

Rem. At first glance some of the foregoing examples seem to be identical with those mentioned in b, δ, so one could say, for instance, that 1 K. 18, 32 should be rendered *he built the altar of stones*, in sense similar to the other, explaining אֶת-הָאֲבָנִים as the nearer object, but אֶת-הָאֲבָנִים as an accusative of material, like Deut. 27, 6 (vid. above, b, δ). In reality, however, the actual rendering is not at all the same. It should not be said that the living speech in the one case took an accusative of material, in the other an accusative of the product. Driver (§ 195) with reason intimates that in both cases the remoter accusative should be strictly regarded as in apposition with the nearer one. This becomes especially clear in examples like Ex. 20, 25 *thou shalt not build them (the stones of the altar) אֲבָנִים of hewn stones*; cf. also Gen. 1, 27. The question is, however, which one of the two accusatives, being the sooner acted upon or influenced, is to be placed first. On this point either the position of the word (the most determinate, nearer object, regularly follows the verb immediately), or the context leaves scarcely a doubt. So in 1 K. 18, 32, the picking up of the stones is the primary thought, and the erection of the altar therewith the secondary. In Deut. 27, 6 this order is completely reversed.

- d) The second *accusative*, finally, adds to the nearer object a more definite qualification in that it indicates the part that is especially affected by the action,<sup>1</sup> e. g. Ps. 3, 8 *thou hast smitten all mine enemies לְחִי on the cheek-bone* = thou hast smitten their cheek-bone; cf. Gen. 37, 21 *let us not strike him בְּנֵפֶשׁ as to his life*, i. e. let us not kill him; Deut. 22, 26; 2 Sam. 3, 27; also with שָׁוָה Gen. 3, 15; רָעָה Jer. 2, 16, and even with the bold poetic use of the special object preceding in Deut. 33, 11 (with מִחָיִי).

<sup>1</sup> Analogous is the so-called καθ' ὅλον κατὰ μέρος in Greek epics, e. g. ποίον σε ἔπος φύγεν ἕρκος ὀδόντων.

## § 118.

## LOOSE RELATION OF THE ACCUSATIVE WITH THE VERB.

1. The numerous instances of a *loose relation* of an accusative with a verb are distinguished from the different kinds of object-accusative (§ 117), in that they do not indicate the persons or things directly affected by the action, but rather *certain circumstances* under which an action or event comes to pass. As such we must count in all indicating the circumstances of *place, time, degree, cause* and *manner* of the action under consideration. Regularly these considerations *follow* the verb, but they may precede it.

Rem. That these cases are to be considered as *accusatives* can readily be seen from the fact that frequently the *nota accusativi* (ॠ) may precede; that in a sort of *casus loci* the termination (ॠ) is used, in which, according to § 90, 2; the former accusative ending has been preserved; and finally, from the manner in which the examples here mentioned are placed by the written Arabic in the accusative (recognized even externally), and indeed in cases where one would sooner expect to find an apposition in the nominative.

The relations between the circumstantial and the object accusatives is clearly seen whenever the former (as for instance in statements of the aim or object after verbs of motion) are immediately united to the verb. The more loosely connected circumstances, however, were doubtless originally considered as objects of a regularly omitted governing word. The knowledge of such a strict governing condition gradually disappeared, so that the *accusatives* more and more came to be regarded as a *casus adverbialis*.

2. The *accusative* (*accus. loci*) serves as a more definite indication of *place* (*a*) answering the question *whither?* after verbs of motion,<sup>1</sup> (*b*) answering the question *where?* after verbs of *being, remaining, resting*, etc. (also after transitive

---

<sup>1</sup> It predominates in this sense in Sanskrit; in Greek only in poetry, e. g. Iliad I. 317, *κλισίῃ δ' οὐρανὸν ἵκεν*; Latin *rus ire, Romam proficisci*.

verbs, vid. examples); (*c*) as a more definite indication of *extent* in dimensions, to the questions *how far?* *how high?* *how much?* etc.

Instead of the pure *accusative*, a *locative* (vid. § 90, 2)<sup>1</sup> is used in the cases mentioned in letter *a* (sometimes also in those under letter *b*), or (especially before persons as the object of the action) the preposition  $\text{אֶל-}$ <sup>2</sup> to express *at* a place, regularly indicated by the preposition  $\text{בְּ}$ .

Examples for (*a*):  $\text{וַיֵּצֵא הַשָּׂדֶה}$  *let us go out into the field*, 1 Sam. 20, 11; cf. Gen. 27, 3; 31, 4; Job 29, 7;  $\text{וַיֵּלֶכְתָּ תַּרְשִׁישׁ}$  *to go to Tarshish*, 2 Chr. 20, 36; cf. Gen. 10, 11; 13, 9; 24, 27; 26, 33; 31, 21; Ex. 4, 9; 17, 10; Judg. 1, 26; 2 K. 11, 19; Nah. 1, 8 (?); Ps. 134, 2; with  $\text{בֹּאוּ}$  (in the sense of *aggredi* =  $\text{בֹּאוּ גֵל}$  cf. § 117, 1, note) the *personal* aim or object in poetic composition is found added in the accusative in Ezek. 32, 11; 38, 11; Prov. 10, 24; 28, 22; Job 15, 21; 20, 22; this case, however, is considered rather as the *object-accusative* (cf. our *fall in with*, *meet one*). But vid. also Num. 10, 36 (where  $\text{שׁוּב}$  is scarcely transitive); Judg. 11, 29; 1 Sam. 13, 20. Cf. also  $\text{שָׁפַח}$  for  $\text{אָשַׁר}$  . . . 'א *whither*, Num. 13, 27. In Gen. 12, 15, the *accusative of place* is found after a passive.

Examples for (*b*): Gen. 38, 11 *remain as a widow*  $\text{בֵּית אָבִי}$  *in thy father's house*; cf. 24, 23; 1 Sam. 17, 15; 2 Sam. 2, 32; Isa. 3, 6; Hos. 12, 5; Mic. 6, 10; 2 Chr. 33, 20;  $\text{פֶּתַח הָאֹהֶל}$  *at the door of the tent*, Gen. 18, 1, 10; 19, 11, etc. In all these examples the accusative, instead of the customary construction with  $\text{בְּ}$ , could be said to be used for the sake of euphony (to avoid fusion of sounds in 'בִּב' and 'בִּפ'); cf. furthermore Gen. 2, 14; 4, 16; 1 K. 7, 8; and 15, 23 *he was diseased*  $\text{אֶת-רִגְלָיו}$  *in his feet* (2 Chr. 16, 12 'בָּר'), analogous to the cases referred to in § 117, 5, *d*. For Isa. 1, 30, vid. § 116, 3, Rem.<sup>3</sup> (In Deut. 6, 3, on the contrary, according to the LXX, a verb of giving before  $\text{אֶת-}$  has been lost.)

Examples for (*c*): Gen. 7, 20 (*fifteen cubits . . . did the waters prevail*); 31, 23; 41, 40  $\text{רַק הַכִּסֵּא אֲנִי עָלָיו}$  *only on the throne will I be greater than thou*; Deut. 1, 19 *we went through the great and terrible wilderness*; cf. Job 29, 3. Here belong also examples like Ex. 16, 16: *according to the number of your persons*, for which elsewhere  $\text{לְכִפְּר}$  is found); Job 1, 5. In 2 Sam. 14, 26, a statement of weight is put in the *accusative*.

<sup>1</sup> So for the K<sup>th</sup>.  $\text{הִנֵּנִי, הִנֵּנִי}$  is required by the Massora.

<sup>2</sup> So in Judg. 19, 18 'אֶל- could be read for 'אֶת-בֵּית.

<sup>3</sup> In Ps. 2, 12  $\text{הִנֵּנִי}$  should not be regarded as *accusative loci* (on the way), but as *accusative of reference* (in reference to the way; vid. No. 5).

3. The *accusative* (*acc. temporis*) serves to designate the *time* of an action

a) answering the question *when?* e. g. הַיּוֹם *this day* (in question) *then*; also *on this day*, i. e. to-day, or finally *by day* (= יוֹמָם) like עֶרֶב *in the evening*, לַיְלָה *noctu*, בֶּקֶר *in the morning, early* (Ps. 5, 4 al.), צַהֲרַיִם *at noon* (Ps. 91, 6); cf. יוֹם אֶחָד *on one and the same day*, Gen. 27, 45; furthermore שָׁנָא *in sleep* (Ps. 127, 2). תְּחִלַּת קְצִיר שְׁעָרַיִם (*Qerē* 'בֶּת') *at the beginning of the barley harvest*, 2 Sam. 21, 9; at a definite period of time, Gen. 11, 10; 14, 4 (in the 13th year).

b) answering the question *how long?* e. g. Gen. 3, 14 כָּל־יְמֵי *all the days of thy life*; 7, 4 (forty days and forty nights long); 7, 24; 14, 4; 15, 13; 21, 34; 29, 18; Ex. 20, 9 (six days throughout); 23, 15; עוֹלָמִים *forever*, 1 K. 8, 13, also with a determinate accusative, Ex. 13, 7 אֶת־שִׁבְעַת הַיָּמִים *throughout the* (already mentioned, immediately preceding) *seven days*; cf. Judg. 14, 17; Deut. 9, 25.

4. The *accusative* of cause (*acc. causae*) is used in Isa. 7, 25 *thou goest not thither* שָׁמִיר יִרְאֶה *for fear of the thorns*.

5. There are manifold uses of the *accusative* (as strictly *accusativus adverbialis*) to describe *the manner of the fulfillment* of an action; in English such an *accusative* is commonly rendered by *in, with, as, in the form of, in such a way, according to measure, circumstance, with regard to*, etc. For the sake of clearness we distinguish:

a) Adjectives after the verb more definitely to describe a *bodily* or other *external* circumstance, e. g. Isa. 20, 2 *and he entered* עָרֹם וְיָחָף *naked and barefoot*; cf. vs. 3; 8, 21; Gen. 15, 2; 33, 18; (שָׁלֵם) Judg. 8, 4; Mic. 1, 8; Job 30, 28; after an accusative, e. g. Deut. 15, 18; for a statement of a mental circumstance see Gen. 37, 35 (אֲבָל); *before* the verb (with a certain emphasis) Amos 2, 16; Job 1, 21; Eccl. 5, 14; Lev. 20, 20; Ps. 15, 2; Job 19, 25; 27, 19; Ruth 1, 21 (כְּלִיאָהּ with which the adverb רִיקָם is parallel).

Especially instructive are the examples where the conditional adjectives, although descriptive of several persons or things are used in

the singular, (e. g. Job 24, 10 הָלְכוּ הָלָלוּ *naked* = in the form of naked ones *they go about*, cf. vs. 7; in 12, 17 the singular is used *after a pl. object*) as evidence that the adjective should not be understood as in apposition, but rather merely as an adverb.

b) Participles, both *after* the verb (Gen. 49, 11; Num. 16, 27; 1 Sam. 2, 18; Jer. 2, 27; 43, 2; Ps. 7, 3; Job 24, 5; Cant. 2, 8) and *before* (Ex. 3, 18; Isa. 57, 19; Ezek. 36, 35; Ps. 56, 2; 92, 14; Prov. 20, 14); cf. also the Participles Niph. that have become substantives נִפְלְאוֹת *in a fearful manner* (Ps. 139, 14) and נִפְלְאוֹת *in a wonderful manner*, Job 37, 5; Dan. 8, 24. So also Participles dependent on genitives כְּתִירָה Gen. 3, 8; 4, 10 (cf. 1 K. 14, 6) should be regarded as attributives rather than as appositives, since in the latter case they would require the article. In 2 Sam. 13, 20 and Hab. 2, 10 the so-called explicative Waw precedes the Participle.

c) Substantives<sup>1</sup> employed in manifold relations; this appears in the description of an external condition; e. g. Mic. 2, 3 לֹא תֵלְכִי רוּחָהּ *ye shall not enter in an upright position* (its antithesis שְׁחוֹתָ is in Isa. 60, 14); Deut. 4, 11; Judg. 5, 21; Isa. 57, 2; Prov. 7, 10; Job 31, 26; Lam. 1, 9; in describing a mental or moral condition, e. g. Num. 32, 14; Josh. 9, 2 (פֶּה אֶחָד *unanimous*; 1 K. 22, 13; cf. Zeph. 3, 9); 1 Sam. 15, 32; 2 Sam. 23, 8; Jer. 31, 7; Hos. 12, 15; 14, 5; Ps. 56, 3; 58, 2; 75, 3; Prov. 31, 9; Job 16, 9; Lam. 1, 9; in a statement of the age, e. g. 1 Sam. 2, 33 יָמוּתוּ אֲנָשִׁים *they will die as men*, i. e. at man's age; cf. 2, 8 (יָנִי); Isa. 65, 20 and Gen. 15, 16; in specifying more definitely the number, e. g. Jer. 13, 19 שְׁלֹכִים *wholly*; cf. Deut. 4, 27; 2 K. 5, 2; Jer. 31, 8. The description of an outer or inner condition in poetry can be expressed equally well by comparison with a known figure, e. g. Isa. 21, 8 וַיִּקְרָא אֲרִיָּה *then he cried out (like) a lion*; cf. Ps. 22, 14; Isa. 22, 18 כְּדֹרִי *like a ball*; 24, 22; Zech. 2, 8; Ps. 11, 1; 58, 9b (provided that the foregoing כִּי no longer here, is in force, as in Ps. 90, 4); Ps. 144, 12; Job 24, 5 כְּפִרְאִים *before the verb*); 41, 7<sup>2</sup>.

6. To this category of circumstantial expressions belong, finally, nouns introduced by the comparative כִּי, in so far as the latter may be regarded as original substantives.<sup>4</sup> They

<sup>1</sup> Cf. § 100, 2 b for certain substantives which have become adverbs; also § 113, 2 with Rem. 2 for the adverbial use of the *Infinitive absolute*.

<sup>2</sup> Classing the preceding examples as *comparatio decurtata* is, of course, permitted, provided that the otherwise regular comparative particle כִּי be not assumed as in some mechanical way omitted.

<sup>3</sup> Cf. on this as the so-called prefix, § 102, 2.

<sup>4</sup> Opposed to this explanation of כִּי, due especially to *Fleischer*, is that of *Schwabe* (כִּי nach seinem Wesen und Gebrauch im alttestam. Kanon gewürdigt. Halle, 1883), since he agrees with *Gesenius* and *Ewald* in placing כִּי as a preposi-

are then used in the sense of *manner* (*instar*) as standing in the accusative (ךָ = *according to the way, manner*), whereas the following noun represents a genitive governed by כִּי. With this meaning of כִּי, it is possible to indicate many pregnant references that are rendered into English or German only by the aid of prepositions.<sup>1</sup> The comparison can thus be extended:

a) to the *place*, e. g. Isa. 5, 17 כִּי־נֶהְיָה *after their manner*, i. e. *as if in their pasture*; 23, 15 (as it runs *in the song of the harlot*); 28, 21; 29, 7 כִּי־חֲלֹם *as in a dream*).

b) to the *time*, especially in union with כִּי־יָמִים *in the manner of the day* = *as in the day*, Isa. 9, 3; Hos. 2, 5; כִּי־יָמִים *as in the days* . . . Isa. 51, 9; Hos. 2, 17; 9, 9; 12, 10; Amos 9, 11; cf. moreover Lev. 22, 13; Isa. 17, 6; Job 5, 14; 29, 2. (Of an entirely different nature is the use of כִּי as a pure particle of time, e. g. Gen. 18, 10 כִּי־עַתָּה *at this time* [not: *about this time*] if it lasts till next year, cf. Isa. 23, 5 and the numerous instances of the union of כִּי with the *Infinitive construct* to express relations of time: Gen. 12, 14; 27, 34 et al.).

c) to *persons*, e. g. Gen. 34, 31 *should he deal with our sister as with a harlot?*

d) to *things*, e. g. Isa. 10, 14; Ps. 33, 7; Job 28, 5; כִּי־מוֹ־אֵשׁ *according to the manner of fire*, i. e. *as by fire* (cf. Isa. 1, 25 כִּי־בֵּר, *as by lye*); Job 29, 23 כִּי־פָטַר, *as for the rain* (they waited for me); 38, 30 כִּי־אֶבֶן *as (to) stone* (the water has become congealed).

Rem. According to the older grammarians כִּי is sometimes pleonastic; i. e. not when referring to a comparison, but as a shorter introduction of the predicate (the so-called *Kāph veritatis*), e. g. Neh. 7, 2 *for he was אִשׁ אֱמֶת a faithful man*. Such a pleonasm is of course out of the question. At most a *Kāph veritatis* may in sense be understood, that the comparison may be introduced by כִּי, with a certain degree of emphasis (= *as right, as!*); in Neh. 7, 2 אֵל כִּי is simply =

---

tion on a level with כִּי and לְ, and in holding that it is clearly related to the root כָּן as well as to כִּי and לְ. Its present interpretation as a *substantive* does not imply that it was formerly used in another sense. For כִּי with numerical statements in the sense of *about, approximately*, vid. Lexicon.

<sup>1</sup> It would be entirely incorrect to suppose here (vid. 5, c, Note 2) an omission of a preposition; examples like Isa. 1, 26 כִּי־תִחַלֵּה and כִּי־רָאשֵׁנָה are explained by the fact that both the preposition and the substantive, before the prefixing of כִּי, are assimilated to one word. In 1 Sam. 14, 14 (כִּי־בָחַץ) the text is no doubt corrupt.



*nature of a faithful man*, i. e. as only a faithful man really can be; cf. Num. 11, 1; Isa. 1, 7; 13, 6; Hos. 4, 4; 5, 10; Obad. 11; Job 24, 14; 27, 7; Lam. 1, 20; 2, 4, also טַחֲטִיחַ in places like Ps. 105, 12 (= *even very few*; but Isa. 1, 9, *almost, quite easily*).

## § 119.

## PREPOSITIONAL RELATION OF NOUNS TO VERBS.

1. *In general.* The prepositional relation of nouns to verbs (cf. § 118) presents a more definite specification of the conditions (of place, time, cause, purpose, degree, association or separation) under which an action or event takes place. Indeed, most prepositions have an underlying idea of spatial conditions; from this their use has gradually extended so as to include any temporal, causal or intellectual conditions.

For the origin and the original case-relation, in which prepositions stood, to the nouns governed by them, cf. § 101; here we have given both the history of prepositions and their original meanings. Cf. also § 102 for the so-called prefixes and § 103 for the union of prepositions with suffixes.

2. A very frequent Hebrew construction is the use of compound prepositions to express more accurately local conditions which may either precede or follow an action. In the former case מִן and in the latter (the more rare) אֶל are found preceding other local prepositions; cf. Amos 7, 15 and *Jehovah took me away* מֵאַחֲרֵי הַצֹּאן *from after the flock*; 2 K. 9, 18 *turn thee* אֶל־אֲחֵרֵי *behind me*; מֵעַם, מֵאֵת *from beside, with* (like the French *de chez, d'auprès quelqu'un*<sup>1</sup>); for more examples, vid. the Rem.

<sup>1</sup> In other cases the French, like the English, deems it sufficient to emphasize only one of two combined representations; as in uses like *il prend le chapeau sur la table* (English equally defective: *he takes the hat from the table*); the Hebrew, on the other hand, would, by means of מֵעַל *from off* (cf. Isa. 6, 6), represent equally well both significations.

Rem. 1. The following compound prepositions do not fall under the preceding statement, viz.: (1) those substantives which, by their union with prefixes, have become prepositions, *לפני* before, *למען*, *מקצת* on account of (also *מלפני* from before, Gen. 4, 16 al.); (2) adverbs which are formed by the union of original substantives (used also as prepositions) with prepositions, *מחוץ* outside, *מתחת* in the sense of below, *מעל* above (so Gen. 27, 39; 49, 25 not from above). Of course such local adverbs by the addition of *ל* may be transformed to prepositions, e. g. *ל מחוץ* outside in the relation to . . . i. e. outside of anything; *ל מתחת* under in relation to, *ל מעל* over something, etc.; *לבר* properly in separation, *לבר לבר* in separation from, i. e. outside, except. Occasionally the *ל* in such a case is omitted for the sake of brevity, e. g. Job 26, 5 (*בניגל* from under the waters); Neh. 3, 28 (*בניגל*).

2. Actual combinations of prepositions (mutually to strengthen the meaning) occur

a) with *מן* in *מאחרי* behind (vid. above) away from behind something; *מאת* and *מקצת* from beside (vid. above); *מבין* or *בין* from between something (e. g. Gen. 49, 10); *מלפני* from before (vid. above); sometimes with *ממול* Lev. 5, 8 al.; *מעל* from off, i. e. from above something away; *מתחת* from under something away (vid. foot-note).

b) with *אל*-*אחרי* unto behind something; *אל*-*בין* unto between; *אל*-*מבין* unto from within to (2 K. 11, 15); *אל*-*מחוץ* unto from without to, i. e. from without (Num. 5, 3); *אל*-*מתחת* unto under.<sup>2</sup> In Job 5, 5 both are united to the motion with a peculiar force; *אל*-*מקצת* until (he goes about where) he taketh it even out of the thorns.

<sup>1</sup> This is not to be confounded with *מתחת* away, from under, e. g. Prov. 22, 27, where compound prepositions actually occur. Furthermore *מן* in the examples above was in no wise originally pleonastic; *מתחת* signifies properly the locality from under which, which is next considered, etc. This primary meaning of *מן* however, in union with local ideas, has, in forming independent adverbs, become so hidden that—evidently only analogous to such frequent adverbs as *מעל*, *מתחת*—it is also prefixed in cases where the adverbial idea was really excluded, e. g. in *מלפני*, *מלבר* without (cf. examples like *משם*, *מקצת*, *ממול*, *מקצת* = there, etc.). Since *מן* was never repeated after *מלבר*, it seems as if *מן* with transposition of *מן* was used for *מן*. Actually, however, the same omission of the preposition changing the adverb to a preposition, occurs in *מעל* without a following *ל* (vid. above). In itself *מלבר* means purely adverbially taken for itself, as *מלבר*, *מלבר* (Syriac *men l'el*) above, as distinguished from *מלבר* or *מלבר* (Syriac *l'el men*) from above, over something. Even *למן* to . . . from is perhaps not used for *מן* but *ל* serves only (exactly like the Latin *usque* in *usque a, ad, ex*) as a more expressive reference to the starting point rather than to a definite terminus a quo (of place or time).

<sup>2</sup> Also in 1 Sam. 21, 5 *אל*-*מתחת* in a pregnant construction is virtually dependent upon the foregoing idea of wishing contained in *אין*.

3. This paragraph contains a survey of the union of certain verbs or whole classes of verbs with specific prepositions, especially to explain particular idioms and pregnant constructions :<sup>1</sup>

a)  $\text{לִּי} \text{ (לְ) } \text{לְ} \text{ toward}$ , properly an expression of motion or direction toward something (equally well in the sense of *even until* =  $\text{עַד}$ , as *unto the midst of* =  $\text{לְ} \text{לְ}$ ), is found by virtue of a particularly pregnant expression after such verbs as contain not the question *whither?* but the question *where?* e. g. Jer. 41, 12 *they found him לְ לְ לְ by the great waters*; cf. Deut. 16, 6; 1 K. 13, 20 and more noteworthy 8, 30 ( $\text{לְ} \text{לְ} \text{לְ}$  and  $\text{לְ} \text{לְ} \text{לְ}$ ). The same combination of two different representations is found here (the motion toward, and the being or action at a place; so Deut. 16, 6, *but at the place which Jehovah thy God shall choose . . . shalt thou bring thy offering, and there shalt thou sacrifice*, etc.), like the Greek *εἰς*, *εἰς* for *ἐν*, the Latin *in pot statem in amicitiam ditionemque esse, manere* (Cic. Verr. 5, 38; div. 2, 14 al.); cf. also our fixed idioms: *at home*, *be in Leipzig*, *be in bed*, etc.

b)  $\text{בְּ}$ .<sup>2</sup> The manifold uses of this preposition are always due to the idea either of *being* or *moving* oneself within a certain province, a certain (local or temporal) sphere, or of *clinging to* or *attaching one's self to* something (in a subjective sense: to some rule or direction, e. g. *to the advice* or *command of one*, etc.), or of *supporting* or *resting one's self upon* . . . or also of *leaning*, *touching* something.

The use of  $\text{בְּ}$  is distinguished thus:

1) After an idea of appearing, working, representing or being, in the sense of *as*, with the peculiarity of (properly in the sphere, according to the rule), *tanquam*: the so-called  $\text{בְּ}$  *essentiae* of the older grammarians (corresponding to the Greek *ἐν*, Latin *in*,<sup>3</sup> French *en*), e. g. Ex. 6, 3 *I appeared to Abraham . . . בְּ אֵל שַׁדַּי as El Shadday*; Ps. 68, 5 *יָהּ שְׁמוֹ Jah is his name* (cf. Isa. 26, 4); Job 23, 13 *וְהוּא בְּאָחָר and he is* (represents himself as) *one*, i. e. is always like himself; Isa. 40, 10; Ps. 39, 7; 55, 19. Cf. also passages like Ex. 18, 4 (Ps. 35, 2; 146, 5) *בְּ עֲזָרִי as my help*; Prov. 3, 26, perhaps also Ps. 31, 22; 37, 20 (102, 4). For the origin of the whole idiom, the following passages are especially instructive, Ps. 54, 6 (where with  $\text{בְּ} \text{לְ} \text{נַפְשִׁי}$  no reference is made to the Lord's *belonging to* the  $\text{לְ} \text{נַפְשִׁי}$ , but only to the assertion of like characteristics = *the Lord is one who supports my soul*); 118, 7; Judg. 11,

<sup>1</sup> A survey of all references and meanings in which a preposition may be used does not come within the province of a grammar, but of a Lexicon.

<sup>2</sup> Cf. Wandel, de particulae Hebr.  $\text{בְּ}$  indole, vi, usu. Jen. 1875.

E. g. *res in praeda captae = taken as booty*, vid. Nägelsbach, Lat. Stilistik § 123, 4.

35. So Ps. 99, 6 is doubtless to be rendered *Moses and Aaron were* (stood there as) *his priests*, not, *among his priests*. Cf. Gesenius Thes. Linguae Hebr. I, 174 sq. and Delitzsch on Ps. 35, 2.

2) To introduce the object after transitive verbs that express a *touching, leaning upon* or *reaching to* (and so in a manner *cleaving to*, vid. above) something (variously represented in English though in German usage indicated by compounds with *an*, e. g. *anfassen* = אָפֶסֶן, *anrühren* = אָרְוֶה etc.)<sup>1</sup> To this category belong also constructions of ruling or governing (רָדָה, מָשַׁל, מָלַךְ), the latter properly *to tread upon* with אֲחֵרִי whenever the exercise of authority is thought of, in acts of seizure or goading on or of conquering. This is true also of the introduction of an object with אֲחֵרִי after certain verbs of *saying*, or when the influence of a mental act is extended to some person or thing; e. g. אֲחֵרִי קָרָא *to call (upon) some one*, אֲחֵרִי נִשְׁבַּע *jurare per aliquem*, אֲחֵרִי שָׁאַל *to inquire of some one*; אֲחֵרִי רָאָה *to regard some one*, אֲחֵרִי שָׁמַע *to listen to some one*, usually with the underlying idea of sympathy or joy (especially malicious triumph, so אֲחֵרִי רָאָה *to see his evil wishes fulfilled on some person or thing*; cf. also Gen. 21, 16 *I cannot behold the death of the child*), with which one regards or bears something. This use of אֲחֵרִי is closely related to the following;

3) To introduce the person or object upon which a *subjective deed* (represented by the so-called *verba cordis*) extends, e. g. אֲחֵרִי תִּיַּאמֶר *to rely (confidingly) upon some person or thing*; אֲחֵרִי בָטַח *to trust one . . .*; אֲחֵרִי שָׂמַח *rejoice over (find joy in) something, etc.*

4) This idea of the extension of an action *to*, with the additional force of participation in something, underlies also the so-called *partitive* use of אֲחֵרִי; e. g. in אֲחֵרִי אָכַל *eat with* (Ex. 12, 43 sq; Lev. 22, 11; also merely *to eat, enjoy* something, Judg. 13, 16; Job 21, 25; also אֲחֵרִי לָחֶם *to eat of*, and אֲחֵרִי שָׁתָה *to drink of something*, Prov. 9, 5); אֲחֵרִי נָשָׂא *to bear together with*, Num. 11, 17; Ezek. 18, 20; Job 7, 13; cf. also אֲחֵרִי חָלַק *to share with*, Job 39, 17; אֲחֵרִי בָנָה *to build upon*, Neh. 4, 4.

5) With the idea of touching or leaning upon, may of course be included that of proximity to, relationship *with*, or, furthermore, association *with* something; cf. Gen. 9, 4 בְּנַפְשׁוֹ *with his soul*; 15, 14; 32, 11 (בְּכִכְלִי *with my staff*). Occasionally אֲחֵרִי in connection with verbs of motion (*come with something*) paraphrases the idea of bringing, e. g. Judg. 15, 1 *Samson visited his wife with a kid* = brought her a kid; Deut. 23, 5.

<sup>1</sup> So אֲחֵרִי שָׁתָה = *to drink out of* (a goblet, etc., Gen. 44, 5; Amos 6, 6) could properly be rendered *in a goblet*, provided the lips touch its brim; so in Arab. and Aram. (Dan. 5, 2); cf. ἐν ποτηρίῳ (Xen. Anab. 6: 1, 4), ἐν χρυσώμασι πίνειν (3 Ezra 3, 6); in ossibus bibere with Florus; French boire dans une tasse. Another nature (sc. partitive) is to be ascribed to אֲחֵרִי in No. 4 above.

6) From this idea of union with, or being accompanied by, something (vid. No. 5) the *instrumental* use of  $\text{בְּ}$  has gradually arisen; the means or instrument (also the personal agent) is then stated as something *with which* one has become connected in order to the accomplishment of the action; cf. Mic. 4, 14  $\text{בְּטַחֲתָם}$  *they strike with the staff*; Isa. 10, 24; Ps. 18, 30  $\text{בְּךָ}$  *through you* (so also 44, 6, parallel with  $\text{בְּשִׁכְתְּךָ}$ ); Isa. 10, 34; Hos. 1, 7; cf. also  $\text{בְּעֵינַי}$  *do the work through some one*, i. e. they had it done, Ex. 1, 14 al. (for the introduction of the means or the originator in passives, cf. § 121, 3).

A deviation from this use of  $\text{בְּ}$  *instrumentum* is that of the so-called  $\text{בְּ}$  *pretii* (price considered as the means of acquisition), cf. Gen. 23, 9; 30, 16; 33, 19; 34, 15 ( $\text{בְּאֶהָרָה}$  *on the condition*); 37, 28, in a wider scope also Gen. 18, 28 ( $\text{בְּ}$  *for sake of*) 29, 18.

Rem. The use of  $\text{בְּ}$  *instrumentum* to introduce an object is peculiar in such passages as Ps. 44, 20 *thou hast covered us בְּצִלְכֶּמֶת with deepest darkness*; Job 16, 10 *נִפְתָּחוּ עָלַי בְּפִיהֶם they gaped upon me with their mouth* (properly made a cleft with their mouth); cf. Ps. 22, 8; Ex. 7, 20 (*he raised בְּטַחֲתָהּ the staff*), Lam. 1, 17. Analogous to English usage we as often find *shaking the head*, Ps. 22, 8, as *shaking with the head* (Jer. 18, 16; Job 16, 4); *gnashing the teeth* Ps. 35, 16 and *gnashing with the teeth* (Job 16, 9); *winking the eye* (Prov. 10, 10) and *winking with the eyes* (Prov. 6, 13). In all these cases the (intransitive) verb construed with  $\text{בְּ}$  has much greater independence, and more emphasis, than that directly united with the accusative. This latter conveys the idea of a necessary qualification, of the action, while the noun introduced by  $\text{בְּ}$  contains rather an adverbial modification. The following cases are in point:  $\text{נָתַן בְּקוֹל}$  *vocem emittere, to utter a sound, also to thunder*, but  $\text{נָתַן בְּקוֹלוֹ}$  Ps. 46, 7 (68, 34; Jer. 12, 8) with independent force of  $\text{נָתַן}$  = *he thundered with his voice* (i. e. powerfully).

c)  $\text{לְ}$  *to*, the most common expression of *direction* (not *motion*, like  $\text{אֶל}$ ) *toward* something, serves to indicate the manifold references of an action or state to a person or thing. For its use as a paraphrase of the *genit. possessoris* or *auctoris* (idea of ownership), vid. § 129; for its use in introducing the origin or cause with passives, vid. § 121, 3; for its use in purely local (e. g.  $\text{לְיְמִינְךָ}$  *at your right, properly toward your right hand*) and temporal ( $\text{לְעֶרְב}$  *in the evening, etc.*), and even distributive senses, vid. Lexicon. Within the sphere of verbal influence  $\text{לְ}$  is used:

1) As *nota dativi*<sup>2</sup> to introduce the indirect object; also

2) To introduce the *dat. commodi*. Such a *dat. commodi* (or *incommodi* Ezek. 37, 11) appearing—especially in colloquial and later Hebrew—

<sup>1</sup> Cf. Giesebrecht, die hebr. Präpos. *Lamed*, Halle, 1876.

<sup>2</sup> As in the romance languages the Latin preposition *ad* (Ital. *a*, before vowels *ad*, Fr. *à*, Span. *a*) and English *to* (German *zu*) are used as a paraphrase of the dative.

in the form of a pronoun united with ל as an *ethical dative*, seems to be pleonastic with many verbs, but is used expressly to emphasize the significance of the preceding occurrence for a particular subject. The person of the pronoun must always agree with that of the verb.<sup>1</sup> By far the most frequent use of ל is that with the pronoun of the 2d pers. after Imperatives, e. g. לך-לך go, take thyself hence (fem. in Cant. 2, 10, 13); לך-לך fly (to save thyself); על-לך arise Isa. 40, 9; קומי לך raise thyself Cant. 2, 10; שבו לכם remain Gen. 22, 5; לך forbear 2 Chr. 35, 21 (pl. in Isa. 2, 22) and so regularly לך השמר (vid. § 51, Rem. 3) cave tibi! and לכם השמרו guard yourselves; לך יהיה be thou like! Cant. 2, 17 (cf. vs. 9) is rather unusual; 8, 14; after an Imperfect consec. Isa. 36, 9, לך ותבטח and thou trustest. It is used with the 3d pers. in לה ותשב and she sat down Gen. 21, 16; cf. Ps. 120, 6; 123, 4; Job 6, 19; even after a Participle Hos. 8, 9; in the 1st pers. pl. Ezek. 37, 11.

3) To introduce the product of verbs of making, forming, changing, or naming to something or regarding for something; in short, in all such cases as, according to § 107, 5, c, can take a second *accusative*.

4) In loose connection with any verb in the sense of *in reference to*, so after a verb of saying in Gen. 20, 13; after an attributive expression 1 K. 10, 23; cf. Isa. 36, 9; even before the verb, Jer. 9, 2. To this category belongs also the *Lamedh inscriptionis* (to us untranslatable and always corresponding to our colon) used to introduce a quotation, inscription or appellation, so in Isa. 8, 1 write in it . . . (the words) מִהָר שָׁלַח (cf. vs. 3 where ל is naturally wanting); Ezek. 37, 16.

d) כִּן, doubtless originally (§ 101, a) *part of*<sup>2</sup> something, indicates equally well the idea of *remoteness* or *separation from* a thing, as the idea of *motion from* (hence *departure* or *arrival* from a place, Amos 1, 1.

1) From the sense of separation there arises on the one hand the idea of (taken) *out from* . . ., *e numero*, e. g. Gen. 3, 1 *more subtle than any other beast*, etc.); cf. 3, 14; Deut. 33, 24; Judg. 5, 24 (so with

<sup>1</sup> Examples analogous to the German *geh mir weg! komme mir nur!* etc., are wanting in Hebrew.

<sup>2</sup> This original *partitive* force of כִּן is most clearly retained in the sense of *some, somewhat*, even *some one* in cases like 2 Chr. 21, 4 *he slew מִשְׂרֵי יִשְׂרָאֵל* also (a number) of the princes of Israel, Lev. 4, 2 (כִּכְלֹ-); 1 K. 18, 5; מִדַּם הַבָּקָר (French *du sang*) of the bullocks Ex. 29, 12 al.; Job 27, 6 *my heart does not reproach me in anything מִיָּמִי* i. e. of my days; 38, 12 (מִיָּמִי) *one of the days*, i. e. even in thy life; 1 K. 1, 6 confirms this view; cf. also 1 Sam. 14, 45). In this manner we can explain the misunderstood Hebrew (and Arabic) idioms after which כִּן before אֶחָד, אֵחָד (properly *a part of one*) is a paraphrase for *ullus*; e. g. Lev. 4, 2 *and some one doeth מִהֵנָּה* any one of these things; 5, 13; Deut. 15, 7; Ezek. 18, 10. In the sense of the Arabic *min-el-beyan*, i. e. of the explication, כִּן occurs in Gen. 7, 22 (*in everything that . . .*) also 6, 2 (= *whosoever they . . .*).

the idea of selection *from* a greater number, 1 Sam. 2, 28; cf. Ex 19, 5 al.) and, on the other hand, the idea of *without* (separated, free from . . .), e. g. Isa. 22, 3 מִקֶּשֶׁת לֹא יִקְשְׁטוּ *without bows* (i. e. without the necessity of drawing a single bow against them) *were they taken*; cf. Jer. 48, 45 (חֲלָפִים *powerless*); Mic. 3, 6; Job 11, 15; 21, 9; 19, 26, also examples like Num. 15, 24 (*away from the eyes*, i. e. unnoticed by the congregation); Prov. 20, 3. Here too belongs the use of כִּן in the senses of *withholding*, *excluding from*, *refusing to some one*, and frequently in forcible constructions that can be rendered into English only by final or consecutive clauses; e. g. 1 Sam. 15, 23 *Jehovah hath rejected thee מִמֶּלֶךְ from being king*, rather than כִּי מִלְּפָנֶיךָ (v. 26) *that thou no longer be king*; cf. 1 K. 15, 23; Isa. 17, 1 (מֵעַר *that she is no more a city*); Jer. 17, 16; Job 28, 11 (מִכֶּכֶּי *that they may not trickle* (as tears) *he obstructs the stream*; Gen. 16, 2; 23, 6 (מִקְבֵּר *that thou mayst not bury*); Isa. 24, 10. Still more pregnant is the use of כִּן in examples where the idea of separating is indirectly contained in the preceding verb, e. g. Gen. 27, 1 *and his eyes were dim מִרְאֵת from seeing*, i. e. *so that he could not see*; Isa. 7, 8 *shall Ephraim be broken מִעַם that he be not a people* (similarly Isa. 23, 1; Jer. 48, 2, 42; Ps. 83, 5); Isa. 5, 6; 49, 15; 45, 9; Ezra 2, 62 (for other pregnant constructions with כִּן vid. No. 4).<sup>1</sup>

2) The use of כִּן in the sense of *motion from* is found after ideas of *departing from*, *fleeing*, *saving one's self*, *fearing*, *rescuing one's self*, *concealing one's self* (cf. καλύπτω ἀπό, *custodire ab*), e. g. in pregnant constructions such as Isa. 33, 15. The frequent *causative* use of כִּן depends upon an idea of *proceeding or springing from* = *on account of*, *in consequence of* (cf. our: *that comes from* . . .), *prae* (e. g. מִרֶב for the *multitude* 1 K. 8, 5).

e) לְ-<sup>2</sup> The two local significations of this preposition are *upon* (ἐπὶ)<sup>3</sup> and *above* (ὑπέρ, *super*).

<sup>1</sup> For the use of כִּן as a paraphrase of the comparative in connection with the idea of *remoteness from* cf. § 134, 1; for כִּן as an expression of distance in time from a period (in the sense of *after*, e. g. Ps. 73, 20 מִהֲקִיץ *after one awaketh* [cf. ἐξ ἀπίστου, *ab itinere*] or *after a lapse of*, e. g. Gen. 38, 24; Hos. 6, 2 and frequently מִקֵּץ *from the end*, i. e. *after the lapse of*) vid. Lexicon; similarly for representing *rest beside* of something, analogous to the Latin *prope abesse ab* . . .

<sup>2</sup> Cf. Budie die hebr. Präpos. 'Al (על), Halle, 1882.

<sup>3</sup> Whenever the idea of placing *upon* includes that of adding to, לְ- means also to or towards; cf. Gen. 28, 9 (31, 50); 30, 40; 32, 12 (colloquially = *mother and children*); Deut. 22, 6. Even לְ- *despite* is really to or toward, e. g. Job 10, 7 *although thou knowest, properly in opposition to your knowing*. From the meaning *upon*, the rendering *on account of* (*upon the cause*), *according to*, *in consequence of*, often arises in that the earlier perceptions are considered as the scale upon which the later ones are proportionately rated.

1) From the meaning *upon* is to be explained (regardless of the independent constructions *lying, resting, leaning, confiding, pressing upon* something; cf., for the last, examples like Isa. 1, 14; Job 7, 20; 23, 2, especially 2 Sam. 18, 11 'גַּלְתִּי and *upon*, properly *upon me* it would have lain, it would have been my duty, etc.) the use of 'לְ after ideas of *enjoining upon, commissioning* (פָּקַד 'לְ), etc., whenever the command or duty is laid *upon* one.

2) From the meaning *above* is to be explained the use of 'לְ after ideas of *covering, protecting, preserving* שָׁמַר 'לְ, נָקַד 'לְ; also the compounds רָחַם 'לְ take *pity upon*, חָסַד 'לְ spare *some one* depend upon the idea of compassionate, protecting inclination towards (over) something; cf. also נָחַם 'לְ Judg. 9, 17 = *for* some one, sc. to *strive* for one's safety.

3) Furthermore, 'לְ is used after verbs of *standing, going, to express* some over-towering person or thing, partly in cases where the original local force is suppressed, and so usually rendered into English by other prepositions (*at, by, before, with*); e. g. Gen. 41, 1, Pharaoh stood 'לְ הַנִּיל by the Nile (rising *above the water-level*; cf. Ps. 1, 3) and so 'לְ שָׁבַר in the pregnant sense, *s'and serving before* one (properly *over* one sitting or reclining at table) Zech. 4, 14 (cf. Isa. 6, 2 where 'לְ is used for 'לְ; 'לְ הָתַצַּב present *themselves* for service to one Job 1, 6 al.; cf. also 'לְ 'לְ (Job 1, 14) *beside* some one or thing.

4) Finally, from the root meaning *upon* (not as already explained: *on something toward*) may have arisen the manifold constructions of 'לְ in the sense of *toward, against*. This is due to the fact that the (often unknown) original point of view of the contestant was *over* his opponent, in order to *overpower* him; cf. chiefly 'לְ קוּם to *raise one's self over* = *against* some one; then with a change of standpoint to every sort of hostile approach 'לְ נִלָּחַם to *struggle against*; 'לְ חָנָה to *encamp opposite*, 'לְ נִצָּחַם to *combine against* (Mic. 4, 11; cf. Ps. 1, 2), etc.; ever after verbs expressing a mental act, like 'לְ רָעָה to *plot against* some one, etc.

4. Occasionally a preposition seems to be immediately governed by a verb, which, however, must in sense exclude such a union. In reality the preposition is dependent upon a verb (usually one of motion) which, though omitted for the sake of brevity, is in sense contained in the supposable governing verb.

Various examples of this so-called *constructio praeagnans*<sup>1</sup> have already been mentioned with כֵּן, No. 3, d; cf. furthermore for כֵּן Ps.

<sup>1</sup> Cf. for the same § 117, 1, Rem. 4.



22, 22 יִבְרַחְנִי יְרֵכִים עֲנִיתָנִי *thou hast heard and saved me from the horns of the wild oxen* (like Isa. 38, 17 which *Delitzsch* renders *thou hast in love rescued my soul from the pit*, etc.); Gen. 25, 23; 2 Sam. 18, 19; Job 28, 12; cf. also וָנָה כֵּן- Ps. 73, 27 *go a whoring from any one*, i. e. *being faithless to him*; כֵּן- רָשָׁע Ps. 18, 22 *wickedly departed from God*; כֵּן- חָרַשׁ Ps. 28, 1 *silently departing from some one* (turning away while silent), cf. Job 13, 13. Pregnant constructions with אַחֲרֵי Num. 14, 24 = א' וַיִּלְלָא לְלֶכֶת א' *he followed me fully*; 1 Sam. 13, 7 (א' חָרְרוּ *they trembled* [went trembling] *behind him*); with אֶל- Gen. 43, 33 תָּכַח אֶל- *they turned astonished toward one another* (cf. Isa. 13, 8); אֶל- דָּרַשׁ Isa. 11, 10 al. *turn one's self inquiringly to one*; אֶל- הִחַרֵּשׁ Isa. 41, 1 *turn silently to one*; אֶל- חָרַר Gen. 42, 28 *turn tremblingly to one* (cf. וְקָרְאתָ ח' *meet tremblingly* 1 Sam. 21, 2); cf. Jer. 41, 7; 2 Chr. 32, 1; with בְּ Ps. 55, 19 (*he has delivered and set my soul in peace*; similarly Ps. 118, 5); with לְ Ps. 74, 7 *they have defiled and cast down*, etc.); cf. 89, 40.

5. The influence of a preposition is sometimes extended within the so-called parallelism, even to the corresponding substantive of the second member,<sup>1</sup> thus בְּ Isa. 48, 14 *he will do his pleasure בְּבָבֶל on Babylon and his arm בְּשָׁדִים (for 'בכ') on the Chaldeans*; Job 15, 3; לְ Isa. 28, 6; Job 34, 10 (perhaps also Gen. 45, 1; still מִשָּׁל can here, according to § 117, 5, c, be understood as a second accusative); לְמַעַן Isa. 48, 9; מִן Ps. 141, 9; עַד Isa. 15, 8; תָּחַח Isa. 61, 7.

## § 120.

### VERBS GOVERNING VERBAL IDEAS.—CO-ORDINATION IN SUBORDINATION.

1. Whenever a so-called relative verb is supplied with the necessary complement in the form of a verbal idea, the latter is regularly subordinated to that verb in the Infinitive *construct* (with or without לְ). Occasionally it stands in the Infinitive *absolute*, in a few cases in the Participle (or verbal adjective), and finally (as a case of asyndeton) in the Imper-

<sup>1</sup> The influence of a negative is sometimes equally felt upon a parallel clause; vid. Negative Clauses.

fect. In such connections the main idea is very often represented by the subordinated member of the sentence, whereas the governing verb contains more definitely the mode of the action; cf. on this point No. 2, and especially § 114, 1, c, Note.

a) For the subordination of an Infinitive *construct* as the accusative as well as the complement of a relative verbal idea, vid. § 114, 1, c, and the numerous examples § 114, 3; for the Infinitive *absolute* as object § 113, 1, c. The Participle serves as the complement (as in Greek and frequently in Syriac) in Isa. 33, 1 כָּהֲתִיבְךָ שׁוּדָר (cf. for the form § 67, Rem. 6) *when thou shalt cease as despoiler* = to spoil; Jer. 22, 30 (יִשָּׁב . . . יִצְלַח *he will prosper sitting*, etc.);<sup>1</sup> a verbal adjective is thus used in 1 Sam. 3, 2 and *his eyes began to be dim*, i. e. to grow dim.

b) Examples of the subordination of the verbal idea in the Imperfect<sup>2</sup> (in English usually rendered by *to* or *in order to* with the Infinitive, or by *that* with a clause):

1) with agreement in person: after Perfect Isa. 42, 21 יְהוָה חָפֵץ . . . יִגְדִּיל *it pleased Jehovah . . . to magnify*, etc.; Job 32, 22 לֹא יֵדַעְתִּי אֲכַבֶּה *I know not how to flatter*; after Perfect consec.: 1 Sam. 20, 19 (where with the LXX תִּפְקֹד should be read for תִּכְרֹד); after Imperfect Ps 88, 11; 102, 14; Job 19, 3; 24, 14.

2) with a different person: after Perfect Lev. 9, 6; *this is the thing which Jehovah has commanded that ye (they) should do*; so a negative Imperfect follows צִוָּה Lam. 1, 10; after Imperfect Isa. 47, 1 (5) יִקְרְאוּ לָךְ עוֹר *thou shalt no more continue (that) they call thee* = thou shalt no longer be called, etc.; Num. 22, 6 *perhaps I shall prevail (so that) we shall smite him and I drive him out* (but *אֵיכָל* owing to some mistake might be ascribed to the preceding *אֵיכָל* for *וְאֵיכָל*; this would then be classed under No. 1); after a Participle 2 Sam. 21, 4. In Lam. 1, 10 the Perfect might be said to be subordinated; still the explanation of *כִּי* as a relative clause is preferable.

<sup>1</sup> In 1 Sam. 16, 16 יִדַּע כִּנְיָן which apparently belongs here, Wellhausen rightly explains as due to a coalescence of two different readings (יִדַּע כִּנְיָן and simply כִּנְיָן).

<sup>2</sup> Such a subordination is frequent in Arabic (by means of the Subjunctive) and also in Syriac (cf. Peshito on Luke 13, 13); regularly, however, a conjunction (corresponding to our *that*) is inserted. Cf. moreover the Latin *quid vis faciam?* Ter.; *volo hoc oratori contingat*, Cic. Brut. 84, and the German *ich wollte, es wäre*; *ich dachte, es ginge*.

2. In place of subordination (vid. No. 1) co-ordination of a complemental verbal idea as a *finite verb* is often found, either:

- a) so that the second verb is co-ordinated<sup>1</sup> with the first through וְ (וּ, וִ) in a corresponding form (but vid. Rem. 1). Regularly here too (vid. Rem. 1) the second verb contains the main idea, whereas the first (so especially הוֹסִיף, יָסַף, שׁוּב) defines the mode of the action, e. g. Gen. 26, 18 וַיִּשָּׁב וַיַּחֲפֹר and *he repeated and dug*, i. e. *dug again*, 2 K. 1, 11, 13; Perfect consec. Isa. 6, 13; of הוֹסִיף e. g. Gen. 25, 1 and *Abraham continued and took a wife* = took another wife; 38, 5 al.; of הִתְחַלַּל Gen. 9, 20; הוֹאִיל in *Jussive* Job 6, 9; in *Imperfect* (cf. § 110, 2, a, Rem. 2) Judg. 19, 6 יָלִין הָוֵאֶל־נָא *be content and tarry all night* (cf. the German *er liess es sich gefallen und blieb*, for *zu bleiben*); 2 Sam. 7, 29; of מָהַר Gen. 24, 18, 20 al.; of חָפַד Cant. 2, 3.

Rem. 1. Instead of an exact correspondence of the co-ordinated verbal forms, there occurs occasionally a succession of *Imperfects* and *Perfects* consec. (cf. § 112, 2), e. g. Deut. 31, 12 that they יִלְמְדוּ וַיִּירָאוּ *may learn and fear Jehovah* = *to fear Jehovah*, Isa. 1, 19; Hos. 2, 11; Esth. 8, 6; Dan. 9, 25b; of *Perfect* and *Imperfect*, Job 23, 3 (Oh that I knew where I might find him!); *Perfect* and *Imperfect* consec. Josh. 7, 7; Eccl. 4, 1, 7; *Jussive* and *Imperative*, Job 17, 10; cf. finally also Gen. 47, 6: וְאַם־יָדַעְתָּ וְיֵשׁ־בָּם *and if thou knowest and there is among them* = that there is among them.

2. Special mention should be made of the examples where the expected complement of the first verb is suppressed, or appears in the form of an historic statement, e. g. Gen. 42, 25 *then Joseph commanded and they filled*<sup>2</sup> (properly that they should fill, and they filled . . .; cf. the complete narrative in 50, 2); a further command is then added with לְ and the Infinitive; Ex. 36, 6; here too belongs Gen. 30, 27 (*I have tokens and Jehovah hath blessed me*, etc., = that Jehovah hath blessed me for thy sake).

<sup>1</sup> Corresponding to the German idiom *ich bin im Stande und thue es!*

<sup>2</sup> Cf. analogous examples in *Kautzsch Gram. des Bibl.-Aram.* § 102.

b) so that the second verb (according to the foregoing containing the principal idea) is added as a case of asyndeton<sup>1</sup> in a corresponding mode, etc. So again הוֹסִיף Hos. 1, 6 לֹא אוֹסִיף עוֹד אֲרַחֵם *I will no more continue to have mercy upon* = no longer will I pity; Isa. 52, 1; Prov. 23, 35; שׁוּב (apparently a paraphrase of the idea "again") in a *Perfect*, Zech. 8, 15; in an *Imperfect* Mic. 7, 19; Ps. 7, 13; 59, 7; in a *Jussive* Job 10, 16; in a *Cohortative* Gen. 30, 31; in an *Imperative* Josh. 5, 2; 1 Sam. 3, 5 (lie down again); הוֹאִיל (sometimes a paraphrase of the idea "freely" or "willingly") in a *Perfect* Deut. 1, 5; Hos. 5, 11; in an *Imperative* Job. 6, 28; הִרְבָּה (= manifold) 1 Sam. 2, 3 אֶל-תִּרְבּוּ תִּרְבְּרוּ *do not increase your talking* = talk not so much presumption; in an *Imperative* Ps. 51, 4; הֵחֵל Deut. 2, 24 רֵשׁ *begin, possess it*; יָבֹל Lam. 4, 14 יִבְּלוּ יָדָיו כִּלְאִי *so that men could not touch*, etc.; מְהֵר (= hastily) Ps. 106, 13. Other examples are Hos. 9, 9 הַעֲמִיק (= deep, fundamental); Zeph. 3, 7 הַשְׁכִּיחַ (= early; even in *Participles* Hos. 6, 4; 13, 3); Isa. 29, 4 שָׁפֵל (= low; cf. Jer. 13, 18); Josh. 3, 16 הִמָּלֵךְ (= complete); Ps. 112, 9 מְהֵרָה (= royal); Isa. 3, 26 נִקְרָה (= devastated).

Rem. This asyndetic co-ordination is the more fitting (being bolder and more vivid) for poetic or exalted discourse (cf. Isa. 52, 1; Hos. 1, 6 with Gen. 25, 1 etc.); still asyndetons are not wanting in prose, cf. besides the above-mentioned examples (Gen. 30, 31; Deut. 1, 5; 2, 24; Josh. 3, 16; 1 Sam. 3, 5) also Neh. 3, 20; 1 Chr. 13, 2. For a special reason the verb representing the principal idea may precede; so in Isa. 53, 11 יִשְׁכַּע יִרְאֶה *he shall see . . . and shall be satisfied* (sc. with seeing), for the satisfaction will come only after the enjoyment; Jer. 4, 5 קְרֹא *cry, make it full* = with a full voice.

<sup>1</sup> Of a different nature are of course the examples where, in vivid poetic narrations, two equally important and independent verbs stand together asyndetically, as for instance Ex. 15, 9; Job 29, 8 et al.

## § 121.

## CONSTRUCTION WITH PASSIVE VERBS.

1. Such verbs as in the active take *one* Accusative (cf. on this point § 117, 1, 2, 4) may in the passive — corresponding to our idiom — be construed *personally*, in that the object of the active sentence now becomes the subject e. g. Gen. 1, 9 וַתֵּרָא הַיַּבְשָׁה *and the dry land was seen*. Frequently, however, the passive is used *impersonally* (in the 3d sing. masc.) and subordinates apparently the object of the active construction to the accusative,<sup>1</sup> e. g. Gen. 27, 42 וַיִּגַּד לְרַבֵּקָה *and it was told* = they told *Rebekah the words of Esau*, 2 Sam. 21, 11; 1 K. 18, 13.

Further examples after the *Nīph*. Gen. 4, 18 וַיֵּלֶד לְחֵנוֹךְ אֶת-עֵירָד *there was born to Enoch Irad* (cf. Num. 26, 60, and after *Infinitive* Gen. 21, 5); Gen. 17, 5; 21, 8 (after *Infinitive*); 29, 27; Ex. 21, 28; Num. 7, 10 (after the *Infinitive*); 26, 55 (cf. vs. 53); Deut. 20, 8 (where for יָפִס according to 1, 28, we should read the Hiph. יָפִס); Josh. 7, 15; with preceding object Ex. 6, 3; Dan. 9, 24.<sup>2</sup> Furthermore, after the *Pūāl* Jer. 50, 20; before the *Pūāl* Isa. 14, 3 אֲשֶׁר equivalent of the inner object עֲבָרָה = *wherein thou wast made to serve*); Job 22, 9; according to the Masoretic text also Gen. 46, 22, but Sam. and LXX have here יִלְדָה for יֵלֶד; also Sam., Gen. 35, 26; 46, 27 יִלְדֵי; doubtless the latter (or יֵלֶד) 2 Sam. 21, 22 should be read for יִלְדֵי. After the *Hōph*. Ex. 10, 8; Lev. 16, 27; Num. 32, 5; 1 K. 2, 21; Job 30, 15; after the *Infinitive Hōph*. Gen. 40, 20; Ex. 16, 4 sq.; before the *Hōph*. Isa. 21, 2; Hos. 10, 6; Zech. 13, 6; after *Infinitive Hōthpa*. Lev. 13, 55 sq.

<sup>1</sup> When this is not marked by the *nota accusativi* or a deviation of a passive form in person, number and gender, it is of course impossible to say whether or not there is actually an impersonal construction. Moreover, this whole phenomenon can be explained only by the fact that in the passive form the origin or cause of the action in question is simultaneously thought of, for in the suppositions of Arabic grammarians, there is then contained in such a passive a *hidden agent*. Hence the possibility (cf. § 143, b, Rem.) of paraphrasing the passive by actives with an indefinite subject.

<sup>2</sup> In 2 K. 18, 30 either read יִנְהֵי or strike out אֶת- as in the parallel passage Isa. 36, 15.

2. Verbs that, according to § 117, 5, take *two* accusatives, retain in the passive construction *one* accusative at least (that of the second, indirect object), the nearer object now becoming the subject. So corresponding to אֲשֶׁר אֶרְאֶךָ that *I will show thee* (Gen. 12, 1) we find in the passive: מָרְאָה אֶתָּה אֲשֶׁר אֶרְאֶה (Ex. 25, 40) which *thou wast made to see* = which was shown thee; cf. Ex. 26, 30; Lev. 13, 49; Job 7, 3. In Ps. 22, 16 מִרְבֵּק מ' depends upon an imaginary double transitive הִרְבִּיק (my tongue is made to touch my palate). On Isa. 1, 20 vid. below, No. 3.

Rem. 1. Examples of the retention of the second accusative are found with

a) verbs *induendi* and *exuendi* (§ 117, 5, a); Ps. 80, 11 כָּפוּ הָרִים צִלָּהּ the hills were covered with its (the vine's) shadow; here too belong in part the passive participles (mentioned in § 116, 4) of such verbs: Judg. 18, 11; 1 Sam. 2, 18; 17, 5; 1 K. 22, 10; Ezek. 9, 2, 3<sup>1</sup>; with preceding Accusative, Neh. 4, 12.

b) verbs *copiae* and *inopiae* Ex. 1, 7; Isa. 38, 10 (= *I must miss the rest of my years*); 40, 20.

c) accusative of product (§ 117, 5, c) with passives, Isa. 6, 11; Mic. 3, 2 (Jer. 26, 18); Zech. 14, 4; Job 28, 2; with preceding accusatives Isa. 24, 12; Job 15, 7; 22, 16<sup>2</sup>; also in Ezek. 40, 17 and 46, 23 the accusatives before אַחֲרָיו (after in 41, 18) may be understood as those of product; it is frequently interpreted as subject of ע', perhaps hinting at the idea of *space*.

d) a special accusative of a member or part (§ 117, 5, d) of a preceding action Gen. 17, 11, 14, 24; Judg. 1, 7 (accusative before a passive Participle); 2 Sam. 15, 32 (accusative with suffix after a passive Participle).

2. Both accusatives, strangely enough, seem to be retained after the passive of a verb *implendi* in Num. 14, 21 (so in Isa. 72, 19); but with the LXX in place of the Niph. וְיִפְּלֵא we should read the simple *Qāl* (used also elsewhere as transitive).

<sup>1</sup> חִנּוּתָר נ' 2 Chr. 31, 10 seems to be analogous to הִלְבִּישׁ הַכִּיֹּשִׁים he who was clothed with linen Ezek. 9, 3, but with the LXX we should doubtless read וְנִנּוּחָר. Still less does Ps. 87, 3 belong here; in this passage נִקְבְּרוֹת is not accusative, but subject of a nominal clause. But 1 K. 14, 6 may with Ewald be so interpreted that שְׁלִיחַ corresponds to one commissioned with something, and so like צִוָּה can be construed with an accusative.

<sup>2</sup> In the nature of the case וִירָם Ex. 16, 20 (it became corrupt) is also due to a passive idea (it was changed) with which פִּתְּלָעִים appears as the accusative of the product.

3. The active cause (or the personal originator) is regularly indicated in the passive by לְ (corresponding to the Greek and Latin dative), e. g. Gen. 25, 21 וַיַּעֲרֶר לּוֹ יְהוָה and *Jehovah let himself be moved by him*; cf. 14, 13, 19; *before* the verb Prov. 14, 20 et al., more rarely with מִן (מֵן as a starting point = *from*), e. g. Gen. 9, 11; Job 28, 4; *before* the verb Ps. 37, 23; Job 24, 1; with בְּ (the בְּ *instrum.*) Gen. 9, 6 (בְּאָדָם *by man*); Num. 36, 2; Isa. 14, 3; Hos. 14, 4 — throughout to introduce a personal originator. An accusative *instrum.* seems to be found in Isa. 1, 20 תִּחְבֹּלְךָ בְּחֶרֶב ye *shall be devoured by the sword*,<sup>1</sup> and Prov. 19, 23. For passive Participles dependent on a gen. *auctoris*, cf. § 116, 4, Rem.

## II. SYNTAX OF THE NOUN.

### § 122.

#### GENDER OF NOUNS.

1. According to § 80, 1, the Hebrew, like the other Semitic languages, has only a *masculine* and a *feminine* gender. To denote the latter there is, according to § 80, 2 and § 87, 2 in general (most important with adjectives and Participles; cf. § 87, 5) a special feminine termination in the singular as well as (but vid. § 87, 4) in the plural. This ending is most naturally present when the word for a female and a male are from the same root and must be distinguished; e. g. אָח *brother*, אֲחִי *sister*, עָלָם *youth*, עַלְמָה *maiden*, *young woman*; פָּר *bull*, פָּרָה *cow*, עֵגֶל *bull-calf*, עֵגְלָה *heifer-calf*. Furthermore, the feminine form plays an important

<sup>1</sup> The active would be *I shall let the sword devour you*; according to above-mentioned rule (No. 2) the corresponding passive would be *the sword (Nomin.) shall make you (acc.) to be devoured*. Instead of this, the indirect object seems to be made the subject and the nearer object retained in the accusative. Otherwise it could be explained only according to the Arabic idiom to *let the sword (as indirect object) devour some one* (i. e. devote him to it).

part in distinguishing between complete categories of ideas (vid. No. 4) regarded by the Hebrews as feminine. The Hebrew language, however, does not necessarily adopt the feminine form either to distinguish between *natural* gender of animate beings (vid. No. 2) or to denote the (apparently figurative) gender of inanimate things considered as feminine (vid. No. 3).

2. Distinctions of *natural* gender can be indicated without the feminine ending:

a) by the use of words derived from different roots for the masculine and feminine.

b) by the different constructions (as masculine or feminine) of one and the same word (so-called *communia*). Distinctions of gender may

c) be entirely omitted with names of animals, since all species, whether masculine or feminine, may be included under one definite genus (the so-called *epicene*).

Examples for *a* are אב *father*, אם *mother*; אֵיל *ram*, רֶחֶל *ewe*; תִּישׁ *he-goat*, עֵז *she-goat*; חֲמֹר *he-ass*, אֲתוֹן *she-ass*; אֲרִי *lion*, לִבְיָא *lioness* (sometimes indicated at the same time by the feminine ending, e. g. גִּבּוֹר *slave, man-servant*, אֲמָה *or שִׁפְחָה female slave, maid-servant*; חָתָן *groom*, בִּלְה *bride*).

For *b*, גָּמֶל *camel*, pl. גְּמָלִים as masculine Gen. 24, 63; as feminine 32, 16; קָרָן collective *horned cattle*, as masculine Ex. 21, 37, but feminine 33, 13; Job 1, 14. In Jer. 2, 24 the construction of פָּרָה *wild ass* is changed from the (intended epicene) masculine directly to the feminine. Cf. the Greek  $\delta$ ,  $\eta$  *paîs*,  $\delta$ ,  $\eta$  *boûs*.

For *c*, analogous to the epicene usage of other languages, species of strong, courageous animals are considered as masculine, whereas the weak are regarded as feminine; cf.  $\delta$  *λύκος*,  $\eta$  *χελωδών* the (m.) lion, tiger, panther, wolf, eagle, etc., on the other hand, the (f.) cat, dove, bee, etc., so in Hebrew, e. g. אֶלֶן *cattle* (Ps. 144, 14 refers to cows with calf), הֶבֶר *bear* (Hos. 13, 8 שְׁכֹרֶל *'bear bereaved of her young*; cf. also 2 K. 2, 24; Isa. 11, 7), זֶאֵב *wolf*, בָּלֵב *dog*, but the following are feminine: אֲרִינָת *hare*, יוֹנָה *dove*, חֲסִידָה *stork*, דְּבוּרָה *bee*, נְמֶלָה *ant*, etc.

Rem. 1. Occasionally such masculines as have a feminine form or can readily adopt one are used as epicene; so חֲמֹר *he-ass* 2 Sam. 19, 27 for אֲתוֹן; אֵיל *hart* Ps. 42, 2 for אֵילָה. In Gen. 23, 4 sq. מֵת *dead one* is



rather the corpse of a woman; אֱלֹהִים *God* (elsewhere always masculine) in 1 K. 11, 5 is applied to a goddess; אֲמִן *master* Prov. 8, 30 of wisdom (חֲכָמָה feminine, cf. Pliny 2, 1 *natura omnium artifex*; the English *friend, teacher, servant, neighbor* used for a female friend, teacher, etc.; also the German *Gemahl*<sup>1</sup> for *Gemahlin*, etc.

2. Of the personal signs  $\text{נָעַר}$  *na'ar* was originally used as epicene (but vid. § 2, 5, Rem.). In any case, however, the use of the pl.  $\text{נָעָרִים}$  (Job 1, 19; Ruth 2, 21) for young people (of both sexes) is not permissible. In this and in similar cases (cf. e. g. Gen. 1, 27  $\text{אָדָם}$ ; 32, 1  $\text{אָהֳלֵים}$ ) the masculine as *genus potius* is much oftener found in place of the feminine.<sup>2</sup>

3. The following ideas, although the substantives in question are in general devoid<sup>3</sup> of feminine endings, are usually regarded as *feminine* :

a) Names of *countries* and *cities* when regarded as the mothers<sup>4</sup> or supporters of the inhabitants, e. g. אֲשׁוּר *Assyria*, אֲדָם *Idumaea*, צֵר *Tyre*; cf. also expressions like בִּתּוֹת פֶּתַח צִיּוֹן *daughter of Babel, daughter of Zion*, etc.

Rem. Such proper nouns as names of countries, considered feminine, are frequently used also as the names of peoples; in this case, analogous to such names in other languages, they can be construed as masculines; so יהודה *m.* Isa. 3, 8 al. = *Jews*; but *feminine* 7, 6 = *Judea*; ארם

<sup>1</sup> So in earlier written Arabic *baʿl* (master) and *zauġ* (conjux) are used as well for *maritus* as for *uxor*; *ʿarūs* for *groom* and *bride* (later Arabic, however, distinguishes the fem. from the masc. in all these cases, usually by the ending *a* [at]). Furthermore, even the fem. endings of such Participles as (like *hāmīl*, *bāṭin* grāvīda, etc.) can naturally be used only by females, are in the earlier language usually omitted.

<sup>2</sup> Such a use of the masculine pl. and dual (e. g. *el ūbawāni* the two fathers, i. e. the *parents*) the Arabs represent as a *taghīb* or predominance (of the masculine over the feminine). Cf. *M. Grünert, die Begriffs-Präponderanz und die Duale a potiori im Altarab., Vienna, 1886.*

<sup>a</sup> When, however, words *with* fem. endings are sometimes found, like  $\text{נֶחֱמָה}$  bronze,  $\text{קֶשֶׁת}$  bow (root  $\text{קִש}$ ),  $\text{זֶמַן}$  time (vid. Lexicon), construed as masculine, it is due to an ignorance in the formation of the word, i. e.  $\text{זֶמֶן}$  fem. was mistaken for a root consonant.

<sup>4</sup> Cf. "a city and mother (DN) in Israel" 2 Sam. 20, 19. On Phœnician coins DN (like μητήρ *mater*) is used for *mother city*, μητρόπολις. This explains, moreover, uses like *sons of Zion*, Ps. 149, 2; *sons of Babel* Ezek. 23, 15 al., as well as the indication of smaller suburbs of a city as its daughters, Josh. 15, 45 sq. et al. The comparison of Jerusalem to a woman in detailed allegory is of very frequent occurrence (Ezek. 16; Lam. 1, 1 et al.).

*m.* = Idumeans Num. 20, 20, *fem.* Idumæa Jer. 49, 17. This does not however exclude the fact that by virtue of a frequent change of thought (analogous to the German: *die Türkei schliesst Frieden*) such names may be construed as feminine, whenever not the land, but the inhabitants are meant; so יהודה Lam. 1, 3; cf. Ex. 12, 33; 1 Sam. 17, 21; Isa. 7, 2; 21, 2; Job 1, 15. Hence arises the frequent personification even of peoples (as well as of countries and cities, vid. letter *a* above) as feminine (e. g. Isa. 50, 1; 54, 1 sq.) and the change of meaning בַּת בָּבֶל (Isa. 41, 1 sq.), בַּת צִיּוֹן etc. (vid. above) from the city to the inhabitants.

- b) Appellative nouns indicating *limited space*, as אֶרֶץ *earth, land*, חֲבֵל *habitable world*, שָׂאֵל *nether world*, כְּכַר *circle, compass*, עִיר *city*, בְּאֵר *well*, צֵפוֹן *north*, תֵּימָן *south*.

In a great number of spatial designations the gender is doubtful, thus אֶרֶץ and דֶּרֶךְ *way*, גֵּיא (ג') *valley*, גֶּן *garden*, הַיָּדָל *palace, temple*, חֲצֵר *outer court*, כֶּרֶם *vineyard*, מַחֲנֶה *camp*, שַׁעַר *door*, etc., also מְקוֹם *place* is found rendered as feminine at least in Gen. 18, 24 (designating Sodom) and 2 Sam. 17, 12 *kethibh*.

- c) Designations of *tools, implements* (and from the same point of view) of *members and parts* of human or animal *bodies*, provided these are all considered as subordinate.

So חֶרֶב *sword*, יָתֵד *tent-pin*, כַּד *pail*, כּוֹס *goblet*, נֶעֱל *shoe*, גִּרְשׁ *bed*, etc. (with others, as אֲרוֹן *chest, ark*, תֹּנִי *oven*, the gender is doubtful). Furthermore אוֹז *ear*, אֶצְבָּע *finger* (so too בֶּרֶךְ *thumb, great toe*), יָד *hand*, יָמִין *right hand*, רֶגֶל *foot*, בֶּרֶךְ *knee*, יָרֵךְ *loin*, כֹּתֵף *shoulder*, לְחִי *cheek*, בֶּטֶן *belly*; כֶּנֶף *wing*, קֶרֶן *horn*, עֵצָם *bone*, שֵׁן *tooth*; regularly also זְרוּעַ *arm* (masc. Isa. 17, 5 al.), לָשׁוֹן *tongue* (masc. Ps. 22, 16 al.), עֵין *eye* (m. Zech. 3, 9 al.), שׁוֹק *leg* (m. Ex. 29, 27)<sup>1</sup>.

- d) Designations of *natural powers and substances* (apparently considered as subordinate); so שֶׁמֶשׁ *sun* (also masc. Ps. 19, 6; 104, 19); אֵשׁ (Ethiop. *ēsât*) *fire* (seldom masc.); נֹגַהּ *rays of light*, אֶבֶן *stone*, regularly also רוּחַ *wind, spirit*; נֶפֶשׁ *breath, soul*; Jer. 13, 16; Job 36, 32; also אֵלֶּךְ *light*, etc.

4. The following ideas, usually regarded by the Hebrews (vid. No. 3) as feminine — despite their occasional applica-

<sup>1</sup> The following are always construed as masculine: אֶף *nose*, זָנָב *tail*, מִצָּח *forehead*, עֲקֵב *heel*, עֲרֵךְ *nape* (of neck), פֶּה *mouth*, צְוּאֵר *neck*; רֶחֶם Jer. 20, 7, *womb* excepted.

tion to males (vid. letters *b* and *c*) — are generally indicated by a feminine form :

*a) Abstract nouns* (partly with masc. forms of the same root, like נִקְמָה *revenge* and נָקָם; עֲזָרָה *help* and עֲזָר; e. g. אֶמּוּנָה *firmness, faithfulness, strength*, גְּבוּרָה *greatness*, מְרִאָּה *abundance*, מְקִשְׁלָה *authority*, etc. Here too belongs the substantive use of the feminine (sing. and plu.) of adjectives and Participles in the sense of our *neuter*, e. g. נִבְוֶה *certainty* (Ps. 5, 10); טוֹבָה *the good*, רָעָה *the bad* (Gen. 50, 20); נְקִלָּה *the easy* (= slight Jer. 6, 14), in plu. e. g. גְּדֻלּוֹת *great things* (Ps. 12, 4), טְבוּחַת הַהָרָה *the destroyed* (Ezek. 36, 38 and הַנִּשְׁמָה *the devastated*); טָבוֹת *good things* (2 K. 25, 28); נִכְחוֹת *just, upright* (Isa. 26, 10); נְעִימוֹת *amoenae* (Ps. 16, 11; but vs. 6 in same sense נְעִימִים *wondrous things* (Ex. 34, 10 al.). Cf. furthermore the frequent use of וְאִי, וְאִיָּה (also וְאִיָּה and וְאִיָּה) Ps. 118, 23 al., in the sense of *hoc, illud* (also וְאִיָּה = *illa* Isa. 51, 19), as well as the use of the fem. form of the verb (Isa. 7, 7 הַיְּהִיָּה *it shall not be brought about nor come to pass*; Jer. 10, 7) or of the suffixes (Gen. 15, 6; Ex. 10, 11; Job 38, 18) with a reference to previously expressed statements<sup>1</sup>.

*b) Honorary and official titles*, properly a subdivision of the abstract ideas of letter *a*, and used for the sake of emphasis only on account of their peculiar application to concrete masculine persons. In Hebrew we thus find קְהֵלָת Eccl. 1, 1 (as a designation of Solomon) properly the doing or speaking one in a religious assembly, so LXX ἀκκλῆσι-αστής, i. e. *concionator, preacher*; the proper nouns סֹפְרֵת (Ezra 2, 55; Neh. 7, 57) and פִּכְרֵת (Ezra 2, 57; Neh. 7, 59) and the foreign word פָּחָה *governor*; of plurals there are בְּנוֹת properly *co-names*, then *similarly-titled, citizens*, פְּרִיעוֹת *princes* (properly *tops, heads*); also the feminine plu. אֲבוֹת *fathers* could originally have represented an abstract honorary appellation (perhaps like *paternitas*).<sup>2</sup> These words, moreover, in harmony with their meaning, may be construed as masculines (in Eccl. 7, 27 אֲמִרָה *is preferable to אֲמִרָה*; cf. 12, 8).

There belong, furthermore, within the province of abstract ideas:

<sup>1</sup> Although it is easy in all these cases in Hebrew to pass from the *feminine* to the *neuter* (a gender customarily used in Greek, Latin and German for a similar purpose), it must not be forgotten that the genius of the Semitic tongues, since a *neuter* is really wanting, considered the foregoing forms as actual feminines; hence the Arabic commentators explain the (to us) neuter feminines of adjectives and Participles by the addition of a feminine substantive.

<sup>2</sup> This use of the fem. form is much more frequent in Arabic, Ethiopic and Aramaic; cf. e. g. Arabic *chalifa* (fem. of *chalif*, following, substituting) = *the follower, representative* (of Mahomet), *állāma* (i. e. *great learning*) as title for the learned. Analogous are the Latin *magistratus, magistracy*, for the *magistrate*, and our *Majesty, Excellence, Magnificence*, etc.

c) *Collectives* with a fem. form,<sup>1</sup> especially as including a great number of *persons*, e. g. אֲרֻחָהּ (fem. of wandering) properly the wandering persons (caravans); גִּלְגָּל (fem. of גָּל going into exile) band of exiles (frequently used even of the numbers returned); יוֹשְׁבֵי the inhabitants Isa. 12, 6; Mic. 1, 11 sq.; אֹיֵבָה (the hostile body) = the enemy Mic. 7, 8, 10 (cf. also Mic. 4, 6 sq., the halting, scattered, exiled ones); רֶלֶה (the low) the proletariat; of impersonal beings, cf. חַיָּה (living), = animals, דִּיגֵי fish Gen. 1, 26 (but Jon. 2, 2 as one fish, cf. letter d for דִּג fish, which in 1, 11 is used as a single fish); furthermore, cf. נִכְרִיהַ dead Isa. 26, 19 (as masc.) for a number of corpses. For the collective poetic personification of a multitude by means of בַּת daughter in בָּת בְּרָל בַּת עָמִי (= בָּת עָמִי my fellow citizens, vid. above, No. 3, a, Rem.

d) Occasionally, however, the fem. form (as in Arabic) serves as a *nomen unitatis*, i. e. to designate individuals of a species indicated by the masculine form; cf. אֲנִי navy (1 K. 9, 26), אֲנִי a single ship (Jon. 1, 3 sq.); שֵׁצֶר hair (collective), שֵׁצֶר a single hair (Judg. 20, 16; in pl. 1 Sam. 14, 45; Ps. 40, 13); שִׁיר singing, שִׁיר a single song; also תִּמְנָה a marigold (the corresponding masculine tin is in Arabic collective); שושנה a lily (together with שושן); לִבְנָה a brick (Arabic libina, whereas libin is collective).

e) Designations of *inanimate* things (and so weaker, less important) named after their close similarity to *organic* beings (indicated by the corresponding masculine form); cf. צֶדֶן side (of the body), לוֹיִן, רֶכֶּה or רֶכֶּה rear side (of a piece of land, house, etc.); כֶּצֶח forehead, כֶּצֶח greaves; for a similar distinction between the masculine with natural objects and the fem. with artificial objects vid. § 87. 3, 2.

Rem. The co-existence of the masculine and feminine of the same root is found occasionally to express totality e. g. Isa. 3, 1 יְכִשְׁעֵהּ וְיִשְׁעֵהּ the stay and the staff, i. e. every sort of support; a similar usage with persons is found in Isa. 43, 6; 49, 22; 60, 4 (sons and daughters); 49, 23; Eccl. 2, 8.

## § 123.

### THE PLURAL AND COLLECTIVE NOUNS.

The plural of living beings or things, besides indicated by means of the plural endings mentioned in § 87. 1, 2, may be indicated:

<sup>1</sup> Cf the Greek ἡ ἵππος the cavalry (together with τὸ ἵππικόν), ἡ κάμηλος Her., 1, 80 al., the came!.

- a) By means of certain words which have an exclusively collective meaning, while the individual parts are indicated by special words (*nomina unitatis*; here used in another sense than that of § 122, 4, d).

So **בָּקָר** *cattle*<sup>1</sup> (also used with numbers, e. g. Ex. 21, 37 **חֲמִשָּׁה בָּקָר** *five oxen*), but **שׂוֹר** *an ox*; **צֹאן** *small cattle*, i. e. (like *μῆλα*) *sheep and goats*, cf. Job 1, 3 **צֹאן אֶלְפֵי-צ' 7000 head of small cattle**; but **שֶׂה** *a single head of (sheep or goats)*. Other more or less frequent collectives are: **רִ'!** (properly what bestirs itself) *animals*, **טָף** (doubtless properly tripping of a) *multitude of little children*; **רִשָּׁא** *the new green* (= young plants), **יֵרֶק** *the green* (vegetation in general); **עוֹף** *any flying thing, birds*; **רֶכֶב** *wagon-train or company of equestrians*, **רֶמֶשׂ** *worms*, **רֶמֶשׂ** *swarms* (of small animals), **שָׂרֵץ** *creeping things*.

- b) By means of the collective use of substantives, used simultaneously as *nomina unitatis*; so **אָדָם** (never plural) means *man* (homo) and *mortals*, **אִישׁ** *man* (vir) and *men, male persons*; **אַרְבֵּה** *locust*, but usually a swarm of locusts; **נֶפֶשׁ** *soul*, and *souls* (persons); **עֵיט** *bird of prey* and *birds of prey*; **עֵלֶה** *leaf and foliage*; **עֵשֶׂב** *plant and plants, herbs*; **עֵץ** *tree and trees* (also *foliage*); **פֶּרִי** *fruit and fruits*; **שֵׁחַ** *shrub and shrubbery*; nouns like **עֶבֶד** *man-servant*, **שִׁפָּה** *maid*, **חֲמֹר** *ass*, **שׂוֹר** *ox* (cf. Gen. 32, 6) stand alone. On the union of singular nouns with the article so as to include every individual under the same species, cf. § 126, 3; for the special meaning of plural nouns formed from certain collectives, cf. § 124, 1, Rem. 1.

- c) By means of feminine terminations, vid. § 122, 4, c.
- d) By means of the repetition of individual words and even whole groups of words, especially to express totality or distribution. This use may be subdivided into:

<sup>1</sup> Only in late Hebrew is the plural **בָּקָרִים** found: Neh. 10, 37 (where according to ed. Mant. etc. it should read **צֹאנֵינוּ** *our sheep*; Baer, however, has **צֹאנֵנוּ**); 2 Chr. 4, 3 (in Amos 6, 2 read with *Hitzi*: **בָּבָקָרִים**).

1. The repetition of one or more words as expressive of the idea of *every one, all*, like יום יום *day by day, every day*; שנה שנה *year by year* Deut. 14, 22; א' א' *every man* Ex. 36, 4; with ב preceding the second word e. g. יום ביום *day by day* 1 Chr. 12, 22, שנה בשנה *year by year* Deut. 15, 20; 1 Sam. 1, 7 (but vs. 8: ימים ימים or preceding both words, like בבקר בבקר *every morning* (so too before a group of words, Lev. 24, 8), for which we also find with the so-called distributive ל: לבקר לבקר 1 Chr. 9, 27 (also with one plural לבקרים Ps. 73, 14, or לב' Job 7, 18 together with לרגעים *at every moment*). Furthermore, the union of the second word with Waw copulative occurs in וא' וא' Ps. 87, 5, דור דור *every generation* Deut. 32, 7; יום יום Esth. 3, 4; cf. Esth. 8, 9; Ezra 10, 14; sometimes (but aside from Ps. 45, 18 only in very late passages) with a preceding pleonastic use of כל- Esth. 2, 11; 2 Chr. 11, 12 et al.

2. The repetition of words in an expressly *distributive* sense<sup>1</sup> (which can be found in part in the examples in No. 1) = *one at a time*, etc., e. g. Num. 14, 34 *forty days*, יום לשנה יום לשנה *each day for a year*; cf. Ezek. 24, 6; Ex. 28, 34 (three words repeated); also with addition of לבר *particularly*: ע' לברו 'ע' *each herd particularly* Gen. 32, 17; cf. Zech. 12, 12; most frequently with the addition of a number (cf. for the simple repetition of numbers for the same object § 134, 5) and quite often not merely groups of two (Num. 13, 2; 31, 4) or three (Num. 7, 11; 17, 21), but even six words (Ex. 26, 3) and seven words (Ex. 25, 33; 26, 19, 21, 25) are repeated.<sup>2</sup>

3. The repetition to express an exclusive or pre-eminent quality, e. g. 2 K. 25, 15 (as were of *gold, gold, silver, silver*, i. e. composed of pure gold and silver); Deut. 2, 27 בדרך בדרך *only in the direct road*; cf. Num. 3, 9; 8, 16 *given, given unto him*, i. e. for his exclusive service; thus with a certain hyperbole even in examples like 2 K. 3, 16 גבים ג' *full of ditches*; Gen. 14, 10 בארת ב' חמר *full of slime-pits*). The repetition in Judg. 5, 22 (of the active *trampings*) and Joel 4, 14 (*numberless multitudes*) serves to strengthen the expression.

4. The repetition with the copula to express a plurality; so Deut. 25, 13 (Prov. 20, 10) אבן ואבן *a stone and a stone*, i. e. two kinds of weights (hence the addition *a great and a small*), Ps. 12, 3 ולב לב *with a double meaning*, cf. the similar use in 1 Chr. 12, 33.

<sup>1</sup> Cf. New Testament, Mark 6, 39 sq. συμπόσια σ., πρᾶσαι πρ. (*Weizsäcker*: tischweise, beetweise).

<sup>2</sup> These repetitions of larger groups of words belong entirely to the so-called Priestly codex, and are undeniably indications of a later period of the language. Of an entirely different nature are the examples like Ezek. 16, 6 where the repetition of four words serves to make more impressive the solemnity of the statement (if not, as surely in 1, 20, it is merely a vain repetition; the LXX in both passages omits the repetition).

## § 124.

DIFFERENT USES OF THE PLURAL.<sup>1</sup>

1. The plural form in Hebrew is by no means used merely to express a numerical plurality, but also to express a number of ideas considered as in some way united. This union may be either (*a*) of different external objects (plural of *spatial extension*), or (*b*) a more or less intensive union of characteristics clustering around a principal idea (*abstract plural*, corresponding to our *-hood*, *-ty*, *-ness*, *-ship*, the German *-heit*, *-keit*, *-schaft*). A deviation from the plural of characteristics and with a clearly co-existing idea of intensity or internal multiplication of the principal idea, forms (*c*) the so-called plural of *honor* or *authority*.

Examples for (*a*) the plural of *spatial extension* are generally used to indicate localities, particularly certain places, whenever the latter clearly expresses the idea of a *space* made up of innumerable parts or points, so שָׁמַיִם (§ 88, Rem. 2), *heavens* (cf. also כְּרוֹמִים *heights* Isa. 33, 16; Job 16, 19; al. כְּרוֹם); יָם *waters*, יָמִים (the wide surface of the sea) poetic for יָם *sea*, פָּנִים<sup>2</sup> principally *surface*, gen. *face*; צְוּאָרִים *neck, nape*;<sup>3</sup> furthermore מִרְאֲשׁוֹת *toward the heads*, כְּרָנִלוֹת *toward the feet*; זְגָרִים *toward that side* (of a river), כְּעֻמְקִים *depths*, מְרֻחָקִים (al. מְרוֹחָק) *distance*, כְּשֻׁכְּבִים *couch* (Gen. 49, 4 unless with Dillmann in the sense of *double couch*, i. e. *torus*), מְשֻׁכְּנִים (Ps. 46, 5) and מְשֻׁכְּנוֹת (132, 5) *habitation*. Still the four latter are really poetic, hence are the more properly classed among the extended plurals mentioned in letter *b*, so perhaps יַיִץ *camp*

<sup>1</sup> Cf. Dietrich for the form and meaning of the Hebrew Plural (in den Abhandl. zur hebr. Gr. Leipzig, 1846, p. 2 sq.).

<sup>2</sup> It is worthy of note that it is doubted whether or not these plurals refer to מְרֻחָקִים (i. e. מְרוֹחָק or מְרֻחָק) roots (שָׁמַיִם, יָמִים, פָּנִים, צְוּאָרִים *life*; perhaps also יָמִים vid. below), cf. Barth, ZDMG. 1888, p. 346. According to him, they are due to a false analogy, in that in forms with suffixes, like מְרֻחָקִים, the root ' is held to be a sign of the plural, and so only the absolute state was provided with plural terminations. In any case, the existence of other *extended* plurals would not through the hypothesis of Barth be in vain.

<sup>3</sup> Cf. the similar plurals τὰ στήθια, τὰ νῶτα, τὰ πλάγῃα, *praecordia, cervices, fauces*; for the use of prepositions of place and time in the plural form with the *extended* plural, vid § 103, 3.

(Ps. 63, 7; Job 17, 13; but Gen. 49, 4; Ps. 132, 3 al. in sing.); apparently however, עֲצֵמִים (properly *strata*) should refer to a number of covers or cushions.

To designate spatial extension we find the extended plural in עוֹלָמִים *eternity* (eternal time).

Rem. To the category of extended plurals belong examples heretofore explained as purely poetic plurals; such as Job 17, לִי קְבָרִים *graves are for me*, i. e. the place where they are (cf. our *church-yard*) is my lot; Job 21, 32; 2 Chr. 16, 14.

For (b), the numerous abstract plurals belonging mostly to a definite formation (*qetûlîm, qittûlîm*, etc.) may be divided into two classes. They contain either a union of the *conditions* and *peculiarities* clustering around the main idea or the different *acts* that together form the whole. Cf. for the former: בְּחוּרִים and בְּחוּרוֹת *age of youth*, זָקֵנִים *old age*, מְנוּרִים *youthful years*; בְּתוּלִים *maidenhood*, בְּרִיאוֹת *brideship*; מְנוּרִים *state of a stranger*, בְּשָׂרִים (only in Prov. 14, 30) *vitality*; חַיִּים *life* (state of being alive); שְׁכוּרִים *childlessness*, כְּנֻרִים *blindness*; עוֹעֵים *perversity*. Here belong some cases that are used as poetic (occasionally with sing.) plurals, by which a certain intensiveness of the principal idea is clearly intended; so we find אֱכוּנִים and אֱכוּנָה *authenticity, truthfulness*; כִּישָׁרִים *directness*, מְכַתְּחִים (complete) *certainty*; תְּהַפְּכוֹת *perversity, falseness*; הוֹלָלוֹת *folly*, חֲשָׁכִים and כְּחֲשָׁכִים (heavy) *darkness*; כִּכְתָּרִים (complete) *concealment*; שִׁכְנִים (Isa. 28, 1) *fatness*; צָחָצְחוֹת (complete) *drought*; מְכַתְּקִים *sweetness*, כְּחֲכָרִים *costliness*, שְׁעֲשָׁעִים *delight, recreation*, and תַּעֲנוּגִים *ecstasy*; רַחֲמִים *compassion*, Ps. 23, 2 *rest, recreation*, אֱמוּנָה *faith*, Amos 3, 9 *din*; חֲכָמוֹת *wisdom* (Prov. 1, 20 al.) is no doubt to be understood as the "content of wisdom" or "actual wisdom"; cf. *Nowack* on Prov. 1, 20.

The union of the individual acts of one deed occurs in חֲנֻמִּים *embalming*, בְּפָרִים *propitiation*, כִּלְאִים (properly *filling* sc. of the hand) *installation into priesthood*, שְׁלֵחִים *dismissal*, שְׁלֵמִים *recompense*, פְּתָחִים *engraving* (of a seal, etc.); זִנְיִים *fornication*, זִנְפִּים *adultery*; נַחֲמִים (properly ardent comfort) *sympathy*; תַּחֲנוּגִים *supplication*, נָדָרִים (Job 7, 4) *restless tossing about*; עֲלִילוֹת *gleanings*; perhaps שְׁלֹכִים (Is. 1, 23) *corruption*, if not a numerical plural.

For (c), *honorary* or *authoritative plurals*, as above mentioned, are deviations from the abstract plural. They are really a coalescence of the distributed individual characteristics<sup>1</sup> of the idea (as in part with

<sup>1</sup> Jewish grammarians designate these plurals as רְבֵי הַכּוֹחוֹת (*plur. virium* or *virtutum*, latterly as the *plur. excellentiae, magnitudinis*, or *plur. majestaticus*). For the latter designation the thought of the *We* in the mouth of kings (cf. 1 Macc. 10, 19; 11, 31) may no doubt have been due to the false application of the plural in the mouth of God, Gen. 1, 26; 11, 7; Isa. 6, 8; these latter, however, are explained as either *communicative* (the surrounding angels being included; so at



the substantives under letter *b*) containing at the same time an intensive heightening of the main thought; so אֱלֹהִים *Godhead, God* (to be distinguished from the numerical plural "*Gods*" Ex. 12, 12 al.). The presumption that אֱ is to be regarded as the remains of an ancient polytheistic conception (i. e. as originally only a numerical plural) is, to say the least, highly improbable, and would not, moreover, explain the analogous plurals (vid. below). The use of a sing. attributive with this (cf. § 132, 1, Rem. 5, c), like אֱ צַדִּיק Ps. 7, 10 al., shows clearly that usage had entirely excluded the idea of a numerical plurality of אֱ (provided it be meant as a designation of *one* deity). Hence אֱ could together with the numerical plural be considered entirely as an abstract plural (corresponding to the Lat. *numen*, our *Godhead*), and like other abstracts be applied to the concrete individual God (even of the heathen).

To the same category belong קָדוֹשׁ the *Most Holy One* (used only of Jehovah) Hos. 12, 1; Prov. 9, 10; 30, 3 (cf. אֱלֹהִים קָדוֹשׁ Josh. 24, 19 and the Aramaic עֲלִיּוֹנָא the *Highest One* Dan. 7, 18) and apparently also הַרְפָּאִים (usually in the sense of *penates*) image of god, which were served to secure oracles. At any rate in 1 Sam. 19, 13, 16 only *one* image is meant; in most other cases, just *one* image *can* be meant;<sup>1</sup> in Zech. 10, 2 it is natural to understand a numerical plural. But גְּבוּרָהִים *supremus* (of God) Eccl. 5, 7 is doubtful; according to some it is rendered as a numerical plural = *superiors*.

Furthermore, אֲדֹנָיִם (with the sing. אֲדֹנָי) (*lordship*), *lord or master*, e. g. אֲדֹנָי אֱ א *a hard master* Isa. 19, 4; אֲדֹנָי הָאָרֶץ the *lord of the land* Gen. 42, 30, cf. 32, 20; so especially with the suffixes of the 2d and 3d persons<sup>2</sup> אֲדֹנָי אֲדֹנָי etc. So בָּנִיִּים (in connection with suffixes) *master, owner* (of slaves, cattle, or inanimate things; but in the sense of *maritus* always in the sing.); e. g. בָּנִיִּי Ex. 21, 29; Isa. 1, 3 et al. There are, however, a number of Participles in the plural that are doubtful, such as indicate the conception of lordship as an attribute of God, so עֹשֵׂי *my Maker* Job 35, 10; עֹשֶׂה Isa. 54, 5; עֹשֵׂי Ps. 149, 2; עֹשֶׂה Isa. 22, 11; נֹשְׂטִים *stretching them out* Isa. 42, 5. Still all these forms, according to

---

any rate Isa. 6, 8, cf. also Gen. 3, 22), or, according to others, only as reference to the "fullness of the power and might" contained in אֱלֹהִים (vid. Dillmann on Gen. 1, 26); most plausibly, however, as plurals of *self-counsel*. The use of the plural as a form of respect in direct address is an idiom entirely foreign to the Hebrew.

<sup>1</sup> Also in Gen. 31, 34 despite the plu. suffixes in וְהַשֹּׁמֵם and עֲלִיָּהֶם, for the construction of these abstracts as numerical plurals cf. the peculiarities of the so-called E source of the Hexateuch, cf. Gen. 20, 13; 35, 7 and § 145, 3, Rem.

<sup>2</sup> The suffix of the 1st pers. used with the sing. must be adopted (אֲדֹנָי *my Lord*) to avoid confusion with אֲדֹנָי as the name of the Deity (cf. § 135, 4, Rem. 3); furthermore, in the 1st pers. only 1 Sam. 16, 16 אֲדֹנָי, otherwise always אֲדֹנָי.

§93, 3, Rem. 3 may be explained as singular.<sup>3</sup> Furthermore there would also come into consideration נִגְשִׁי Isa. 3, 12 (unless numerical: *his oppressors*); הִרְיִי the one lifting it up Isa. 10, 15; שְׁלָחִי the one sending him Prov. 10, 26; 22, 21; 25, 13 (parallel with אֶרְיִי). But these latter plurals including מְרִימִי are much more simply explained as references to the indefinite individuals (cf. Rem. 2). In Ps. 121, 5 (textus rec. שְׁמִרְיָךְ) and Eccl. 12, 1 (textus rec. בְּרִיאָךְ) should be read with Baer in the singular.

Rem. 1. a) Connected substances and similar objects are usually considered as a unity, and so are represented by singular nouns, cf. אֶבֶן *dust*, אֶפֶר *ashes*, בֵּן *linen*, בְּרִיל *lead*, זָהָב *gold*, כֶּסֶף *silver*, נְחֹשֶׁת *bronze*, חֶלֶב *milk*, יַיִן *wine*, עֵפֶר *soil*, עֵץ *foliage*. Of some of these words denoting substances, plurals are found designating individual pieces from the totality (*plu. of product*) or parts thereof, thus בְּרִים *linen garments*, כֶּסֶפִּים *pieces of silver* Gen. 42, 25, 35, נְחֹשֶׁתִים (dual) *brazen fetters*, גִּצִּים *ligna* (for building or as fuel); in a wider sense בְּרִילִים *dross of tin* Isa. 1, 24; עֲפֹרֹת *dust of the earth* Prov. 8, 26 (cf. Job 28, 6 זָהָב ע' *lumps of gold*).

b) To the category of the *plurals of product* belong, moreover, some designations of *natural products* whenever considered as individualized by human agencies; thus חִטִּים *wheat* in kernels (threshed wheat), as opposed to חֲטָה *wheat* (as a collective substance); cf. this with כֶּסֶפִּים and כֶּסֶפֶת *spelt*, עֲרֻשִׁים and עֲרֻשָׁה (sing. supported only by the Mishna) *lentils*; שְׂעִירִים and שְׂעִירָה *barley*; also בְּשָׂתִים *linen*, בִּשְׁת *flax* (from פִּשְׁת).

c) Especially noteworthy is the distinction between דָּם *blood* and דְּמִים. The *sing.* is used wherever blood is considered as an organic unity, and so of the menstrual flow and sacrificial blood (caught in the basin and then sprinkled from it), and also of the blood of wounds, Num. 23, 24. The plural, on the other hand, seems to be a sort of plural of product whenever the copious *shedding of blood* appears in the form of spots (Isa. 1, 15) or as of pools (Isa. 9, 4). Now, since the blood spots or pools generally indicate the *murderous* shedding of blood (although with דְּמִים blood shed in travail or by cutting one's self is also indicated), דְּמִים, in short (chiefly in very old passages) may be used in the sense of bloody deeds or especially of guilt (Ex. 22, 1 sq. al.).

2. In a few instances the plural is used to designate an indefinite unity; most certainly is this true in Judg. 12, 7 גִּלְעָדִי גִלְעָדִי *in the cities*, i. e. in one of the cities of *Gilead*; Zech. 9, 9 בֶּן-אֲתָנָח (cf. Cant. 2, 9); Gen. 21, 7 בְּנִים, Ex. 21, 22 (יֶלְדִּי), in the last passage *one child only* is thought of, though of course with the idea that the same thing might be

<sup>3</sup> בְּעֵלְיָךְ, which is parallel with עֲשִׂיךָ Isa. 54, 5, must thus be explained as an analogous form.

repeated; cf. also Eccl. 4, 10 (= *if one of them fall*). So perhaps also in Gen. 8, 4; 1 Sam. 17, 43; Neh. 3, 8; 6, 2 (but not Gen. 19, 29; for the same original document allows Lot in 13, 12, to dwell in the cities of the valley of the Jordan).

2. When a genitive is added to a substantive and the resulting idea should be in the plural, it is expressed:

- a) most naturally by making the governing noun plural, e. g. גִּבּוֹרֵי הַיָּל (properly, mighty of strength) *valiant heroes*, 1 Chr. 7, 2, 9; also in compounds, e. g. בְּנֵי יִמְיָי 1 Sam. 22, 7, as plur. of בְּנֵי יִמְיָי *Benjamite*; also
- b) by making both nouns plural, e. g. גִּבּוֹרֵי הַיָּלִים 1 Chr. 7, 5; וּבֵרֵתַי הַלְּאִים in *prison-houses* Isa. 42, 22; cf. Ex. 34, 1; 2 K. 14, 14; 25, 23; Jer. 41, 16; 2 Chr. 26, 14; so too perhaps בְּנֵי אֱלֹהִים *sons of God* Ps. 29, 1 (according to others, *sons of gods*), or finally
- c) by making the *nomen rectum* plural; thus בֵּית אָבוֹת Num. 1, 2, 4 sq. al. as plu. of בֵּית אָב *father's house, family*; בֵּית הַקְּמֹחַת *houses of high places* 2 K. 17, 29 (with בֵּית הַבִּי 23, 19); בֵּית עֲצֻבֵיהֶם in *the houses of the idols* 1 Sam. 31, 9; cf. also Judg. 7, 25 *the head of Oreb and Zeeb = the heads*, etc.

Rem. When a substantive used distributively has a suffix, and refers to a plural, the singular only of the noun is necessary, since plurality is sufficiently indicated by the suffix, e. g. פִּיכוֹ os (for *ora eorum* Ps. 17, 10; יְמִינָם *their right* Ps. 144, 8 (hence like the German *ihr Mund, ihre Hand*).

## § 125.

### THE DEFINITENESS OF NOUNS.

1. A noun may be made definite either in itself, as a proper noun or as a pronoun, or by the context. This can be effected either by prefixing the article (vid. § 126), or by dependence of the noun (in the *construct* state) on a fol-

lowing defining genitive, as well as (§ 33, 2, *b*) by its union with a pronominal suffix (§ 127, *c*). It must be primarily understood, however, that this definiteness can be effected only by one of the foregoing methods: a proper noun or dependence upon a genitive excludes the article; and a proper noun cannot be in the *construct* state. Deviations from this rule are only apparent, or are due to a corruption of the text.

Rem. Only in a few, and these generally later passages, is the indefiniteness of a noun indicated by the addition of אֵת in the sense of our indefinite article; cf. 1 Sam. 1, 1; 1 K. 13, 11; 19, 4; 20, 13; 22, 9; 2 K. 8, 6; Ezek. 8, 8; 37, 16; Dan. 8, 3; 10, 5 (in 8, 13 אֵת קָרוֹשׁ i. e. one, sc. *saint*, is contrasted with another).

It is worthy of note that in Hebrew there is occasionally found a construction said by the Arabic grammarians to be *indefinite for the sake of amplification*; e. g. Isa. 31, 8 *he will flee* מִפְּנֵי-חֶרֶב *from a sword*, i. e. from an irresistible sword, sc. the sword of God; cf. 28, 2 (צִדִּיק), 2 Sam. 6, 2 (שָׁם); Hos. 3, 1 (אִשָּׁה) *such a wife*, doubtless referring to the same Gomer mentioned in chap. 1; Prov. 21, 12 (צִדִּיק, if as *Delitzsch*, it is to be referred to God); Job 8, 10 (קָלִים = significant words!). Cf. herewith § 117, 2, No. 5 and *Delitzsch Psalmen*, 4th ed., p. 79.

2. The strictly *proper nouns* are used only to designate single (individual) things; hence names like יַעֲקֹב, דָּוִד, יְהוֹנָדָה, כְּנָעַן, סָרָם entirely exclude any union with the article<sup>1</sup> or any dependence on a genitive. On the other hand, not only the *gentilicia* (as individuals of the same species frequently present) but also all such particular names whose *appellative* meaning is sufficiently emphasized by the spirit of the language or is derived from an earlier stage are frequently, almost regularly, found with the article (§ 126, 2, *d*) and may even be dependent upon a genitive.

<sup>1</sup> הַמְּנַשֶּׁה Deut. 3, 13 et al. (by the so-called Deuteronomists) in the compound שְׁבֵט הַמְּנַשֶּׁה (for which elsewhere also 'ש' כ' is not to be understood as a proper noun, but as *gentilicium* (= the tribe of Manassites, for which in Deut. 29, 7 we find הַמְּנַשֶּׁה 'ש'; so in 10, 8 הַלֵּוִי 'ש' the tribe of Levites; Judg. 18, 1 הַדָּנִי 'ש' the tribe of Danites). In Josh. 13, 7 הַמְּנַשֶּׁה (as elsewhere the *gentilicia* in '־) is used as an adjective.

Examples: Like the above-mentioned names of individuals, countries and cities, such names of peoples as are identical with that of the tribal father (e. g. **יִשְׂרָאֵל**, **אֲדָמ**, **כְּנָעַן**), are always definite in themselves. Of the *gentilicia* (e. g. **הָעִבְרִי** *the Hebrew*, **הָעִבְרִיִּים** *the Hebrews* Gen. 40, 15, **הַכְּנַעֲנִי** *the Canaanite*) the plural **פְּלִשְׁתִּים** is regularly used in the sense of *the* Philistines without the article. Undoubted appellatives (analogous to modern names like *der Haag*, *le Havre*) are **הַגִּבְעָה** *the hill* (dependent upon **שָׂאִיל** i. e. *the one*, to distinguish it from others, called after *Saul Gib'a*); **הָרְקָה** *the height*; **הָעַי** *the mass*; **הַלְכָנוֹן** (properly *the white mount*) *the Lebanon*; **הַנִּיאַר** (properly *the stream*) *the Nile*; cf. Amos 8, 8 **כִּי־אֵיִר מִצְרַיִם** as *the river of Egypt*; **הַיַּרְדֵּן** *the Jordan* (perhaps originally *the river*). Such an article is usually omitted in poetry.

Rem. 1. In some cases original appellatives have fully acquired the force of actual proper nouns; so **אֱלֹהִים** *God* as a representation of the single being of God; as elsewhere **יְהוָה** (Gen. 1, 1 and so generally in the Mss. of the Pentateuch to Ex. 6) for which elsewhere we also find **הָאֱלֹהִים** *ὁ θεός* (cf. § 126, 2, d); moreover the sing. **אֱלֹהֶה** *God*, **עֶלְיוֹן** *the Highest* (after **אֵל**) and **שֶׁרִי** *the Almighty* never have the article. Furthermore **אָדָם** *Adam* in Gen. 5, 1 (before this, 2, 7 al. **הָאָדָם** *the first man*); **שָׂטָן** *Satan* 1 Chr. 21, 1 (but Zech. 3, 1; Job 1, 6 al. **הַשָּׂטָן** *the Adversary*).

To this category of original appellatives, which the genius of the language itself considered as proper nouns and hence have no article, belong certain old and chiefly poetic words, like **שְׂאִיל** *nether world*, **תֵּבֵל** *inhabited world*, **אֲבְיֹס** *abyss* surrounding the earth (Gen. 1, 2 al.; but cf. Isa. 63, 13; Ps. 106, 9 **בְּתֵהוֹמוֹת** *in the floods*, sc. of the Red Sea).<sup>1</sup>

2. When, occasionally, such nouns are, by the idiom of the language, considered as actual proper nouns, and seem to be dependent upon a following genitive, it is in reality due to a conciseness of speech which suppresses the governing power of the genitive, sc. the appellative force contained in the proper noun. Thus we find **יְהוָה צְבָאוֹת** as an abbreviation of the original (2 Sam. 5, 10 al.) **יְהוָה אֱלֹהֵי צָוָר** *Jehovah, the God of hosts*. This is, moreover true also of geographical names like **אֲרָם כַּלְדָּאִים** *Ur (the city) of the Chaldees* Gen. 11, 28; **אֲרָם כַּלְדָּאִים** *Aram*

<sup>1</sup> That many different words, like **אָנוֹשׁ** *man* (homo), **צִלְמָוֶת** *darkness*, **רִיָּן** *prince*, **שָׂרִי** *plain*, **הֶעֱשִׂיָּה** *essentiality*, are always without the article, is not due to any special peculiarity, but rather to the fact that they belong entirely to poetic diction, which omits the article; in other words, e. g. **תְּרִדְמָה** *deep sleep*, there was no need of determination.

<sup>2</sup> As analogous to **אֲרָם כַּלְדָּאִים**, clearly a *stat. constr.*, we must consider not only the other above-mentioned examples, but also the different combinations of **אֲבֵל** (vid. Lexicon), like **אֲבֵל מֵיִם** *water-meadow*, etc.; the form **אֲבֵל** must, if this be true, be regarded as in the *construct* state.

(the territory) *of the two streams* = *Mesopotamia*; בֵּית לָחֶם יְהוּדָה *Bethlehem* (the city) of Judah. The last two examples (cf. Amos 6, 2) approach very closely to an actual dependence (cf. וּבִגְעַת שְׂאוֹל whenever the suppressed genitive serves to distinguish it from four other Arams (vid. Lex.) or from a second Bethlehem. Aram and Bethlehem are therefore neither names of something present only once, nor actual proper nouns strictly so-called.

3. Of Pronouns, the strictly personal (*pronomina separata* § 32) are in themselves always definite, since they can serve only to indicate definite persons (the 3d pers. also indicates definite things). The demonstrative pronouns (§ 34) are for a similar reason inherently definite when they stand *alone* (as the equivalents of substantives) either as subject (Gen. 5, 29), as predicate (e. g. זֶה הַיּוֹם *this is the day* Judg. 4, 14, אֵלֶּה הַדְּבָרִים *these are the words* Deut. 1, 1), as object (e. g. 2 Sam. 13, 17 אֶת-יוֹאָב), as genitive (1 K. 21, 2 הַמְּחִיר זֶה or finally in connection with prepositions (Gen. 2, 23 לְיוֹאָב; 1 Sam. 16, 8 בְּיוֹם; vid. § 102, 2, c.). The personal pronouns הוּא, הִיא, הֵם, הֵנָּה are, moreover, when used as demonstratives (= *is, ea, id, ille*, etc.) always definite, e. g. הַדְּבָר הַזֶּה *this is the word* Gen. 41, 28. They also become definite through the article when as adjectives they are joined to a definite substantive; e. g. הָאִישׁ הַזֶּה *this man*; הָאֲנָשִׁים הָאֵלֶּה *these men*; בַּיּוֹמִים הַהֵם וּבִגְעַת הַהוּא *in those days and at that time* Joel 4, 1. But in this case we find also that the demonstrative frequently (וְ almost always) is entirely definite *without* the article.

## § 126

### DETERMINATION BY THE ARTICLE.

1. The article (הַ, הָ, הִי, § 35) was originally, as in other languages (especially evident in the Romance languages; cf. *ó, ŷ, το* in Homer), a demonstrative pronoun. The demonstrative force of the article, however, regardless of its occa-

sional use as a relative pronoun (vid. § 138, 3, *b*), occurs only in a number of invariable connections (vid. letter *a*) as well as in a certain method of expression or exclamation (vid. letter *b*).

*a*) cf. הַיּוֹם *this day, hodie* (§ 100, 2, *b*; הַלַּיְלָה *this night* (Gen. 19, 34); הַפַּעַם *this time*; הַשָּׁנָה *this year* (= in this year) Isa. 37, 30; Jer. 28, 16.

*b*) Here belong cases where the article, usually connected with a Participle, brings a new idea to the preceding noun. In these instances the article has more nearly the force of הַיּוֹם (הַיּוֹם, הַיּוֹם) than of the subject of a nominal clause, e. g. Ps. 19, 10 *the judgments of Jehovah are truth* . . . v. 11 הַנְּחֻמִּים וְהַנְּחֻמִּים properly *the more desirable than gold*! i. e. *they are more desirable or they the more desirable are*,<sup>1</sup> etc.; cf. Gen. 49, 21; Isa. 40, 22 f.; 46, 6; Amos 2, 7; 5, 7; Ps. 49, 7 הַנְּבִטִּים in the parallel half verse continued with a finite verb); 104, 3. Job 6, 10; 30, 3; 41, 25, etc. If a second Participle is coordinated with such a one, the latter is used *without* the article, since according to the above it strictly represents a second predicate, and as such, No. 2, letter *i*, remains indefinite, e. g. Job 5, 10 *he giveth rain* (הַנֶּחֱמָן) etc., *and sendeth* (יִשְׁלַח) etc.

The article sometimes with a similar emphasis is found before substantives which serve as the subject of a compound sentence (§ 140, 3); e. g. Deut. 32, 4 הַצֵּיִר תָּקִים פָּעִלוֹ i. e. essentially as a new statement (not as opposition to preceding dative), *he is a rock, irreproachable is his behavior* (= whose behavior is irreproachable); cf. Ps. 18, 31.

2. The determination of a substantive by means of the article occurs generally wherever in Greek or English the definite article is required; so:

- a*) in repetitions of already mentioned persons or things, thus more clearly qualifying the statement for the hearer or reader, e. g. Gen. 1, 3 *God said, let there be light* v. 4, *and God saw the light* (אֶת־הָאוֹר); 1 K. 3, 24 *bring me a sword, and they brought the sword*; Eccl. 9, 15.
- b*) in a well-known and understood reference, like הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, Gen. 35, 8 *under the well-known oaks*.
- c*) in appellations to designate persons or things present only

<sup>1</sup> For the analogous use of the article before participles with verbal suffix, like Ps. 18, 33 al., cf. above § 116, 3.

once, e. g. הַכֹּהֵן הַגָּדוֹל *the high-priest*; הַשֶּׁמֶשׁ *the sun*; הָאָרֶץ *the earth*.

- d) in the limiting (brought about entirely by usage) of ideas of species to definite individuals (as *ὁ ποιητής* in Homer) or things, e. g. שָׂטָן *adversary*, הָשָׁטָן *the adversary, the Satan*; בָּעַל *lord*, (הַבַּ) *Ba'al* as proper name of idols; הָאָדָם *the (first) man, Adam*; הָאֱלֹהִים<sup>1</sup> or הָאֵל, *ὁ θεός the one, true God* (cf. also *ὁ Χριστός* in N. T.); הַנָּהָר *the stream = the Euphrates*; הַכֶּכֶר *the circuit*, sc. of the Jordan, the valley of the Jordan.
- e) in vocatives (since in the very nature of the case, only individuals are addressed), e. g. 2 Sam. 14, 4 הוֹשֵׁעַ הַכֹּהֵן הַגָּדוֹל *help, O king!* Zech. 3, 8 הוֹשֵׁעַ הַכֹּהֵן הַגָּדוֹל *O Joshua, the high-priest!* 1 Sam. 17, 58; 24, 9; 2 K. 9, 5; in the plur. Isa. 42, 18; Joel 1, 2, 13. *Without* the article the vocative is found in Isa. 22, 2, because it is already made definite by a preceding accusative.
- Strictly speaking, in all these cases the substantive with the article forms properly an apposition to the personal pronoun of the 2d pers. actually expressed or (in the Imperative) virtually implied; e. g. 1 Sam. 17, 58, *thou, boy*. Nevertheless, passages like Isa. 42, 18, where the vocative precedes the imperative, clearly show that the original apposition in such cases has finally acquired the value of an independent member of the sentence.
- f) in generic ideas (vid. the more detailed statement below, No. 3).
- g) in a peculiar manner to designate persons or things so definitely indicated as naturally to enter into consideration in any general statement, and hence clearly marked (vid. below, No. 4).
- h) in adjectives (also the ordinals and demonstrative pronouns used as adjectives) which are annexed to any determinate substantive (vid. No. 5).

<sup>1</sup> For the supplementary use of אֱלֹהִים, אֲדָם, שָׂטָן in pure proper nouns by the omission of the article, cf. § 125, 2, Rem. 1.



Rem. In *poetry*, the article in all these cases may be omitted; as a rule the article is of much rarer occurrence here than in prose. Cf. e. g. אָרֶץ for הָאָרֶץ Ps. 2, 2; מַלְכִים as vocative vs. 10; מֶלֶךְ for הַמֶּלֶךְ 21, 2; שָׁמֶךְ גִּדּוֹל וְנוֹרָא (the opposite of letter *h*) 99, 3. Only in cases where the ה of the article after a prefix is syncopated (§ 35, Rem. 2) is it customary to retain the vowel of the article in poetry after the prefix, e. g. בְּשָׁמִים Ps. 2, 4 et al.

- i) On the other hand, the article is always omitted when a person or thing is represented as undetermined (or indeterminable or unknown (vid. letter *a*); this takes place also before the predicate, since the latter in its nature always makes a universal statement under which the subject is classed, e. g. Gen. 29, 7 עוֹד הַיּוֹם גָּדוֹל *it is yet high day*; 33, 13; 40, 18; 41, 26; Isa. 66, 3.

Rem. As exceptions to the foregoing rule it is customary to regard those cases in which a determinative adjective or Participle is used nominally as a predicate, as the equivalent of a relative clause, e. g. Gen. 2, 12 הוּא הַסּוֹכֵךְ *he is the surrounding one = he it is who surrounds*; 42, 6; 45, 12; Ex. 9, 27; Deut. 11, 7 (cf. in Greek Matt. 10, 20 where *Winer, Gramm. des neutest. Sprachidioms*, § 58. 2, Rem., explains *ὁ λαλοῦντες* as an articulated predicate). In reality, however, these supposed predicates are rather the subjects, and the peculiarity in this case lies only in the fact that we do not find the subject classed under a generic idea, but that both subject and predicate are equivalent.

3. The use of the article with a generic idea is more comprehensive in Hebrew than in other languages. The article in this case refers to a well known, limited, and thereby a more definite category of persons or things. More in detail:

a) The use of generic nouns as collective singular to indicate the totality of the individuals in the genus (which can be equally well done by the plural); e. g. *the just, the godless* Eccl. 3, 17; *woman = female sex* 7, 26; הָאֵיִב *the enemy = the enemies* Ps. 9, 7; הָאֲרֵכ *the lurking = the ones lying in wait*; הַחֲלוּץ *the armed = soldiery*; הַמֵּאַסֵּף *rear guard, the despoiling party* (1 Sam. 13, 17)<sup>1</sup>; this is true also (as in English) of names of animals when any statement applicable to the whole species is made of one, e. g. 2 Sam. 17, 10 *like the courage of the lion*. Particularly so can this be said of the gentilicia, e. g. *the Canaanite*

<sup>1</sup> But Ex. 12, 23 should be rendered according to No. 4, *the destroyer* (then appearing).

Gen. 13, 7 (cf. 15, 19 sq.); also in English *the Russian, the Turk*, etc.; in Attic Greek *ὁ Ἀθηναῖος, ὁ Συρακούσιος*, etc.

b) Designations of universal materials, the elements and other generic ideas, even though only a part and not the whole thereof be considered (in which case the determination would in other languages, as for instance in German, be omitted; but cf. *ins Wasser, ins Feuer werfen, mit dem Feuer spielen*, etc.); e. g. Gen. 13, 2 *Abraham was very rich in cattle, silver and gold*; Josh. 11, 9 *he burned their wagons* שָׂרָפָהּ with (the) fire; cf. Gen. 6, 14; 41, 42 (unless this mean *the chain necessary to the official dress*); Ex. 2, 3; 31, 4 (35, 32); Isa. 1, 22, etc.

c) Designations of abstract ideas of all kinds, since the latter serve to indicate a whole genus of properties and conditions, physical and moral evils, etc.; e. g. Prov. 25, 5 (פְּצִירָה); Gen. 19, 11 (*they struck the men with blindness*); Isa. 60, 2 (*the darkness*); Amos 4, 9, etc.

d) Comparisons, in that the compared objects (otherwise as genitive in German and English) are regarded not as individual nor specific, but as generic, e. g. Isa. 1, 18 (*white, as wool, as snow, red as scarlet*); 34, 4 (*the heavens shall be rolled together as a scroll*); cf. Judg. 16, 9 (*as a thread of tow breaks*, etc.); Isa. 10, 18; 24, 20; 27, 10; 29, 8; 53, 6; Nah. 3, 15; Ps. 33, 7; 49, 15 (cf. also examples like Gen. 19, 28; Judg. 14, 6 where the compared object, according to § 127, is determined by a following definite genitive).

Examples of *indeterminate* comparisons, like Ps. 17, 12 (פְּאִרִי); Job 16, 14 (פְּאִרִי); 31, 18 (פְּאִרִי); 38, 3 (פְּאִרִי) are rare, perhaps due only to the Massora (so at least with singulars, whereas with plurals, like Joel 2, 4, 7, the omission of the article is explicable). The article, however, is regularly wanting when the compared objects have been already made determinate by an attribute, e. g. Isa. 16, 2 קְשֵׁלֹחַ כֶּן מְשֻׁלָּח *like wandering birds, (like) a forsaken nest* (but cf. 10, 14 (פְּקִי); 14, 19; 29, 5 (פְּקִי); but Ps. 1, 4: פְּסִי); Jer. 2, 30; Prov. 27, 8; Job 30, 14.

4. A peculiarity in Hebrew<sup>1</sup> is the use of the article to designate a single unknown, and so to be determined, person or thing. The indefinite article is generally used in this sense.

Thus Amos 5, 19 *as one flees from the lion* (sc. from the lion in question, the one pursuing him) *and a bear meets him*, etc., cf. 3, 12; 1 K. 20, 36 (John 10, 12); Gen. 8, 7 sq.; 14, 13 (הַפֶּלִיט = *one escaped*, sc. the one in question who also came; so Ezek. 24, 26; 33, 21; cf. 2 Sam. 15, 13); 15, 1, 11; 18, 7 (*to the servant who is thought to be ever mindful of*

<sup>1</sup> Cf. the analogous examples in Gram. des Bibl. Aram. § 79, f.; e. g. Dan. 2, 14; 3, 2 et al.

his orders; cf. 2 Sam. 17, 17; but in Num. 11, 27 we find הַנֶּעַר like above); 28, 11 (בַּמָּקוֹם with *Dillmann*: upon the suitable or right place for tarrying all night; nevertheless there could also be a reference to the subsequently so much honored and so universally known pillar of Bethel); Isa. 7, 4 (הַעַלְזָה i. e. the virgin through whom the statement of the prophets was to be fulfilled). So also to write in the book (or on the page Num. 5, 23; Jer. 32, 10) i. e. not in the already open book but in the book taken for the purpose of writing = *in a book, on a page*: Ex. 17, 14; 1 Sam. 10, 25; Job 19, 23. For this use of the article הַיּוֹם is especially instructive. This is not used merely with reference to the past, but refers equally well to our *one day* (properly the day in question, whenever it may happen = a certain day), 1 Sam. 1, 4; 14, 1; 2 K. 4, 18; Job 1, 6, 13; also בְּהַיּוֹם הַזֶּה Gen. 39, 11.

The article is thus found occasionally before collective singulars that do not (as those of No. 3, a) indicate a whole genus, but only some given part thereof; thus Ex. 23, 28 (הַצִּרְעָה); Num. 21, 7 (הַנַּחֲשׁ).

5 When a substantive is qualified by an article, a suffix or a following determinate genitive (vid. examples below), the attribute (adjective, participle, ordinal or demonstrative pronoun) belonging thereto necessarily (but vid. the Rem.) takes the article, e. g. Gen. 10, 12 הָעִיר הַגְּדוֹלָה the great city; 28, 19 הַמָּקוֹם הַהוּא that place, Gen. 2, 2 בְּיוֹם הַשְּׁבִיעִי on the seventh day; Deut. 3, 24 יָדְךָ הַחֲזָקָה thy strong hand. A genitive following the substantive may be (according to § 127) determinate either through the article, e. g. 1 Sam. 25, 25 הָאִישׁ הַבִּלְעָל הַזֶּה this unworthy one (properly man of unworthiness, cf. also examples like 2 Chr. 36, 18, where the article is used with a second following genitive) or as *proper noun*, e. g. Deut. 11, 7 מַעֲשֵׂה יְהוָה הַגָּדֹל the great work of Jehovah; or through a suffix, e. g. Isa. 36, 9 עַבְדֵי אֲדֹנִי הַקְּטָנִים the meanest servants of my master. If several attributes (connected by Waw used asyndetically) follow a determinate substantive, each one of these takes the article, e. g. Deut. 10, 17 (הַגָּדֹל הַנּוֹרָא הַנּוֹרָא the great, mighty, and fearful God). Cf. also Ex. 3, 3; Deut. 1, 19 where a demonstrative form with the article follows each adjective.<sup>1</sup>

<sup>1</sup> The demonstrative used as an adjective usually follows the actual adject-

Rem. 1. Occasionally the article is found:

- a) with an attribute only, when the latter is annexed as a supplementary qualification to a substantive still indeterminate; so with the ordinals after יום,<sup>1</sup> e.g. Gen. 1, 31 (cf. Ex. 20, 7 et al.), יום הששי *the sixth day* (properly *one day*, namely, *the sixth*; but יום שני *a second day* 1, 8); Ex. 12, 15 הראשון *from the first day on* (only in Dan. 10, 12; in Neh. 8, 18 מן-היום הראשון is used instead; but the article is *always* used after ב, so ב-יום הששי etc.); also פר השני Judg. 6, 25. This occurs especially in certain frequently recurring connections, as in the mentioning of gates (Jer. 38, 14; Ezek. 9, 2 al.; Zech. 14, 10) or outer courts (1 K. 7, 8, 12 al.) and regularly when the attribute is a participle e. g. Jer. 46, 16 חרב היונה *the sword that is violent*; Zech. 11, 2 *Keth*.

Of the other examples, Gen. 21, 29 (where, however, the Samaritan Pentateuch reads (ה)כנשוש; 41, 26; Num. 11, 25; 1 Sam. 17, 17 and 20, 3 may be explained on the ground that the preceding cardinal number is equivalent to a determinate particle; in Gen. 1, 21; 9, 10 al., נפש is made determinate by בל. In 1 Sam. 12, 23; 2 Sam. 12, 4; Isa. 7, 2 (where ש' may be understood as an additional epexegetis of בתיגר); in Neh. 9, 35 the omission of the article after the preposition is probably due to the Massora. In Lev. 24, 10; 1 Sam. 16, 23; Zech. 4, 7; Ps. 104, 18 its omission (before א, ר, ה) is due to the fear of a hiatus (vid. letter b, below). But in Deut. 29, 7; 1 Sam. 14, 29; 17, 12 (later addition); 19, 22 (cf. the LXX); Jer. 17, 2; 32, 14; 40, 3 *Keth*; Mic. 7, 11; Ps. 62, 4 there is either a corrupt text or an error in expression.

- b) *not* with an attribute, when the substantive is made determinate by the article, a suffix, or a following genitive. The article is thus occasionally wanting with demonstratives whenever the meaning of the latter already contains a certain determination (cf. Moabite Stone line 3: זאת הבכתי *this height*); so with הוּא Gen. 19, 33; with הֵיאָ 38, 21; with זֶה Ps. 12, 8 (elsewhere זֶה is a relative pronoun); with אֵלֶּה 1 Sam. 2, 23; especially is this true when the substantive is determinate only by a suffix: Josh. 2, 20; Judg. 6, 14; 2 K. 1, 2 and 8, 8 sq., where חֲלִי, like Jer. 10, 19 is due to a contraction of חֲלִי or should be read חֲלִי (everywhere

tives; in cases like הַיָּעַם הַזֶּה הַגָּדוֹל the adjective forms an entirely new addition to הַזֶּה.

<sup>1</sup> The omission of the article with the substantive is in *this* case not to be considered as a mark of later usage, also not as a proof of the late origin of the so-called Priest codex (cf. Dillmann or Gen. 1, 31 and especially Driver in the Journal of Philology XI. p. 229 sq. against Giesebrecht in Stade's Zeitschr. 1881, p. 265 sq.); but the regular omission of the article with a substantive before a definite adjective (e. g. הַגָּדוֹל הַגָּדוֹל *the great synagogue* in the Hebrew of the Mishna) is probably a late usage.

with הַיְּ; Gen. 24, 8 (with הַיְּ); Ex. 10, 1; 1 K. 22, 23; Jer. 31, 21 (with הַיְּ). Of the other examples Isa. 11, 9 is self-explanatory; the direct union of the attribute with the substantive is here prevented by the insertion of הַיְּ. In Ezek. 34, 12; Hag. 1, 4; Ps. 143, 10; Cant. 6, 12 (?) the substantive (vid. above) is again determinate by a suffix, and the demonstrative in consequence thereof loosely annexed. This is true also of Gen. 37, 2; 42, 19; 43, 14; 1 Sam. 2, 23; Ps. 18, 18, the only difference being that here the omission of the article before הַיְּ, הַיְּ may be due to a dislike of hiatus (as also in Num. 14, 37; Ezek. 39, 27 before הַיְּ, Deut. 28, 4; Jer. 22, 26; Ezek. 10, 9 before הַיְּ, 2 Sam. 6, 3; Ezek. 21, 19 before הַיְּ).<sup>1</sup> In 2 K. 25, 16 the attribute again includes the determination as a number (vid. letter a); finally in 2 Chr. 26, 15 we should read הַיְּ and הַיְּ, as in Jer. 2, 21 הַיְּ for הַיְּ. In Dan. 8, 13; 11, 31 the article seems to be wanting without any apparent cause.

2. When in Mic. 7, 12 (הַיְּ הַיְּ = *that day?*) the article with the substantive as well as with the demonstrative is wanting, and in Ezra 3, 12 the demonstrative precedes the noun (הַיְּ הַיְּ = *that day*), both cases are due to evident corruptions in the text (and not merely to added words). In Josh. 9, 12 הַיְּ is either in apposition to the independent demonstrative הַיְּ (= *this here, our bread*, etc.) as in vs. 13 הַיְּ to הַיְּ, or they are complete sentences: *this is our bread*, etc. Thus in Ex. 32, 1 הַיְּ (= *be there* [iste], *Moses*, etc.), 1 Sam. 17, 55 הַיְּ, Ps. 48, 15 הַיְּ should be considered as in apposition to הַיְּ. For Ps. 68, 8 and Isa. 23, 13, cf. § 136, Rem. 3.

## § 127.

### DETERMINATION BY MEANS OF A FOLLOWING GENITIVE.

When a *determinate genitive* follows a substantive, the *nomen regens* (which, according to § 89, 1 must always be in the *construct* state) thereby also becomes *determinate*. According to § 33, 2, b every pronominal suffix annexed to a substantive is to be regarded as (in itself) a *determinate*

<sup>1</sup> This dislike probably favored the omission of the article before הַיְּ and הַיְּ as well as in cases like 1 K. 10, 8 (where a second hiatus is caused by the preceding vowel). Also in Isa. 23, 7 (= *is this your joyous . . . ?*) the article is wanting before הַיְּ, probably to avoid hiatus.

genitive. The determination of an independent following genitive may depend:—

- a) upon its character as a *proper noun* (§ 125, 1), e. g. דְּבַר יְהוָה *the word of Jehovah*.
- b) upon the article, e. g. אִישׁ הַמִּלְחָמָה (properly, the man of war) *the warrior* (but אִישׁ מ' Josh. 17, 1, *a warrior*); אֲנָשֵׁי הַמ' Num. 31, 49, *the warriors*; דְּבַר הַנְּבִיא *the word of the prophet*, Jer. 28, 9 (but e. g. דְּבַר-שָׁקֶר *a lying word* Prov. 29, 12.)
- c) upon the addition of a pronominal suffix (vid. above), e. g. בֵּית-אָבִי *the house of my father*.
- d) upon the dependence on some other determinate genitive, Gen. 3, 2 מִפְּרֵי עֵץ-הַגֶּן *of the fruit of the trees of the garden*. Thus in Isa. 10, 12, four, and in 21, 17 even five links in a chain of words are made determinate by a final determinate genitive.

Rem. 1. The different meanings of כָּל (properly substantive in the sense of *complete, totality*) are explained from the foregoing, all depending upon a determinate or indeterminate genitive. In the former case כָּל means totality = everything, whole, all (like *tous les hommes, toute la ville*) e. g. כָּל-הָאָרֶץ *the complete* (sc. totality) *of the earth*, כָּל-הָאָדָם *all men*,<sup>1</sup> but before an indeterminate genitive כָּל is used in the indefinite sense of *of every kind, anything whatever* (cf. *tout homme, à tout prix*); also distributive: *each, every one*, e. g. כָּל-עֵץ *every kind of tree* Gen. 2, 9; cf. 4, 22; 24, 10; 1 Chr. 29, 2; כָּל-דֶּקֶר *anything whatever* Judg. 19, 19; כָּל-יּוֹם *on any day, at any time* Ps. 7, 12.

It is to be noticed, however,

- a) that the article even in this case (vid. § 126, 2, *h.*, Rem.) may in poetic diction be omitted, although the substantive referred to may be regarded as definite, e. g. Isa. 28, 8 כָּל-שְׁלֹחַנֹת *all tables*, and
- b) that the idea *each* sometimes occurs before singulars as collective; the idea *quisque* then blends with that of totality, e. g. כָּל-חַי *every living thing* (not *every sort of*); כָּל-בָּשָׂר *all flesh* i. e. *all men* or *all living creatures* (only in Gen. 7, 15 before a relative clause and in Isa. 40, 6 with the article); so sometimes כָּל-עֵץ *all trees*, כָּל-עוֹף *all birds*; finally

<sup>1</sup> כָּל-הָאָדָם as collective, in itself כָּל-הָאָדָם could also be *the whole man*.

- c) that לֵּל frequently indicates totality before the names of parts of the human body, e. g. Isa. 1, 5 (*the whole head, the whole heart*; so necessarily from the context, not *every head*, etc., whatever it may in itself mean); 9, 11; 2 K. 23, 3; Ezek. 29, 7 (*the whole shoulder . . . the whole hips*); 36, 5. For the (appositional) position of לֵּל and the absolute use of the genitive כל = *all, every one* (e. g. Gen. 16, 12) <sup>1</sup> vid. Lexicon.

2. The determination of *gentilicia* (or patronymics) derived from a compound proper noun (as governing noun or genitive) is affected by the insertion of the article before the second part of the compound (provided the original genitive is contained therein) e. g. בֶּן-יִמְיָן (vid. § 86, 5) *a Benjamite*; בֶּן-הַיְמִינִי Judg. 3, 15 al. *the Benjamite*; בֵּית-הַלְחֶמִי *the Bethlehemite* 1 Sam. 16, 1 al. (cf. also 1 Chr. 27, 12 Qerè: לֶבֶן); בֵּית-הַשְּׁכֵמִי *the Bethshemite* 1 Sam. 6, 14; אֲבִיעֶזֶר *the Abiezrite* Judg. 6, 11 al.

3. In some examples, in spite of the following determinate genitive, the governing noun seems to be indefinite; but not in Gen. 16, 7 (where a well-known spring is referred to); 21, 28 (where in the original context *the seven lambs* must have been in some way actuated by a motive); 2 Sam. 12, 30 (*the spoil found in the city*), and also — unless the article is regarded as a textual error — in Lev. 14, 34 (*in a house*, etc.); Deut. 22, 19 (*a virgin of Israel*); 1 Sam. 4, 12 (*a man from B.*); also 1 Sam. 20, 20 (*three arrows*); 2 Sam. 23, 11 חֶלֶקֶת הַשָּׂדֶה *a part of the field* (but vid. Gen. 33, 19; Josh. 24, 32); Judg. 13, 6; Jer. 13, 4; 41, 16; Ps. 113, 9, and שִׁיר הַמַּעֲלוֹת = *a degree* (or step) in the superscriptions of Psalms of degree (or ascent) (120-134, except 121, 1 where we find שִׁיר לַמַּעֲלוֹת, repeated in Cant. (1, 11, 13 sq., 5, 13; 7, 3; 8, 2; 2, 1; 3, 9).

4. If the deviations mentioned in Rem. 3 from a syntactical principle are suspected on critical grounds, much more so are the examples where the article precedes a noun otherwise made definite; so:

- a) before a noun that appears to be made determinate by a following independent determinate genitive. The examples where the genitive is a proper noun are at least worthy of attention. Here an abbreviation could be used similar to that adopted with the apparent dependence of individual names upon a genitive § 125, 2, Rem. 2, e. g. Num. 21, 14 הַנְּחָלִים אֲרֹנוֹן *the valleys, i. e. of the Arnon*; 2 K. 23, 17 הַמִּזְבֵּחַ בֵּית-אֵל *the altar, that of Bethel* (with the suppression of the real governing noun without the article, מִזְבֵּחַ; for הַמִּזְבֵּחַ, which the Massora regarded as *construct* state, should be read הַמִּזְבֵּחַ or correct to מִזְבֵּחַ); הָאֵל-בֵּית-אֵל *the God of Bethel*<sup>2</sup> (= הָאֵל אֵל בֵּית-אֵל) Gen. 31, 13; הַמֶּלֶךְ אֲשֹׁר *the king of*

<sup>1</sup> Ezra 10, 17 read simply כָּל-הָאָדָם for כָּל-הָאָדָם.

<sup>2</sup> According to *Philippi* (*constr. state*, p. 38), there should rather be in

*Assyria* Isa. 36, 16 (no doubt incorrectly written in reference to vs. 13; not so in the parallel 2 K. 18, 31), cf. 2 K. 25, 11; Jer. 38, 6; in direct address Jer. 48, 32; Lam. 2, 13. (But שָׂרָה אִמּוֹ in Gen. 24, 67 is doubtless only an addition; so also is הַתְּמִיד of Dan. 8, 13. In 2 K. 7, 13 the Massora has removed the article before הַמֶּיִן).

This same idiom must also be noted in 2 K. 23, 17 (*this grave is the grave of the man of God*); קֶבֶר seems actually to have dropped out after הַקֶּבֶר and Ps. 123, 4 (but cf. LXX and in the parallel passages the expression of the genitive with הַ). One editor attaches הַבְּרִית to the original הָאֵרֶן in Josh. 3, 14; cf. the same syntactically impossible supplement vss. 11 and 17 (also 1 Sam. 4, 3 al., where LXX still reads simply הָאֵרֶן); Judg. 16, 14, where the Massora expressly accepts a *construct* state with the article (!); it depends, however, upon two different readings (הַיְּתֵד and הָאֵתֵד); Josh. 8, 11; 1 K. 14, 24; Jer. 25, 26; in Ezek. 45, 16 the article, while usually following כָּל־, is mechanically added, as also in 2 Chr. 8, 16 after עָר־; in 2 K. 9, 4 the second הַנֶּגֶר (for הַנֶּגֶר) is due to the first; in Ezek. 7, 7 קְהוּקָה belongs as nominative to what follows; Ezra 8, 29 perhaps means *in the chambers, in the temple* (or the article is to be omitted). In 1 Chr. 15, 27 the text is evidently corrupt.

Of a different character are the cases where a closer qualification of the material follows a determinate noun as an *apposition* (not in the genitive, cf. § 131), like Zech. 4, 10: הָאֵזֶן הַבְּרִיל *the weight the lead* = the plummet; Ex. 39, 17; 2 K. 16, 14 (where for הַמִּזְבֵּחַ, undoubtedly due to a confusion of two readings, we should read the *absolute* state [or the *construct* state without the article]); 16, 17. Also in Jer. 32, 12 הַמִּקְנָה (unless the article is to be dropped) in apposition to הַסֶּפֶר.

- b) before a noun with a suffix (which latter simultaneously represents a definite genitive; vid. beginning of the §). We are not to consider such examples where a *verbal* (accusative) suffix is annexed to a participle, as in Isa. 9, 12 הַמִּכֵּהוּ *the one striking him* (also Deut. 8, 15; in 13, 6 הַיְּ is a verbal suffix; i scarcely such in Job 40, 19, in הַעֲשֵׂהוּ and Dan. 11, 6 הַיְּלִידה cf. § 116, 3). In Lev. 27, 23 הַעֲרֵכָה the suffix must, as is clear from vs. 1, 3, 5, 7, 13, be entirely meaningless (cf. § 128, 1, Rem. b). Of the other examples כְּנִבְרִיתָהּ Isa. 24, 2 (perhaps intended as in consonance with the eleven other לְפָעֲנָיו Prov. 16, 4 and גְּעֵרָיו (so Baer according to the best authorities) Ezra 10, 14 are to be

---

הַדֶּרֶךְ הַחֲלֹץ *a supposition in the accusative*, as in Ezek. 47, 15 in הַדֶּרֶךְ הַחֲלֹץ (for which הַדֶּרֶךְ 48, 1 is the correct form), *the road to Chethlon*, Ezek. 47, 15 is very easily thus explained (like Ex. 39, 27 שֵׁשׁ as the acc. of material).



charged to the Massora, and not to the writer. In **הָאֱהָלִי** Josh. 7, 21; **הַחֲצִי** Josh. 8, 33 (with preceding **הַחֲצִי**); **הַהֲרִיתִּיהָ** 2 K. 15, 16 (dittograph of **הָ**), **הַדְּבָרִי** Mic. 2, 12 (**ו** belongs as copula to the following word) the article, moreover, is to be omitted as a syntactical impossibility.

## § 128.

### FURTHER USE OF THE CONSTRUCT STATE.

1. According to § 89 the genitive relation is regularly indicated by the close dependence of the *nomens regens* (in the *construct* state) upon the *nomen rectum* (the genitive). Now, since only one governing noun can be united directly to one *nomen rectum*, it follows that two or more *co-ordinated* nouns cannot be dependent on the same genitive, but rather a second (or a third) governing noun must be subsequently used with a suffix referring to the *nomen rectum*, e. g. **בְּנֵי דָוִד וּבָנֹתָיו** *the sons of David and his daughters* (not **בְּנֵי וּבָנֹת דָּ**); cf. 1 K. 8, 28<sup>1</sup>. The use of several co-ordinated<sup>2</sup> genitives with one and the same governing noun (as in Gen. 14, 19; Num. 20, 5; Isa. 22, 5) is generally avoided, the noun being repeated instead, e. g. Gen. 24, 3 **אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ** *the God of the heavens and the God of the earth* (in Jer. 8, 1 it is so repeated five times). A longer chain of genitives can arise, however, when a *nomen rectum* at the same time serves as a *governing* noun to one of the dependent genitives (cf. § 127, d); e. g. Gen. 47, 9 **יְמֵי שְׁנֵי חַיֵּי אֲבֹתִי** *the days of the years of my fathers' life*, cf. Job 12, 24 with three; Isa. 10, 12 with four; 21, 17 with five genitives. Regularly, however, so

<sup>1</sup> Very rare, and comprehensible only in the ready flow of language, are exceptions, like Ezek. 31, 16 **כִּבְחָר וְשׁוֹב-לִבְנוֹן**; in Isa. 11, 2 (*the spirit of knowledge and of the fear of Jehovah*) **רוּחַ יְרֵאָה** may be understood as an independent genitive, as also **דָּפָר** Dan. 1, 4.

<sup>2</sup> In Ps. 114, 1 a second genitive is asyndetically annexed, especially in a parallelism of the members, which renders ambiguity impossible.

awkward a construction of genitives is avoided by paraphrasing one of them (Vid. § 130).

Rem. The more the foregoing principles are regarded as due not only to mere *logical* but above all to *rhythmical* reasons (vid. § 89, 1), the more doubtful become all those cases in which genitives are found in loose connection with other word-formations than the *construct* state. Some of these examples (the nominal genitives after a governing noun made definite by the article) have been already (§ 125, 2, Rem. 2 and § 127, 4) mentioned. Cf. furthermore the use:

a) of genitives after the *absolute* state, Isa. 28, 1 יַיִן הַלִּיכִים הַשָּׁכֵנִים *the fat valley of those overcome by wine*. The usual explanation, according to which יַיִן-אֶשׁ forms one connected idea (as if it were *fatness valley*) upon which the genitive הַלִּיכִים depends, explains in reality nothing; the text is scarcely genuine. In Isa. 32, 13 (קִשְׁיוֹשׁ) and Ps. 68, 22 (שִׁעָר) the *absolute* state for the *construct* is to be ascribed to the Massora. In Judg. 6, 25 sq. the text is certainly corrupt; in Judg. 8, 32 בְּעַפְרָה belongs after וַיִּקְבֹּר or at the end of the verse; in Isa. 63, 11 מִשָּׁה is most probably a gloss on ע' א' which by mistake has been inserted in the text. לְאִישׁ-בִּשְׁתַּ 1 Sam. 4, 2 is according to LXX omitted before בָּן; in Ezek. 6, 11 רְעוּת if originally only genitive (= *all abominations of wickedness*), could not be an adjective; in Prov. 21, 6 the text is entirely unreliable (LXX reads מוֹקֵשׁ for מוֹכֵשׁ); in 1 Chr. 9, 13 the preposition ל (after ל) is omitted before מִלְאכָה (cf. 12, 25). Elsewhere (Deut. 3, 5; 1 K. 4, 13; 2 Chr. 8, 5) the nominal genitives are rather regarded as appositional qualifications (= *with higher wall, gates, and bars*); in Jer. 8, 5 הַעֵמֶק הַזֶּה is either in apposition to יְרוּשָׁלַם or as accusative of place.

b) after a noun with a suffix (which prevents the direct dependence of the governing noun). So we find Lev. 27, 3, 5, 7 (where הַזֶּכֶּךָ after וַיִּרְכֹּךְ in spite of the accents can be understood as the subject of the following sentence; from vss. 13 and 23 [vid. § 127, 4, b] it may follow that the suffix in this word was entirely meaningless); Lev. 6, 3 בָּרָה *his garment, that of linen* (unless simply in apposition, cf. § 131, 2, c); 26, 42 בְּרִיתִי יַעֲקֹב at the most could be merely an abbreviation for בְּרִיתִי אֵל (cf. § 125, 2, Rem. 2); also Jer. 33, 20 בְּרִיתִי הַזֶּה etc. But יְהוָה אֱמַם יְהוָה נְבִיאָכֶם יְהוָה הוּא Num. 12, 6 could not possibly mean *if you prophet will be a prophet of Jehovah*; the text is evidently corrupt. In Jer. 52, 20 two readings לְנֹחֶשֶׁתם without an additional clause, and לְנֹחֶשֶׁת כָּל-הֵנָּה have coalesced.

c) For an interpolation of a word between כָּל- (totality; cf. § 127, d, Rem. 1) and the genitive governed by it, cf. 2 Sam. 1, 9 and Job 27, 3 (עוֹר), also Hos. 14, 3 (תִּשָּׂא). Actually, however, in these three passages, the genitive connection is dispensed with by the change of position of the words (for עוֹר כָּל- etc.) and כָּל- is understood rather

as adverbial (= *in totality*) e. g. 2 Sam. 1, 9 *for my life is yet whole* (*in totality*) *within me*; (cf. on this point *Philippi*, Stat. constr. p. 10). For the examples where the original *construct* state אֵין *non esse* is used without a following genitive, cf. negative clauses § 152, 1, c, 4.

2. The dependence of a *nomen regens* upon a *nomen rectum* in nowise serves merely to represent actual genitive relations (vid. examples under *a* to *c*). The *nomen rectum* rather expresses a *closer modification* of the governing noun, either by the addition of a name, genus, species, measure, material, or finally by an attributive (*genet. epexegeticus*, vid. examples under *d* — *i*).

Examples. The *nomen rectum* represents :

*a*) a so-called *subjective genitive* (in statements of ownership or the originator, etc.), e. g. בֵּית-הַמֶּלֶךְ *the house of the king*; דְּבַר יְהוָה *the word of Jehovah*.

*b*) an *objective genitive*, e. g. Obad. 10 כְּחֹכֶם אָחִיךָ *for thy violence against thy brother*<sup>1</sup> (but in Ezek. 12, 19 כְּחֹכֶם is followed by the *subjective genitive*). Prov. 20, 2 אֵיכָת מֶלֶךְ *the fear of the king*; Gen. 18, 20 וַיִּנָּקֶת כָּרֶם *the cry of Sodom*; Isa. 23, 5 שְׂמֵעַ צָר *the report of Tyre*, cf. 2 Sam. 4, 4; Amos 8, 10 אֲכַל יָחִיד *the mourning for an only son*; Deut. 20, 14 שָׁלַל אֶיְיָךְ *praeda hostibus tuis erepta*; cf. Isa. 3, 14. In a broader sense belong here examples, like הַדֶּרֶךְ עַץ הַחַיִּים *the way of the tree of life* Gen. 3, 24, cf. Prov. 7, 27; Job 38, 20; הַדֶּרֶךְ הַיָּם *the way of the sea* Isa. 8, 23; וְכָחִי אֱלֹהִים *God-pleasing sacrifice* Ps. 51, 19; שְׁבָעַת יְהוָה *the oath sworn by Jehovah* 1 K. 2, 43.

*c*) a *partitive genitive*; here belong especially the cases of dependence of an adjective upon a generic idea such as חֲכָמוֹת שְׂרוּתֶיהָ *the wisest of her ladies* Judg. 5, 29; for this indication of the superlative, cf. § 133, 3, Rem. 1; cf. also letter *i*, Rem. 1. As an *improper genitive* (*genit. explicativus* or *epexegeticus*) are to be considered the more definite modifications in the *construct* state :

*d*) of *names*,<sup>2</sup> e. g. נְהַר פָּרַת *the river Euphrates*; אֶרֶץ כְּנָעַן *the land of Canaan*; בְּתוּלַת יִשְׂרָאֵל *the virgin of Israel* Amos 5, 2; בַּת-צִיּוֹן *the daughter of Zion*, etc.

<sup>1</sup> Cf. similar genitives in Latin with *injuria* (Caes. B. g. 1, 30), *metus* (*hostium*, *Pompeii*, etc.), *spes*, etc.; in Greek, e. g. εὐνοια τῶν φίλων, πίστις τοῦ θεοῦ, ὁ λόγος ὁ τοῦ σταυροῦ 1 Cor. 1, 18.

<sup>2</sup> That in this case the dependence of the *nomen rectum* upon the *nomen regens* is not logical but purely grammatical is seen from the fact that the name may be equally well used as in apposition (after the absolute state), e. g. הַמֶּלֶךְ הַיּוֹד.

e) of *genus*, e. g. Prov. 15, 20 (21, 20) אָדָם פֶּסֶל *a fool of a man*; cf. Gen. 16, 12; Isa. 29, 19; Mic. 5, 4, etc.

f) of *species*, e. g. אֲנָשֵׁי הַתָּרִים *the merchantmen* 1 K. 10, 15; אֲחֻזַּת קֶבֶר *possession of a grave = burying-place* Gen. 23, 4 al.

g) of *measure, weight, compass, number*, e. g. מִתִּי מִסְפָּר *men of (small) number* Gen. 34, 30; Deut. 26, 5; cf. also Ezek. 47, 3-5 (*waters of the ankles, hips, of swimming*, i. e. which came to the ankles, hips, and obliged one to swim; on the other hand, vid. vs. 4 apposition מִיָּם בְּרַכִּים).

h) of *material*<sup>1</sup> of which anything consists, e. g. כֶּלִי חָרָשׁ *an earthen vessel* Num. 5, 17; כֶּלִי כֶסֶף *silver vessels* (cf. French *des vases d'or*); אֲרוֹן עֵץ *a wooden chest*, שֶׁבֶט בְּרֹזֶל *iron scepter* Ps. 2, 9; cf. Gen. 3, 21; 6, 14; Judg. 7, 13, etc.

i) of an *attribute* of the person or thing; so Gen. 17, 8 אֲחֻזַּת עוֹלָם *everlasting possession*; Prov. 17, 8 אֶבֶן יָקָר *a precious stone*; cf. Num. 28, 6; Isa. 13, 8; 28, 4; Ps. 23, 2; 31, 3; Prov. 5, 19; 14, 5; Job 41, 19 and the examples of genitives with suffixes mentioned in § 135, 5. Such an expression of an attributive idea sometimes occurs even when the corresponding adjective is present. So קֹדֶשׁ *holiness* very often (e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments* Ex. 29, 29) serves as a substitute for the adjective קָדוֹשׁ, since the latter exclusively refers to persons (hence also to עַם and לֵוִי *people*, and שֵׁם *name* of a person); cf. furthermore קֹדֶשׁ קִיָּם *holy ground* Ex. 29, 31 al.; מֵי קֹדֶשׁ *holy water* Num. 5, 17; קֹדֶשׁ as predicate of יוֹם *day* Neh. 8, 10 sq. and of מַחֲנֶה *camp* Deut. 23, 15. The use of צַדִּיק *righteous* is likewise, except in Deut. 4, 8, limited to persons; elsewhere we always find a periphrasis with צַדִּיק or צִדְקָה, e. g. מִזְנֵי צַדִּיק *just balances*, Lev. 19, 36. In a broader sense belong here also statements of purpose or object for which something is determined, e. g. צֹאן טְבָחָה *sheep for slaughter* Ps. 44, 23 שְׁלוֹכְנֵינוּ *the chastisement of our peace* Isa. 53, 5; cf. 51, 17 (*the dregs of the cup of staggering*); Ps. 116, 3; also in the mention of the material with which anything is burdened or filled, e. g. 1 Sam. 16, 20 חֶמֶר לֶחֶם וְיָיִן *an ass laden with bread and a bottle of wine*; cf. Gen. 21, 14; Prov. 7, 20, etc.

Rem. 1. Certain substantives are used to express an attributive idea, so that they appear as governing nouns before a partitive genitive; so בְּחִירָה *choice*, Gen. 23, 6 בְּחִירָתֵנוּ *the choice of our sepulchres*, i. e. our best sepulchres; Ex. 15, 4; Isa. 22, 7; 37, 24; Isa. 1, 16 (*the iniquity of your deeds, emphatic for your wicked deeds*); 17, 4; 37, 24 (= *its tall cedars*); Ps. 139, 22. This position with the substantive כֹּל

<sup>1</sup> Owing to the almost entire lack of corresponding adjectives (we find only אֲרוֹן *cedar*, denom. of אֲרֹז, and נְרוֹשׁ *brazen*; cf. for the form qātūl as expressing inherent properties § 50, 3, Rem. 2; also as proper noun נְרִיִל *ferreus*) the idiom must resort to the foregoing paraphrase.

*totality for every, whole, all* (vid. § 127, *d*, Rem. 1) is very prominent; it is frequently found with קָטַט *scarcity for few* 1 Sam. 17, 28 al.

2. To the category of periphrasis mentioned in letter *i*, of attributive ideas, expressed by means of a connection with the genitive, belong also the numerous compounds of the construct state, שֵׂאֵל *man*, שֵׂאֵל *lord*, possessor, בֶּן־ *son*, and their feminines and plurals (and the *pluraletantum* מְתִי *men*) with some appellative noun to designate a person (poetically also *thing*) as the possessor of a thing, condition or property. This is usually rendered by simple substantives, sometimes also by periphrasis.

Examples:

*a*) of שֵׂאֵל etc. אֵל רַב־דָּבָרִים *an eloquent man* Ex. 4, 10 (but שֵׂפְתָיו Job 11, 2 *the man of tips* i. e. *talker*); אֵל לִשְׁוֹן *the slanderer* Ps. 140, 12; אֵל רַעַת *a wise man* Prov. 24, 5; אֵל חֲקָה *a wrathful man* Prov. 15, 18; *the bloody man* 2 Sam. 16, 7; Ps. 5, 7; cf. also 1 Sam. 16, 18; 1 K. 2, 26; Isa. 53, 3; Prov. 19, 6; 26, 21; 29, 1; Ezra 8, 18; furthermore אִשָּׁת מְרִינִים *a contentious woman* Prov. 27, 15; in the plu. Gen. 6, 4 אֲנָשֵׁי הַשָּׁמַיִם *the famous, honored*; cf. 47, 6; Isa. 41, 11; Job 34, 8, 10 (אֵל לֵבָב *wise*); with מְתִי e. g. Isa. 5, 13 (מִ' רָעָב *starveling*); Job 11, 11.

*b*) of בֶּן־ etc. בֶּן־שֵׁנָר *hairy* 2 K. 1, 8; בֶּן־הַחֲלֹמוֹת *the dreamer* Gen. 37, 19, cf. Nah. 1, 7; Prov. 1, 17; 18, 9 (= *destructive minded*); 22, 24; 23, 2 (= *fond of eating*); 24, 8; fem. בִּתְּ-אֵיבָה *a witch* 1 Sam. 28, 7; cf. Nah. 3, 4; in the pl. בְּנֵי־חֲצִים *arrow-shooting*.

*c*) of בֶּן־ etc. בֶּן־חַיִל *a brave, valiant man*; בֶּן־יָשָׁק *inheritance* Gen. 15, 2; בֶּן־שָׁנָה *one year old* Ex. 12, 5 al.; בֶּן־מָוֶת *worthy of death* 1 Sam. 20, 31 (*Luther* 2 Sam. 12, 5 *a child of death*); cf. Deut. 25, 2 בֶּן־הַכּוֹת *one worthy to be beaten*; fem. בִּתְּ-בְּלִיעַל *an unworthy one* 1 Sam. 1, 16 (often also 'אִשָּׁה בִּתְּ-בְּלִיעַל', and even בְּלִיעַל with no apposition, like the Latin *scelus* for *sceltestissimus* 2 Sam. 23, 6; Job 34, 18); plu. masc. e. g. בְּנֵי־קֶרֶם *sons of the east* = *orientalists*. Of inanimate things we find בֶּן־ used poetically in Isa. 5, 1 בֶּן־שֶׁכֶן *a fat one*, i. e. *a fruitful hill*; בֶּן־לַיְלָה *grown up in a night* Jon. 4, 10; Cant. 41, 20 (*son of the bow*); also בְּנֵי Job 5, 7 (= *the embers*); Lam. 3, 13; בָּנוֹת Eccl. 12, 5 *the daughters of song*).

3. Especially noteworthy is the idiom after which adjectives (sometimes also the ordinals (vid. § 134, 4) are annexed to their proper substantives as genitives, rather than as attributes in the same state, gender and number. So Isa. 28, 4 צִיצֵת נֹכַח *the flower of the fading* (for which vs. 1 צִיץ נֹכַח *the fading flower*); עֹלֶת הַתְּמִיד *the invariable (daily) burnt offering* Deut. 28, 10, al.; cf. Isa. 22, 24; Jer. 22, 17 (?); 52, 13; Ps. 73, 10; 74, 15, and the use of רַע as substantive; e. g. Prov. 2, 14 b; 6, 24 (אִשָּׁת רַע) al., analogous to the N. T. *ὁ οὐκ ὁκνῶν τῆς ἀδικίας* Luke 16, 8 and the French *un homme de bien*.<sup>1</sup> A (substantive) adverb may equal-

<sup>1</sup> But in passages like Isa. 36, 2 (2 K. 18, 17), Zech. 14, 4; Eccl. 8, 10 et al.; there is no reason why the Massora should require the const. state for the abs.

ly well be used as an *epexeget. genitive*; cf. 1 K. 2, 31 דָּמָהּ בְּדָמַי בְּדָמַי blood shed to no purpose; Prov. 24, 28; 26, 2; Ezek. 30, 16 (יוֹקֵם).

3. To the epexegetical genitive belong finally the numerous qualifications which follow the *construct* state of adjectives (like the Participles active and passive, or adverbial adjectives, cf. § 116, 3, 4) as a mention either of the means (e. g. חָלַל-הַחֶרֶב killed by the sword Isa. 22, 2) or cause (Isa. 1, 4. cf. Cant. 2, 5 for I am sick of love) or of the sphere within which a property is manifested,<sup>1</sup> e. g. Gen. 39, 6 יָפֶה-תֹּאֲרָה beautiful in form; 41, 2, 6; Ex. 34, 6; Jer. 32, 19; Nah. 1, 3; Ps. 119, 1. Frequently such a genitive names the part of a personality of which a physical or psychical property is predicated, Ps. 24, 4 נְקִי כַפַּיִם pure hands, etc.; 2 Sam. 9, 3; Isa. 6, 5; Job 17, 9; Isa. 19, 10 אֲנִי-נֶפֶשׁ sorrowful of soul; 1 Sam. 1, 10; Job 3, 20. In examples like Amos 2, 16; Prov. 19, 1, where a suffix is attached to the substantive by analogy of Prov. 14, 2 (vid. § 116, 4) a genitive construction should be understood.

## § 129.

### EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

The genitive relation, besides by means of the dependence of a *nomen regens* in the construct state (§§ 89 and 128) on the *nomen rectum*, may also be indicated by several kinds of *circumlocution*: (1) either by the simple annexing of the genitive by means of the prepositions, which, according to § 119, 3, *c*, may also express *ownership*,<sup>2</sup> or (2), by the addition of a relative clause (לְאִשָּׁר vid. below, No. 2).

---

st. (for then חַיִּיל Isa. 36 and אִיִּזֶּה Zech. 14 must be understood as shortened forms of the abs. st. in consequence of the close connection).

<sup>1</sup> Cf. the latin *integer vitæ scelerisque purus; tristes animi*, etc.

<sup>2</sup> Cf. the so-called *σχήμα κολοφώνιον* in Greek, e. g. ἡ κεφαλὴ τῶ ἀνθρώπου for τοῦ ἀνθρώπου (Bernhardt Syntax p. 88). The Arabs distinguish a double genitive,

The introduction of a genitive by ל is also found when the governing noun in the construct state could equally well follow, e. g. 1 Sam. 14, 6 הצפים לשאול the scouts of Saul; Ps. 7, 16; 2 Chr. 28, 18 (where the circumlocution is used more for the sake of clearness); regularly, however, its use is limited to cases:

a) when the determination of the governing noun by the following definite genitive is to be avoided. e. g. 1 Sam. 16, 18 בן לישי a son of Isaiah (בן-ישי would be from § 127, a, the son of Isaiah); cf. Gen. 14, 18; 41, 12; Num. 16, 22 (27, 16), 1 Sam. 17, 8; 2 Sam. 19, 21; 1 K. 2, 39 (two slaves of Shimei); Ps. 122, 5. Hence we regularly find מזמור לדוד (Ps. 3, 1, etc.) a psalm of David (lit. belonging to David as the author), as an ellipsis we find merely לדוד of David (Ps. 11, 1; 14, 1 al.). Cases like לדוד כנזר (Ps. 24, 1 al.), are not to be regarded as a case of metathesis, but ל is an epexegetis to the generic idea omitted before לר (hence as: a composition of David, and indeed a psalm). It is moreover customary in the other Semitic dialects (especially in Arabic) to introduce the author, etc. by this so-called *Lamedh auctoris*.

b) when a genitive should be made dependent upon a governing word, in itself compounded of a *nomen regens* and a *nomen rectum*, and still in this combination express one unified idea, e. g. Ruth 2, 3 חלקת השדה לבנו the field of Boaz (ח' שדה לבנו would be, the piece of the field of Boaz); 2 K. 5, 9 (at the door of the house of Elisha). Here especially belong the cases where the compound governing word indicates a frequent representation whose form remains constant, e. g. 1 K. 14, 19 על-ספר דברי הימים למלכי ישראל in the book of the chronicles of the kings of Israel; 15, 23 al.; cf. also Josh. 19, 51.

c) when the dependence of the governing noun in the construct state is for some reason excluded; cf. Lev. 18, 20 (where שכתתה because of the suffix cannot be dependent; but cf. 15, 16 sq. al. (שכתת-ירע); Judg. 3, 28 (the Jordan-fords of Moab; ירדן cannot as proper noun be in the construct state); Ex. 20, 5 (on the grandchildren and great-grandchildren of my haters; ועל-רבעים must in conformity with ועל-שלשים be in the absolute state as also לאהבי לאהבים).

d) after numerical statements in cases like Gen. 8, 14 בשבעה קשרים יום לחורש on the 27th day of the month; cf. 7, 11; 16, 3 al., or also like Hag. 1, 1 בשנת שנים לדריוש in the second year of Darius; the number forms always with the numbered substantive a unity, which (as in the examples under letter b) cannot be dependent upon a genitive. This of course is true also of examples like 1 K. 3, 18 ביום השלישי לדרתי on the third day of my birth (= after my birth). Cf. the constant form (Gen. 8, 5 al.) באחד לחורש on the first (day) of the month.

---

one explained by ל, the other by בן. The use of *de* in the romance languages is analogous to this latter use, but in Gascony *la fille à Mr. N.* corresponds to *la fille de . . .* of the written language to indicate *possession*, not *descent* or *origin*.

Rem. In cases like 2 Sam. 3, 2 (*and it was his first-born Amnon* לְאֶחָיוֹנָעַם *of Ahinoam*) the circumlocutory genitive with לְ, is in reality dependent upon an omitted governing word (בֶּן לֵא a son of A.); cf. 2 Sam. 3, 3, 5; 1 K. 14, 13; Amos 5, 3 and the remarks on לְדָוִד בֶּן־נִינְוִי in letter a, above.

2. The periphrasis of the genitive by means of לְ אִשֶּׁר seems chiefly to indicate possession, e. g. Gen. 29, 9 הַצֹּאֵן אֲשֶׁר לְאֶכִיָּה *the small cattle of her father* (lit. *which belonged to her father*); 47, 4 al.; also (from § 128, 1) when a genitive depends upon several substantives (e. g. Gen. 40, 5 הַבֹּטֵל וְהַבֹּאֵק אֲשֶׁר לְמֶלֶךְ מִצְרַיִם *the butler and the baker that belonged to the king of Egypt*; וְהַבֹּאֵק מִלְּמֶלֶךְ מִצְרַיִם would refer only to the baker's belonging to the king of E.), or when the genitive (as in the examples above, 1, b) is employed with a compound which forms one unified idea (Ruth 4, 3) or when it appears in the same form as a constant designation (e. g. of title); e. g. Cant. 1, 1 שִׁיר הַשִּׁירִים *the Song of Songs of Solomon*; 1 Sam. 21, 8; 2 Sam. 2, 8; 1 Chr. 11, 10; cf. also Gen. 41, 43.<sup>1</sup>

## § 130.

### FURTHER USE OF THE CONSTRUCT STATE.

Since the *construct state*, according to § 89, 1, represents only the direct dependence of a substantive upon the following word (or combination), it frequently, in the flow of speech, is used as a constructive form without the genitive-relation; this is so:—

- 1) before prepositions, particularly in elevated (prophetic or poetic) style, especially when the governing word is a Participle. So we find *before* בְּ: שְׂמֵחָה בְּקִצְרִי the joy in the harvest, Isa. 9, 2; 2 Sam. 1, 21; Ps. 136, 8 sq.; with Participles, Isa. 5, 11; 9, 1; 19, 8; Ps. 84, 7, and especially frequent when בְּ with a suffix follows the Participle, e. g. Ps. 2, 12 (בְּלִי־חֹסֶי בּוֹ); cf. Nah. 1, 7; Jer. 8, 16 (Ps. 24, 1); Ps. 64, 9 (unless we read רִאֶה);<sup>2</sup> *before*

<sup>1</sup> In the Rabbinical writings שֶׁל (from שֶׁל = אֲשֶׁר לְ vid. § 36 and cf. Cant. 1, 6; 3, 7, where we find שְׁלֵי שְׁלֵי שְׁלֵי) as in Aramaic the pure relative וְיִי, serves as an independent genitive designation.

<sup>2</sup> In Judg. 8, 11 the article stands before the construct state with a following בְּ to determine as one word the whole connection 'בֵּית שֶׁבַע tent-dwellers; cf. what is said in § 127, 4 on similar grammatical phenomena.



- לְ: Hos. 9, 6; Ps. 58, 5 (before לְמִן); Prov. 24, 7; Lam. 2, 18 (before לְךָ); 1 Chr. 6, 55; 23, 28; *with Participles*: Ezek. 38, 11; Job 18, 2; 24, 5; *before לְ with the Infinitive*: Isa. 56, 10 and again before לְ with suffix: Gen. 24, 21; Isa. 30, 18; 64, 3;<sup>1</sup> *before אֶל*: Isa. 14, 19; Ezek. 21, 17; *before אֶחָד (with)*: Isa. 8, 6; *before מִן*: Gen. 3, 22; Isa. 28, 9 (Participle); Jer. 23, 23; Ezek. 13, 2; Hos. 7, 5; *before עַל*: Judg. 5, 10; *before בְּלִי*: Isa. 14, 6; *before the nota accusativi אֶחָד* Jer. 33, 22; *before a locative (serving in such a case also as a genitive)* Ex. 27, 13; Jer. 1, 15.
- 2) before *Waw copulative*, e. g. Ezek. 26, 10; cf. however in Isa. 33, 6 (הִקְמַחַת), 35, 2 (גִּילַחַת); 51, 21 (שִׁבְחַת), a deliberate return to the old fem. ending *at* seemingly to avoid hiatus (וְ) ! וְהָ.
- 3) dependent upon entire relative clauses introduced by אֲשֶׁר, especially in union with מְקוֹם אֲשֶׁר *the place where* . . . Gen. 39, 20; 40, 3; or בְּמְקוֹם אֲ *at the place where* . . . Lev. 4, 24, 33; 2 Sam. 15, 21; 1 K. 21, 19; Jer. 22, 12; Ezek. 21, 35; Hos. 2, 1; cf. also דְּבַר מִהֲיָרְאֵנִי *the thing which he will show me*, Num. 23, 3<sup>2</sup>.
- 4) dependent upon independent clauses (or relative clauses without אֲשֶׁר) standing virtually in some genitive relation in the *construct state* (when the latter serves as *nomen regens*), e. g. Ex. 4, 13 בְּיַד-הַשֵּׁלֶחַ literally *by the hand of him whom thou wilt send*; Isa. 29, 1 קְרִית־חֲמָה *O city, where David encamped!* Jer. 48, 36; Ps.

<sup>1</sup> Of another character are the cases where לְ follows a construct state which in union with כִּן (and the following לְ) seems apparently to have become attached to a preposition, or an adverb of place, so מִבֵּית-לְ (Ex. 26, 33, for which only לְ בֵית is found in Ezek. 1, 27) means simply *within*; 2 K. 23, 13; Ezek. 10, 3 *at the right (south)* of, מִצְפוֹן לְ Josh. 8, 11, 13; Judg. 9, 2 *north of*; cf. also Josh. 15, 21 and לְפָנֵי כֵן Neh. 13, 4.

<sup>2</sup> In Deut. 23, 5 the construct state is dependent upon a clause introduced by the conjunction אֲשֶׁר (עַל-דְּבַר אֲ *by reason of the circumstance that*).

16, 3; 65, 5 (Prov. 8, 32); Ps. 81, 6; Job 18, 21 (*the place of him that knoweth not God*); 29, 16; Lam. 1, 14 (*into the hands of such against whom I am not able to stand*).<sup>1</sup>

Very frequently *time-relations* depend upon the following clauses; so בְּיוֹם Ex. 6, 28; Num. 3, 1; Ps. 18, 1; 59, 17; 138, 3 (throughout before a following *Perfect*); 56, 10 (following *Imperfect*); יָמֵי 1 Sam. 25, 15; Job 29, 2 (בְּיָמָיו *as in the days when . . .*; cf. בְּיָמֹת following *Perfect* Ps. 90, 15); בְּעַת following *Imperfect* Job 6, 17 הַחֲלִילָה following *Perfect* Hos. 1, 2; and so apparently also Gen. 1, 1 בְּרֵאשִׁית ב' = *in the beginning when God created . . .* (consequent in vs. 3: *he said*, etc.).

- 5) dependent upon a following apposition; so doubtless in cases like בְּתוּלַת צִיּוֹן *the virgin, the daughter of Zion* Isa. 37, 22; cf. 23, 12; Jer. 14, 17; also 1 Sam. 28, 7 אִשָּׁה אֲשֶׁר בָּעָלָהּ אֱלֹהִים *a woman, possessor of a familiar spirit*; cf. Deut. 21, 11; Gen. 14, 10; Judg. 19, 22; 2 K. 10, 6; 17, 13; Qerê; Jer. 20, 15; 46, 9; Ps. 35, 16 (?); 78, 9; Dan. 11, 14.

Rem. The foregoing passages may also be partly explained by stating that there is an actual dependence of the preceding construct state, provided, however, (in consequence of the insertion of a permutative) that it be regarded as only provisional *in suspenso* (so Isa. 37, 22, etc.; Job 20, 17 a). Elsewhere (Deut. 33, 19; Ps. 68, 34; Job 20, 17 b) we find apparently a direct dependence on the following construct state.<sup>2</sup>

- 6) the number אֶחָד *one* for אֶחָד is used in close connection and also with the small distinctive accents Gen. 48, 22; 2 Sam. 17, 22; Isa. 27, 12; Zech. 11, 7.

From the nature of the passages in question, it can readily be seen that no construct state is referred to, but merely a rhythmical shortening

<sup>1</sup> Here apparently belong (contrary to the accent) Gen. 22, 14 and undoubtedly (against the completely contorted verse division) 2 Chr. 30, 18 (connect 'לָהּ לְכָל בָּעַר *for every one who has turned his heart to it*).

<sup>2</sup> So Isa. 28, 16 a corner-stone of value (יְסֵד יִקְרָת *substantive not adjective*), a sure foundation, i. e. a precious corner-stone of a firm foundation. In 2 Sam. 20, 19 the text is entirely corrupt; in Ps. 119, 128 read בְּלִי פְקוּדֵיךָ.

of the usual form (lengthened by the tone). The apparent construct state שְׁנֵי, שְׁלֹשׁ, שְׁמֹנֶה etc. in the compound numbers 11-19, § 97, 2, are analogous to this.

## § 131.

## APPPOSITION.

1. Apposition strictly so-called is the placing together of two substantives in the same case, so that one of them (usually the second) serves to limit or qualify the other. In Hebrew (as in the other Semitic dialects<sup>1</sup>) apposition is in no wise limited to those cases where it is used in modern and classic languages. It is rather used where one should naturally expect either one substantive subordinated to the other or some circumstantial method of annexing the epexegetis.

2. The principal uses of the noun in apposition in Hebrew are :

- a) when *genus* and *species* are placed together, e. g. אִשָּׁה אַלְמָנָה *a woman (who is) a widow* 1 K. 7, 14 ; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin* Deut. 22, 28 ; 1 K. 1, 2 ; cf. Gen. 13, 8 ; 21, 20 (where קַשָּׁה is doubtless an explanatory gloss) ; Ex. 22, 30 ; 1 K. 5, 29 (but סִבְלָה should be the reading for סִבְלָה) ; Isa. 3, 24 ; 1 Sam. 2, 13 may be included here.
- b) when it denotes *person* or *thing* and *property*, e. g. Job 20, 29 (27, 13) רָשָׁע הוּא הֵלֶק־אָדָם *this is the lot of man (who is) wicked*; cf. Prov. 6, 12 ; Prov. 20, 21 אֲמָרִים אֱמֶת *words (that are) true* ; cf. Mic. 1, 11 ; Zech. 1, 13 (= *consoling words*) ; Ps. 45, 5 (?) ; 68, 17 (cf. vs. 16). In a broader sense belong here also cases like Ps. 60, 5 יַיִן תְּרַעֲלָה *wine which*

<sup>1</sup> For certain uses of the appositive relation peculiar to the Semitic languages cf. the masterly discussion of Fleischer "über einige Arten der Nominalapposition im Arab." (Berichte über die Verhandl. der Kgl. sächs. Ges. der Wiss. zu Leipzig 1856, p. 1 sq. ; 1862, p. 10 sq.).

is *intoxicating*, causes intoxication;<sup>1</sup> 1 K. 22, 27 (Isa. 30, 20) מַיִם לַחֵץ *water* which is *affliction*, water drunk in tribulation (in exile). Still bolder is 1 K. 5, 3 בָּקָר רָעִי *cattle* brought from the *meadows* and 6, 7 (unhewn stone from the *quarry*; perhaps corrupted from מַמְסָע). A person and his condition are in apposition in Ezek. 18, 6.

- c) When it denotes *thing* (form) and *material*,<sup>2</sup> or *space* or *measure* and *contents*, e. g. 1. Chr. 15, 19 בְּמַצְלִיטִים נְחֹשֶׁת *with cymbals* which are *brass*; Ezek. 22, 18; cf. Ex. 26, 25; 1 Chr. 28, 15, 18; Ex. 28, 17 (*four rows* of stones; in 39, 10 we find מִרְיָאֵבֶן); cf. 2 Chr. 4, 13; Lev. 6, 3 (but vid. § 128, 1, Rem. b); 2 K. 7, 1 סֵאֶה סָאֶה *a seah of fine flour*; cf. vs. 16, 18; Gen. 18, 6; Ruth 2, 17; 2 K. 5, 23 כְּבָרִים כֶּכֶר *two talents of silver*;<sup>3</sup> cf. 5, 17. A *period of time* and its contents are in apposition in יָמֵי הַדָּשׁ *a month of days* i. e. a month of time = a month long Gen. 29, 14; Num. 11, 20, 21; cf. Deut. 21, 13; 2 K. 15, 13 and יָמֵי שְׁנָתַיִם *two years' time* Gen. 41, 1; 2 Sam. 13, 23; 14, 28; 24, 13; Jer. 28, 3, 11; Dan. 10, 2 sq.

Finally here belong also the cases where the related object follows in apposition to a number (considered as a substantive), e. g. בָּנִים שְׁלֹשָׁה *trias* sc. *filii*, § 97, 1; 134, 1 b.

- d) When it denotes *thing* and *measure* or *compass*, *number*, etc., e. g. Num. 9, 20 יָמִים מְסָפָר *days* (few in) *number*, i. e.

<sup>1</sup> Unless this should be rendered: *for wine thou gavest us intoxication to drink*; cf. Ps. 80, 6 and the analogous cases for apposition in the form of a second accusative § 117, 5, c, Rem. Furthermore in reference to הֵן יֵין *spiced wine* Cant. 8, 2 and עֵיִר פָּרָא *colt of a wild ass* Job 11, 12 (in which passages הֵן and עֵיִר must certainly be construct states) the question arises whether or not the Massora wished to consider הֵן Ps. 60, 5 as construct state (for which elsewhere we find הֵן).

<sup>2</sup> Cf. the above-mentioned examples § 127, 4, a, last part.

<sup>3</sup> According to *Kimchi* the abnormal forms כְּבָרִי (for כְּבָרִי as immediately before) would be a sign of the construct state; it is possible that the Massora by means of this punctuation wishes to recommend the reading כְּבָרִי (as an actual construct state).

only a few days; כֶּסֶף מְשֻׁנָּה <sup>double money</sup>, i. e. the same amount once more repeated; Gen. 43, 12 מֵימֵי בְּרָכִים <sup>water</sup> whose measure is the *knee*, i. e. which reaches to the knees Ezek. 47, 4 (with מֵי מִתְּנִים <sup>water of the hips</sup> in the same verse). Here belong also the cases where a number (originally conceived of as a substantive vid. § 134, 1) or an adverb in apposition follows a noun; e. g. Neh. 2, 12 אֲנָשִׁים מְעַט <sup>men, a few</sup> = few men; 1 K. 5, 9 חִבּוּנָה הַרְבֵּה <sup>a much-doing wisdom</sup> = much wisdom; cf. 2 Sam. 8, 8 al.

- e) When it denotes *thing* and *name*, e. g. בְּתֵרֶם שְׁעִיר <sup>on their mount, Seir</sup> (perhaps only a supplementary gloss) Gen. 14, 6; הָאָרֶץ כְּנָעַן <sup>the land of Canaan</sup> Num. 34, 2; cf. Ezra 9, 1; 1 Chr. 5, 9 (vid. below, Rem. 1). For examples of nouns in *construct* state before a following apposition, vid. above, § 130, 5.

Rem. 1. The noun serving as a qualifier of the other is the preceding one, in certain connections only, as in דָּוִד הַמֶּלֶךְ <sup>the king, David, the king, Solomon</sup> (rarely as in 2 Sam. 13, 39 דָּוִד הַמֶּלֶךְ).

2. If a *nota accus.* (אֵת, אִי) or a preposition precedes the first substantive, it may be repeated before the apposition, e. g. Gen. 4, 2; 22, 2; 24, 4; 47, 29 (and so generally when the qualification precedes the proper noun). Regularly, however, this repetition is omitted. The apposition even after a substantive with a suffix is determined in the usual manner, e. g. 2 Chr. 12, 13 בִּירוּשָׁלַם הַעִיר <sup>in Jerusalem, the city which, etc.</sup>

3. Occasionally a second adjective is used in apposition with a first to modify somewhat its meaning, e. g. Lev. 13, 39 בְּהֵרוֹת כְּהוֹת <sup>dull-white spots</sup>; cf. vs. 19 <sup>a white-red (bright red) spot</sup>.

4. The so-called *permutative* is to be regarded as a deviation from apposition. It does not, like real apposition, indicate a supplement (vid. above, No. 1), but rather an *explanation* of the foregoing substantive (or pronoun, vid. below) to exclude some possible ambiguity. Here belong

<sup>1</sup> In 1 K. 11, 8 as in 2 K. 10, 6; 19, 2 we find Participles after לְכִי-נָשִׂיר <sup>after a determ. accus. without the article</sup>; they are, however, not appositions, but are to be explained by § 118, 5, b.

passages like Gen. 9, 4 *with his soul*, i. e. *his blood*; 2 K. 3, 4 100,000 *rams with wool*, i. e. *the wool thereof*; Jer. 25, 15 (*this goblet of wine, of anger*); Isa. 42, 25 (*he poured out upon him the fury*, sc. *his anger*),<sup>1</sup> but especially the examples where such a permutative is used with a foregoing pronoun; so note the following: —

a) with a separate pronoun, e. g. Ex. 7, 11, cf. in regard to the vocative § 126. 2, e, Rem.

b) with an accusative suffix, e. g. Ex. 2, 6 *she saw him, the boy*; Ex. 35, 5; 1 K. 19, 21 (where *הַנֶּפֶשׁ* seems to be a later gloss); Jer. 9, 14; Prov. 13, 24 (cf. however, *Delitzsch* on this passage); Eccl. 2, 21 (with *Delitzsch*, a double accusative).<sup>2</sup>

c) with a nominal suffix, e. g. Ex. 10, 3 *כָּבֹא הָאֵשׁ* as he entered, the man; cf. Prov. 13, 4 (?). Ezra 3, 12; also after preposition with suffix, e. g. Eccl. 4, 10 *וְאֵלֹהֵי הָאָדָם* woe to him, the one! with repetition of the preposition Josh. 1, 2 *לְבָנֵי יִשְׂרָאֵל* to them, the sons of Israel; 2 Chr. 26, 14,<sup>3</sup> cf. finally Cant. 3, 7 where the suffix precedes<sup>4</sup> the periphrasis of the genitive by *שֶׁל* (as in Ezra 9, 1 by *ל*).

Of another nature are the examples where the permutative with its own suffix corrects somewhat the preceding suffix, e. g. Isa. 29, 23 *when he sees his children*, etc.; cf. Ps. 83, 12; perhaps also Job 29, 3.

5. As apposition in a *broad* sense we designate cases where the qualification of a noun could be regarded as originally in *accus. adverbialis* (for the latter, cf. The Verb, and for the relative right to speak of an *accusative* § 118, 1 and 5). Naturally, owing to the lack of case endings, it often happens that only by analogy (especially from the Arabic) and frequently only with great uncertainty can it be said that apposition is used in a wide or narrow sense. Here belong apparently: —

a) cases like *כֶּסֶף כֶּסֶף* double money Gen. 43, 15; cf. 2 Sam. 21, 20; Jer. 17, 18; 1 Sam. 17, 5 (5000 *shekels of brass*); certainly also cases like Job 15, 10 (*older in days than thy father*) and the strengthening of an adjective by the original substantive *טוֹב טוֹב*, e. g. *טוֹב טוֹב* very good

<sup>1</sup> But *כִּי* Gen. 6, 17 (cf. 7, 6) is to be considered as a later gloss on the earlier *כִּי*.

<sup>2</sup> For *וַיֵּשְׁבֶה* 1 Sam. 21, 14 *וַיֵּשְׁבֶה* should be the reading or *Kethibh* explained according to § 75, Introd. Note 1. *וַיֵּשְׁבֶה* Prov. 5, 22 is scarcely correct.

<sup>3</sup> But in Isa. 17, 6 *בְּתִפְפֵי הַפְּרִיָה* (with a different word-division), and *אַחֲרִית הַשְׂמִיחָה* Prov. 14, 13 should be the readings; Gen. 2, 19 *נָפֶשׁ חַיָּה* is a late gloss on *לֵו*.

<sup>4</sup> Some of the foregoing examples are doubted by textual (or exegetical) criticism; in some others, especially those of later books, the question arises whether or not such a prolepsis of the genitive by reason of this suffix (as in Ezek. 10, 3) is due to the influence of the Aramaic, provided it was then customary (cf. *Gramm. des Bibl. Aram.* § 81, e and 88).

Gen. 1, 31 (cf. also Eccl. 7, 16 צַדִּיק הִרְבָּה *righteous overmuch* and the frequent הִרְבָּה מְאֹד lit. *exceedingly great* Gen. 15, 1 al., and Prov. 23, 29 פְּצָעִים חֲנָם *wounds without cause*.<sup>1</sup>

b) some examples where a substantive epexegetis is used with a substantive and suffix: Ezek. 16, 27 מְדַרְבֵּן וְפִה *on account of thy wandering in iniquity* (but from No. 2, b, this could also be rendered *on account of thy wandering which is iniquity*); 2 Sam. 22, 23 מְקוּנֵי חֵיל *my refuge in strength* = *my strong refuge* (cf. however, Ps. 18, 33); Hab. 3, 8; Ps. 71, 7. If in these instances a deviation from common usage (cf. on this point § 135, 5) is unusual, so it is also in חֵיל חֹבֶה Ezek. 18, 7, i. e. according to the context *his pledge for a debt*; Ezek. 2, 62 סֵפֶר הַחַיִּים = *their register of genealogy* (properly *their genealogy that could be inscribed*) and the rare connection of בְּרִיתִי with a *proper noun* (Lev. 46, 42) as mentioned in § 128, Rem. b, and also Jer. 33, 20 with הַיּוֹם.<sup>2</sup>

6. When, as in Deut. 33, 4 (מְרִשָּׁה); 33, 27 (מִעֲנֶה); Judg. 7, 8 (צִדָּה); Job 31, 11 (עֶזֶן), the *absolute state* seems to be used for the *construct* as governing a following logical genitive, it cannot be explained as any particular kind of apposition or (with Hitzig) as any peculiarity of the northern dialects, but must be regarded as a textual corruption. On the contrary, the strange union of אֱלֹהִים צִבְאוֹת Ps. 80, 8, 15 depends upon the fact that in Ps. 42-83 the word אֱלֹהִים was almost invariably substituted by a later redactor for the name יְהוָה, on יְהוָה צ' cf. § 125, 2, Rem. 2. Furthermore, in Ps. 59, 6; 80, 5, 20; 84, 9 יְהוָה is again inserted in the text for אֱלֹהִים.<sup>3</sup>

<sup>1</sup> In Ps. 69, 5 we find חֲנָם (as in 35, 19; 38, 20 שָׁקֵר *deceitfully*) as an *accus. adverb with a participle*; cf. § 118, 5, c.

<sup>2</sup> Otherwise in Num. 25, 12 where שְׁרִים according to No. 2, b, could be explained as an actual apposition. On this question cf. *Delitzsch Psalmen*, 4th ed., p. 203, Note 1.

<sup>3</sup> Without these suppositions it would be impossible to understand why אֱלֹהֵי צ' was not written; to think that the author of these Psalms held יְהוָה צ' to be an independent name of God (as *Gesenius, Olshausen*) is hardly possible.

## § 132.

CONSTRUCTION OF SUBSTANTIVE WITH ADJECTIVE.<sup>1</sup>

1) *An adjective* (as participles used as adjectives) serving a substantive attributively *follows* it and agrees with it in *gender* and *number*; e. g. אִישׁ גָּדוֹל *a large man*, יָפָה, אִשָּׁה *a handsome woman*. If the substantive stands in immediate connection with a genitive, the attribute follows the latter, since the *construct* state with its absolute forms, according to §§ 89 and 128, 1, are an inseparable unity, e. g. Esth. 8, 15 עֲטָרַת זָהָב גְּדוֹלָה *a great crown of gold*. For the union of the attribute with a *determinate* substantive, cf. § 126, 5.

Rem. 1. The cases where an adjective attribute (as usually explained, for the sake of special emphasis) appears to stand *before* its substantive are due rather to an appositional relation; so in Isa. 10, 30 עֲנִיָּה עֲנִתוֹת *Oh! the wretch, Anathoth!* cf. 23, 12; 53, 11 (*a just one, my servant*; but וְיָ and נִכְרִיָּה 28, 21 are *predicates* placed first); Ps. 18, 4 *upon the Praised One do I call, Jehovah*; 92, 12 (apposition after a participle). Only רַבִּים *many*, sometimes as a number, precedes its substantive (Ps. 32, 10; 89, 51; Neh. 9, 28; in Ps. 145, 7 רַב is *substantive regens*); in these examples an appositional relation can hardly be thought of.

2. In some usages (generally poetic) the adjective, rather than as attribute *after* the substantive, seems to govern the latter (in the *construct* state), e. g. 1 Sam. 17, 40 חֲלָקִי אֲבָנִים *smooth from (among the)*

<sup>1</sup> For the representation of ideas of properties by means of substantives, cf. §§ 127, 4, *a* and 128, 2, *b*, with Rem. 2; § 135, 5 and § 141, 2, Rem. 1 (substantives for adjectives as predicates of nominal clauses) and § 152, 1, *b* Rem. (periphrasis of negative ideas of properties); for the use of the fem. of adjectives (and Participles) to represent abstract ideas, § 122, 4, *b*. Here is to be mentioned the (gen. poet.) use of certain epithets in place of substantives to which the properties belong, e. g. אֲזִכִּיר *the strong*, i. e. God; אֲזִכִּיר *the strong*, i. e. *the bull* (Jer. 8, 16 al. *the horse*); קָלִי *quick* = *racer* (of the horse Isa. 30, 16); לְבָנָה *alba* = *luna*; פְּרִיָּה (*fructifera*) *fruit-tree* Isa. 17, 6 (also פֶּרֶת Gen. 49, 22); רִבְיָא *a lurking wild beast* Gen. 4, 7; cf. also רָגִז (*gravis, augustus*) and עֲלָטָא (*elatus*) = *the prince*. This method of using adjectives and participles as substantives is much more common in Arabic; in Greek and Latin poetry, cf. examples like ὑψηλὴν *the sea*, merum *for vinum*, etc.



stones = smooth stones; Isa. 35, 9; Ezek. 7, 24; Ps. 46, 5 and with a following collective in place of the plural, e. g. Isa. 29, 19 אֲכִיּוֹי אָרָם *poor among men* = poor men; Jer. 49, 20; Zech. 11, 7 (cf. Latin *canum degeneres*). But in all these cases the adjective so used is emphatic; being rather a superlative (vid. § 133, 3).

3. If two adjectives follow a feminine, sometimes the first only is inflected as feminine; e. g. 1 K. 19, 11 וְיִרְחַק יְהוָה וְיִרְחַק יְהוָה; 1 Sam. 15, 9. (cf. on this passage § 75, Rem. 8); Jer. 20, 9. A similar economy in the use of feminine forms is found with verbal predicates of feminine subjects, cf. § 145, 7, a, Rem. 1 and b, Rem. 2.

If three attributes follow a substantive the first two may be asyndetically connected and the last annexed by *Waw copulative*, cf. Zech. 1, 8.

4. After feminine plurals ending in ם־ the adjective attribute — in accordance with the principal rule above, No. 1 — follows with the ending וֹת, (§ 87, 4), e. g. Isa. 10, 14 עֲזָבוֹת עֲזָבוּ forsaken eggs; Gen. 32, 16. For a strange exception see Jer. 29, 17 (cf. 24, 2).

5. In reference to number it is to be noticed that:

a) dual substantives are followed by plural adjectives (or Participles), e. g. Ps. 18, 28 (Prov. 6, 17) עֵינַיִם רְכוֹזִית *high* (haughty) eyes; Isa. 35, 3; Job 4, 3 sq., cf. § 88, 1.

b) collective ideas are often used with the plural of an adjective or Participle (so-called *constructio ad sensum*); e. g. עַם = people 1 Sam. 13, 15; Isa. 9, 1; עֲזָבוֹת exiles Jer. 28, 4; cf. also נַפְשֵׁי שְׁנַיִם two souls Gen. 46, 27.<sup>1</sup>

c) plurals of honor or authority are regularly used with singular attributes, e. g. Ps. 7, 10 אֱלֹהִים צַדִּיק; Isa. 19, 4; but cf. also אֱלֹהִים חַיִּים <sup>2</sup>Deut. 5, 23; 1 Sam. 17, 26, 36; Jer. 10, 10; 23, 36, perhaps also Ex. 20, 3 אֱלֹהִים אֲחֵרִים *another God* and Josh. 24, 19 קִרְשֵׁי אֱ (cf. above, § 124, 1, c). 1 Sam. 4, 8, however, is explained as the speech of the Philistines who had several gods).

2. For the dependence of adjectives (in the construct state) upon a following genitive, cf. § 128, 3; of Participles, cf. § 116, 3, 4.

<sup>1</sup> But תְּמִימִם Ezek. 46, 6 cannot possibly be understood as the attribute of בָּקָר, but a harmonizing correction may be discovered by referring to Num. 28, 11 where two bullocks are required.

<sup>2</sup> Cf. on this point, 1 Sam. 28, 13 where עֲלִיִּים as the second accus. is used with אֱ (in sense of a spirit); vice versa, however, in 1 Sam. 19, 13, 16 where a single suffix refers back to תֵּי הַבַּיִת house-god (otherwise in Gen. 31, 34), as in Ps. 46, 4 to the amplified plural יָמִים sea. It is very doubtful whether or not in Ps. 78, 15 רַבָּה is to be regarded as an attribute (rather than as adverb = abundantly) to תְּהִמּוֹת.

## § 133.

## COMPARISON OF ADJECTIVES.

1. The Hebrew has no special form for the comparative and the superlative.<sup>1</sup> The comparative is expressed by the adjective followed by the preposition מִן (מִי) *from*, prefixed to the word with which comparison is made; e. g. 1 Sam. 9, 2 גְּבוּהָ מִכָּל-הָעָם *taller than all the people*. The real idea here is *tall* in distinction *from all the people*; cf. Judg. 14, 18 מַה-פֶּחוֹק מִדְּבַשׁ וּמָה עוֹ מֶאֱרִי *what is sweeter than honey and what is stronger than a lion?* Ezek. 28, 3; Amos 6, 2. Frequently an Infinitive seems to be the object of comparison, e. g. Gen. 29, 19 (better *I give her to thee, than that I should give her to another man*); Ps. 118, 8 sq.<sup>2</sup>

Rem. 1. The same use of מִן occurs also where the attributive idea is represented by means of a finite verb; e. g. 1 Sam. 10, 23 וַיִּגְבֶּה מִכָּל-הָעָם *and he was taller than all the people*; Nah. 3, 8; Job 7, 6. Elsewhere, especially after transitive verbs, (cf. for its different meanings, § 119, 3, d) the idea of a separation *from* or a marking *out* of a person or thing from others is represented through כִּן.<sup>3</sup> So clearly in cases like כִּן-בָּחַר *choose* (prefer) something before another, e. g. Job 7, 15, cf. Deut. 14, 2 (also יִתְרוֹן כִּן- *pre-eminence over* . . . Eccl. 2, 13); also in examples like Gen. 37, 3 וַיִּשְׂרָאֵל אֶהָב אֶת-יוֹכָף מִכָּל-בָּנָיו *and Israel loved Joseph more than all his (other) sons*; 29, 30; 1 Sam. 2, 29; Hos. 6, 6.<sup>4</sup>

<sup>1</sup> There exists in Arabic a special form of the adjective for the comparative and the superlative, like أَكْثَل *more*. Perhaps of like origin are أَكْبَر *cruel*, أَكْبَد *deceptive* (of a drying-up brook) and its opposite أَثْبَت *constant, perennial*. However, these forms are also used without any perceptible emphasis, and might, at most, pass for isolated remainders of an earlier comparative and superlative formation; in the same manner the Latin comparative disappears in the Italian, and still more in French, and its place is supplied by circumlocution (with *più, plus*).

<sup>2</sup> In Judg. 11, 25 the adjective is compared by repetition *art thou so much better than Balak?* (possibly also *art thou really better* . . . ?).

<sup>3</sup> Cf. on this point the Latin ablative with the comparative, also the etymology of words like *eximius, egregius*, and in Homer ἐκ πάντων μάλιστα Iliad IV. 96, ἐκ πυσίων XVIII. 431.

<sup>4</sup> But by the use of כִּן-צָרָךְ no comparison, but rather a relation of one person to another, is expressed; so Gen. 38, 26 צָרָךְ כִּמְנִי *she is equal to me*

2. The use of  $\text{כֵּן-}$  after adjectives or intransitive verbs containing an attributive idea depends upon another conception, when it is desired thereby to express an *insufficiency* or *overfullness* of the attribute in question to attain a certain object, e. g. Isa. 7, 13  $\text{הַמְעַט כֶּמֶם}$  *is it too little for you . . . ?* Job 15, 11; after an intransitive verb Gen. 32, 11 *I am too unworthy of all thy mercies* (am not worthy of all) etc.; cf. also the uses of  $\text{כֵּן-}$   $\text{בָּבֶר כֵּן-}$  *be too hard for one* Ex. 18, 18; Ps. 38, 5;  $\text{כֵּן-}$   $\text{בְּכֹחַ כֵּן-}$  *be too strong for one* Ps. 65, 4;  $\text{כֵּן-}$   $\text{בְּעֹז כֵּן-}$  *too powerful for one* Gen. 26, 16;  $\text{כֵּן-}$   $\text{רֵים כֵּן-}$  *too high for one* Ps. 61, 3;  $\text{כֵּן-}$   $\text{צָר כֵּן-}$  *too narrow* Isa. 49, 19;  $\text{כֵּן-}$   $\text{קָצֵר כֵּן-}$  *too short* Isa. 50, 2.

Especially frequent is the use of  $\text{כֵּן-}$   $\text{נִפְלָא כֵּן-}$  *too wonderful* (incomprehensible) *for one* Gen. 18, 14; Deut. 17, 8; 30, 11; Jer. 37, 17; Prov. 30, 18. Here particularly belong numerous cases where  $\text{כֵּן-}$  with an Infinitive follows the attributive idea, e. g. 1 K. 8, 64 *the brazen altar was too small to receive* (to be able to receive), cf. Gen. 4, 13; 36, 7 (*too large for them to dwell together*); after verbs, e. g. Isa. 28, 20; Psa. 40, 6.<sup>1</sup>

In all these cases  $\text{כֵּן-}$  expresses the *removal* of a thing from a person or the *separation* of a person from an object or goal; cf. the usage 'וְלֹא יִבְצֹר מִהֶם כֵּן-כֵּן *nothing will be unattainable to them* (lit. nothing will be separated from them, etc.) Gen. 11, 6; Job 42, 3.

3. The adjective upon which  $\text{כֵּן-}$  logically depends, must sometimes by virtue of a pregnant use of  $\text{כֵּן-}$  (vid. analogous examples, § 119, 4) be supplied from the connection, e. g. Isa. 10, 10  $\text{וּפְסִלֵיהֶם כֵּן-}$  *their idols are more numerous than* (those of) *Jerusalem, etc.*<sup>2</sup>; Mic. 7, 4 (*worse than a thorn-hedge*); Job 11, 17 (*brighter than midday*); Eccl. 4, 17 (*better than, etc.*).

2. The correlative comparatives such as *greater — less* (*older — younger*) are expressed by the simple adjective with the article (*the great = the greater, etc.*), Gen. 1, 16; 19, 31, 34.; 27, 15; 29, 16, 18, 26.

3. The definite form of the adjective is used to express the *superlative* (v. above No. 2) by means either of the article, or of a following partitive genitive (or a suffix); the determination, in such a case, designates one or more individuals prefer-

*in her right*; cf. Job. 4, 17 32, 2. In Prov. 17, 12 the use is *rather* (experience this and that) *than . . . .* by means of  $\text{וְאֵל-}$  expressed before the second clause.

<sup>1</sup> Cf. 2 K. 4, 3 where the idea *do something too little* is expressed by the Hiph.  $\text{וְהִמְעִיט}$  = *do not do too little*, sc.  $\text{לְשָׂאֵל}$  *in asking* (empty vessels).

<sup>2</sup> Cf. on the *comparatio decurtata* the still bolder pregnant usage in Ps. 4, 8 ( $\text{כֵּן-}$  *greater joy than in the time, etc.*).

ably as the possessors of the quality expressed<sup>1</sup>; e. g. 1 Sam. 9, 21 (הַצְעֵרָה = *the smallest*); 16, 11 (הַקָּטָן *the small = the youngest* of eight sons); 17, 14 *David was the youngest and the three great*, i. e. *the oldest ones*, etc.; Gen. 42, 13; 44, 2; Cant. 1, 8. So too when the adjective serves also as an attribute, Gen. 9, 24 בְּנוֹ הַקָּטָן *his youngest son*; cf. Josh. 14, 15; with a following genitive 2 Chr. 21, 17 קָטָן בְּנֵי *the youngest of his sons*; Prov. 30, 24 (*the smallest on earth*); with suffix Mic. 7, 4 טוֹבָם *their good ones*, i. e. *the best of them*; Jon. 3, 5 מִגְדֹּלָם וְעַד-קֶטְנָם *from the greatest among them even unto the least of them*; cf. the opposite Jer. 6, 13; 31, 34.

Rem. 1. In all the foregoing examples only the most common *relative adjectives* (*great, small, good*) have been treated, also such uses as can easily be regarded as a periphrasis of the superlative. Occasionally, however, an adjective, by virtue of its connection with a partitive genitive, contains a superlative idea; this is seen from the context, e. g. Deut. 33, 19 (*the hidden treasures of the sand*); Judg. 5, 29 (*the wisest of the ladies*); Isa. 19, 11; 23, 8 sq.; 29, 19; Ezek. 28, 7; Ps. 45, 13; Job 30, 6 (= *in the gloomiest valleys*); 41, 22, apparently also Ps. 35, 16; cf. for this dependence of the adjective § 132, 1, Rem. 2. The connection of the substantive with an adjective used as a substantive as mentioned in § 128, 2, Rem. 3 serves sometimes as a periphrasis for the superlative, e. g. Isa. 22, 24 כָּל כְּלֵי הַקָּטָן *all the smallest vessels*; Cant. 7, 10 כַּיֵּן הַטוֹב *like the best wine* (where הַטוֹב could also have been originally intended).

2. To the periphrasis of the superlative belongs also the connecting of a noun with the plural of the same word (which of course is to be understood as a partitive genitive, cf. our *book of books*), e. g. Ex. 26, 33 קֹדֶשׁ הַקֳּדָשִׁים *the holiest of all*; שִׁיר הַשִּׁירִים (Cant. 1, 1) *the choicest song*; cf. Gen. 9, 25 (*servus servorum, the meanest servant*); Num. 3, 32; Deut. 10, 17<sup>2</sup> (Ps. 136, 3); 1 K. 8, 27; Isa. 34, 10 (cf. Gal. 1, 5; Rev. 22, 5); Ezek. 16, 7; 26, 7 (*king of kings* of Nebuchadrezzar; cf. 1 Tim. 6, 15; Rev. 17, 14; 19, 16 and another kind of periphrasis Ps. 95, 3); Eccl. 1, 12. In Jer. 6, 28 two Participles are connected; and in Hos. 10, 15 two substantives in the singular.

3. Comparison of adjectives by repetition belongs rather to the province of rhetoric than of syntax, e. g. Eccl. 7, 24 עֲמוֹק עֲמוֹק *extremely*

<sup>1</sup> Cf. עֲלִיּוֹן *the above* simply = *the highest*.

<sup>2</sup> *God of gods and lord of lords*, as the highest god of the Babylonians is designated as *bēl, bēli* (Tiele, *Compend. der Rel. Gesch.* p. 87).

*deep*; 1 Sam. 2, 3; Prov. 20, 14; the adjective is repeated three times in Isa. 6, 3. Cf. the repetition of the adverb for the same reason in Gen. 7, 19; Num. 14, 7 (קָדַר קָדַר *exceedingly*, also כִּי כִי Ex. 1, 7 al.); Ezek. 42, 15. But Deut. 28, 43 expresses a continual progression (= *ever higher . . . ever deeper*); cf. Ex. 23, 3) כֵּן כֵּן *little by little* (peu à peu).<sup>1</sup>

Even the repetition of substantives serves as a periphrasis of the superlative in cases like לָרֶרֶר (Ex. 3, 15) = *to the most remote generations*; cf. 17, 16; Jer. 6, 14; 8, 11 (*deepest peace!*); Ezek. 21, 32 (עֲרִירָה repeated three times)<sup>2</sup>; 35, 7; Nah. 1, 2. Sometimes the totality of an action or state is indicated by the union of two allied nouns with a like pronunciation, cf. Ezek. 6, 14 (33, 28 sq.; 35, 3); 32, 15; Nah. 2, 11; Zeph. 1, 15 (Job 30, 3; 38, 27).

## § 134.

## SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10, as originally abstract substantives, may be connected with their substantives in three different ways. They may stand either:—

- a) in the *construct state before* the substantive (the object numbered being accordingly in the genitive), e. g. שְׁלֹשָׁת יָמִים *triad of days* = *three days*; הָאֲנָשִׁים הַשְּׁנַיִם *the two men*; or
- b) in the *absolute state before* it (the object numbered being then considered as in apposition § 131, 2, c), e. g. שְׁלֹשָׁה בָּנִים *triad sons* = *three sons*; אֲנָשִׁים שְׁנַיִם *two men*; or
- c) in the *absolute state after* it, as in apposition with the object numbered, e. g. שְׁלֹשָׁה בָּנָיו 1 Chr. 25, 5; 2 Chr. 29, 21. This position is especially common in the later books,

<sup>1</sup> Related adverbs are thus connected in Num. 6, 9; Isa. 29, 5; 30, 13; unrelated in Isa. 5, 26; Joel 4, 4; in Num. 12, 2 the particles אֵן אֵן are connected for the same reason (as if *single and alone*).

<sup>2</sup> Of another nature is the exclamatory use of the same word three times in Jer. 7, 4 and 22, 29, and twice in Jer. 4, 19; Lam. 1, 16 (?).

because the substantive conception of the numeral yielded more and more to the adjective.<sup>1</sup>

Rem. In Lev. 24, 22 אָחֵר follows the *construct state* כִּשְׁפָט as a genitive; but, as in Num. 15, 16, כִּשְׁפָט could equally well be the reading. In Gen. 42, 19 אָחֵר stands in apposition to a substantive with a suffix (= *one of your brothers*; but in vs. 33 it reads: *the one of you brothers*). Equally often we find מֵאָה-שָׁנָה (Gen. 7, 17) and מֵאָה ש' (25, 7, 17) *hundred years*. For the union of abstract numerals with suffixes, like שְׁנֵיהֶם *their duality = they two* Gen. 2, 25 al. (also in strengthening separate pronouns like שְׁנֵי אֲנָחְנִי 1 Sam. 20, 42) cf. § 97, 3, Rem. 2.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 K. 22, 1; Ezek. 45, 1; cf. 2 K. 8, 17 and 25, 17 Keth.) with the plural.<sup>2</sup> The numerals from 11 to 19 take generally the plural; certain nouns numbered, however, are usually in the singular (vid. details in Rem. 1). The tens (from 20 to 90), when they precede the substantive, are generally joined with the singular (in the accusative, cf. § 131, 2, Rem. 5) and when they follow it, in apposition, they take the plural; e. g. Judg. 11, 33 עָשְׂרִים עִיר *twenty cities*, but אַמּוֹת עָשְׂרִים *twenty cubits* 2 Chr. 3, 3 sq. The plural *may* be used in the first case (Gen. 18, 24; Ex. 21, 32; 36, 24 sq.), but the singular never occurs in the second and rarer case. The substantive numbered may after מֵאָה and אֶלֶף be either singular or plural (vid. Rem. 2).

Rem. 1. After the numerals from 11 to 19 we regularly find in the sing. the words יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נֶפֶשׁ *soul* (person), שִׁבְט, שֵׁבֶט *tribe*, כִּנְיָה *pillar*, עֶמֶד (Ex. 24, 4) and כָּקָר collective *cattle* (cf. the German: *hundert Mann, sechzig Pfund*), e. g. Deut. 1, 2 אַחֲרֵי עֶשֶׂר יוֹם (but cf. exceptions like Deut. 1, 23; Josh. 4, 2 al.). Other substantives stand in the plural with these numerals; the latter may in this case follow the substantives (especially in later passages Num. 7, 87 sq.; 1 Chr. 4, 27; 25, 5).

<sup>1</sup> In Ex. 28, 10 the Massora allows the numeral as a genitive to follow the *construct state* of the object numbered; nevertheless הַשָּׂשֶׁטֶה הָאֶת-שְׂכוֹתֵי הַשָּׂשֶׁטֶה could be used in its place (cf. for the absence of the article before 'ש' § 126, Rem. 1, a).

<sup>2</sup> For examples like Gen. 46, 27 שְׁנֵי נַפְשֵׁי שְׁנֵי *two souls* cf. § 132, 1, Rem. 5, b (union of collectives with the plural of the adjective).

2. After *כֶּאֱחַד* (*כֶּאֱחַת*, *כֶּאֱחַת*, *כֶּאֱחַת*) and *אֶחָד* (*אֶחָת*, *אֶחָת*, *אֶחָת*) we regularly find in the *singular* the substantives *אֶחָד*, *אֶחָד*, *אֶחָד* (except Ezek. 40, 27), *יָחַד*, *יָחַד*, *יָחַד*, usually also *שְׁנָה*, *שְׁנָה*, *שְׁנָה* (except Josh. 7, 21; 2 Sam. 14, 26 al.); cf. also Gen. 33, 19; Esth. 1, 1; Judg. 21, 12; Deut. 7, 9; 1 K. 5, 12; 2 Chr. 9, 15. Examples for the *plural* after *כֶּאֱחַד* are Gen. 26, 12; 1 Sam. 18, 25; 2 Sam. 16, 1; 1 K. 18, 4; after *כֶּאֱחַת* Ex. 38, 27; after *כֶּאֱחַת* Judg. 15, 4; 2 Sam. 8, 4; 1 K. 10, 17; Ezek. 42, 17; after *כֶּאֱחַת* 1 Sam. 25, 18; 1 K. 7, 20; after *אֶחָד* 1 Sam. 25, 2; 1 K. 3, 4; 5, 6; 2 K. 3, 4; Ps. 90, 4; after *אֶחָת* 1 Sam. 17, 5; Job 42, 12; after *אֶחָת* Mic. 6, 7; after *אֶחָת* Isa. 36, 8. In Dan. 12, 11 the plural *כֶּאֱחַד* precedes the numeral 1200.

3. With the numerals compounded of tens and units, like 21, 62, the object numbered either follows the number in the singular (accusative), e. g. Gen. 5, 20 *שְׁנַיִם וְשָׁנָה* 62 years (*שָׁנָה* according to No. 2 is in the sing., since it refers to the immediately preceding ten; also in *שְׁנַיִם וְשָׁנָה* Deut. 2, 14) or precedes it in the plural (especially in later books, Dan. 9, 26 al.); or is (a few times) repeated so that (according to No. 1) it is plural with the units, but singular with the tens (vid. No. 2) and hundreds, e. g. Gen. 12, 4 *שְׁנָה וְעֶשְׂרִים וְשָׁנָה* 75 years; 23, 1 *שְׁנָה וְעֶשְׂרִים וְשָׁנָה* 127 years, cf. Gen. 5, 6 sq.

Rem. 1. Apropos the position of the numerals, it is to be noted that the *thousands* regularly *precede* the hundreds, etc., and the hundreds the smaller numbers, while the *units*, on the contrary (according to § 97, 3, Note 2, especially in later texts) regularly *precede* the *tens*. The smaller numerals frequently follow the hundreds *asyndetically* (without !).

On the syntax of the cardinal numbers:

2. The determination of the cardinals by the article is effected whenever they (excluding their connection with a numbered object, cf. Josh. 4, 4) refer back to an immediately preceding enumeration, e. g. Gen. 14, 9 *four kings* (fought) *with the five* (mentioned in vs. 2), cf. 1 Chr. 11, 20 sq. for the definite tens, Gen. 18, 29, 31 sq. A demonstrative with the article may be readily used with such a definite numeral, e. g. Deut. 19, 9 (but cf. Gen. 9, 19; 22, 23, where numeral and demonstrative appear as if they were in themselves definite). With the numerals 11–19 the article may precede either the unit (1 Chr. 25, 19; 27, 15) or *גָּשָׁר* (Josh. 4, 4); in Num. 3, 46 it precedes both members of the compound numeral (73). In (appositional) connection with any definite

substantives we find the cardinal number *without* the article not *only* when preceding the substantive as in Josh. 15, 14 (אֶרֶץ-שֶׁלֹשָׁה כִּנֵּי הַיַּגְדָּן) where שֶׁלֹשָׁה seems to be in itself definite, cf. on this point Gen. 18, 28; 1 Sam. 17, 14 and the cases noted above § 126, 5, Rem. 1, a, Gen. 21, 29 etc.) but also when following it, e. g. 1 K. 7, 27, 43 sq. (וְגִּבְרֵת וְגִּבְרֵת: the omission of the article, as in the instances mentioned in § 126, Rem. 1, b, could be due to a dislike of a hiatus. In Num. 28, 4; 1 Sam. 17, 3 sq.; Jer. 24, 2; Ezek. 10, 9 אֶחָד for the otherwise usual הָאֶחָד could thus be easily explained).

Cases like שֶׁבַע הַיָּמִים Judg. 14, 17 (determination by means of a following definite genitive) may be explained by § 127, 5 (but in 1 Sam. 9, 20 and 25, 38 the article should with *Wellhausen* be omitted).

3. Certain *measure, weight or time* indications are usually omitted after the numerals, e. g. Gen. 20, 16 אֶלֶף כֶּהֶף thousand (*shekels*) silver; also before וְהָיָה 1 K. 10, 16; cf. Ps. 119, 72. Furthermore Ruth 3, 15 שֵׁשׁ עֶשְׂרִים six (*ephahs*) barley; 1 Sam. 17, 17 עֶשְׂרֵה לֶחֶם ten (*sc. according to 10, 3 loaves*) of bread; cf. 2 Sam. 16, 1 where before קֶמֶן there is to be supplied a measure or perhaps an idea, like *cake*).—Statements of cubits in the Priest-codex (Ex. 26, 2 al.) and in 1 K. 6 and 7 (besides, only in Ezek. 40, 5, 21; 47, 3; Zech. 5, 2; 1 Chr. 11, 23; 2 Chr. 4, 2 sq.) are usually given by the addition of בְּאַצְבָּה (*lit. by the cubit*).

4. There are no special forms for the *ordinals* above 10, those being indicated by the corresponding cardinals (preceding or following the object numbered), e. g. Gen. 7, 11 בַּשְּׁבַעָה on the seventh day; Deut. 1, 3 בְּאַרְבָּעִים שָׁנָה in the fortieth year, cf. Gen. 14, 5; 2 K. 25, 27, and with repeated שָׁנָה in compound numerals, 1 K. 6, 1: such a cardinal is found without בְּ (in *acus. temporis*, § 118, 3) in Gen. 14, 4 (but the Samaritan has יִשְׁבֹּלֵשׁ); with the article (but without the object numbered, *vid. above*, No. 3, Rem. 2) in 1 K. 19, 19.<sup>1</sup> For the position of the numeral after the noun (as genitive) cf. e. g. 1 K. 16, 10 בְּשָׁנָה עֶשְׂרִים וְשִׁבְעָה in the 27th year, and with a definite numeral Ex. 12, 18; Num. 33, 38. Frequently in this case, however שָׁנָה follows, e. g. Gen. 7, 11; 2 K. 13, 10, after a definite numeral in Lev. 25, 10.<sup>2</sup>

<sup>1</sup> Of a different character is Ex. 19, 15 הָיְתָה יָמִים לְשָׁלֹשֶׁת lit. upon three days = on the 3d day (in vss. 11 and 16 we find the ordinal) and 1 Sam. 30, 13 הֵלֵכְתָּ הַיּוֹם הַשְּׁלִישִׁי to-day three (days) = to-day it is the 3d day since.

<sup>2</sup> This whole idiom can be so explained that Lev. 25, 10, for example, could



Rém. In enumerations of the days of the month or year, even for the numerals 1-10 the cardinals in place of the ordinals are very often used, e. g. בְּשָׁנָה שְׁתִּיתָ 1 K. 15, 25; בֶּשֶׁשׁ 2 K. 18, 1, etc.; cf. Deut. 15, 9. The months themselves are always given as ordinals (בְּרֵאשִׁי, בְּשֵׁנִי, etc. to בְּעָשְׂרִי), on the contrary, however, the days of the month בְּאַחֲרֵי הַחֹדֶשׁ Gen. 8, 5 al.; בְּאַרְבָּעָה לַח' Zech. 7, 1; בְּחִמְשָׁה לַח' Ezek. 1, 1 al.; בְּשִׁבְעָה לַח' 2 K. 25, 8; בְּתִשְׁבָּעָה לַח' Lev. 23, 32 (always, however, לַח' on the tenth day of the month). For the omission of יוֹם in these cases, see No. 3, Rem. 3; only in later passages is יוֹם annexed, e. g. 2 Chr. 29, 17 בְּיוֹם שְׁמֹנֶה לַח'; Ezra 3, 6 כִּיּוֹם אֶחָד לַח'. When, finally, statements of years even in connection with בְּשָׁנָה follow definite ordinals, e. g. 2 K. 17, 6 בְּשָׁנָה הַתְּשִׁיעִית in the ninth year (cf. Jer. 51, 59; Ezra 7, 8), בְּשָׁנָה (vid. the 2d foot-note to No. 4) is to be explained by § 128, 2, d. This too makes it clear why the Massora requires in Jer. 28, 1; 32, 1 בְּשָׁנָה in Qeré.

5. *Distributives* are expressed either by the repetition of the cardinals, e. g. Gen. 7, 9, 15 שְׁנַיִם שְׁנַיִם *two by two*; 2 Sam. 21, 20 שֵׁשׁ וְשֵׁשׁ *six by six* (also with the mentioned object, Josh. 3, 12 לְשִׁבְעַת אִישׁ מֵאֶחָד מִבְּנֵי לֵוִי *one man from each tribe*; Num. 13, 2; 34, 18 אֶחָד מִן [like Neh. 11, 1 *one of every ten*]; cf. on this point § 123, d, 2) or by an emphatic periphrasis לְאָחָד, Num. 17, 18; Deut. 1, 23; cf. Isa. 6, 2 (לְאָחָד after a twice repeated *six wings*); the simple *distributive* לְמֵאוֹת after hundreds and thousands is sometimes sufficient (as in § 123, d, 1).

6. The *multiplicatives* are expressed (like the ordinals above 10, vid. No. 4) either by the cardinals (שְׁתַּיִם *two times* Job 40, 5; שִׁבְעַת *seven times* Lev. 26, 21, 24; Prov. 24, 16; cf. also אֶחָד *once* 2 K. 6, 10; Job 40, 5 whence Job 33, 14 בְּאַחַת<sup>1</sup> with בְּשַׁתַּיִם; also 1 Sam. 18, 21) or by the *dual* of the numeral (so שְׁבַעַתַּיִם Gen. 4, 15, vs. 24 with the cardinal 77 = 77 times); Isa. 30, 26; Ps. 12, 7; 79, 12; אַרְבַּעַתַּיִם 2 Sam. 12, 6;<sup>2</sup> or by the periphrasis פַּעַם *times* (lit. *step*, with the

literally mean, *the year of the* thereby completed 50 years = the 50th year; it would be more correct, however, to consider שָׁנָה and בְּשָׁנָה in all these cases as not actual governing nouns, but merely as connecting forms, to be explained by analogy with the cases mentioned in § 128, 2, d.

<sup>1</sup> But בְּאַחַת Num. 10, 4 means *on one* (trumpet).

<sup>2</sup> כְּפָלָה in Job 11, 6 (*doubling* of כָּפַל) doubtless means *multiplicity* rather than *the doubled*.

article הפעם *this time*; cf. also בַּפֶּעַם הַזֶּה with כִּי, as בְּאַחַת (above) אַחַת פֶּעַם *once* (Neh. 13, 20 וּשְׁתַּיִם פֶּעַם *once and twice*), פַּעַמַּיִם *twice*, שְׁלֹשׁ פַּעַמַּיִם (whence Ex. 23, 14; Num. 22, 28, 32 רִגְלִים 'ש') *thrice*; cf. Ezek. 41, 6 (33 times); 2 Sam. 24, 3 (100 times); Deut. 1, 11 (1000 times); 1 K. 22, 16 עַד-כְּפָה פ' *to so many times*, i. e. *so and so often*. In Gen. 43, 34 *fivefold* is expressed by חֲמִשׁ יָדוֹת (lit. *five hands*);<sup>1</sup> in Ex. 16, 5 the double is indicated by מִשְׁנֶה עַל- (lit. *repetition of that, which, etc.*). Of the ordinals, we find a numerical adverb in שְׁנִית *for the second time* Gen. 22, 15; Jer. 13, 3 (cf. Latin, *tertium consul*).

Rem. Within the province of Rhetoric must be classed the combination of any number with the next higher — whether in the same or in a different clause — in so-called proverbial numbers, to express a desirable and not very definite number. The context must show whether or not reference is had in this form to only a few (e. g. Isa. 17, 6, *two, at most three*) or to a greater number (e. g. Mic. 5, 4). Sometimes the combination serves merely to express an indefinite number, without any idea of the advance from the lower to the higher number. So we find connected by ! 1 and 2 in Deut. 32, 30, Jer. 3, 14, Job 33, 14, 40, 5 (asynd. Ps. 62, 12); 2 and 3 in Isa. 17, 6, Sir. 23, 16, 26, 28 (asynd. 2 K. 9, 32, Hos. 6, 2, Amos 4, 8); 3 and 4 in Jer. 36, 23, Amos 1, 3–11, Prov. 30, 18, 21, 29, Sir. 26, 5 (asynd. Prov. 30, 15); 4 and 5 asynd. in Isa. 17, 6; 6 and 7 in Job 5, 19, Prov. 6, 16; 7 and 8 in Mic. 5, 4, Eccl. 11, 2; 9 and 10 in Sir. 25, 7.

### III. SYNTAX OF THE PRONOUN.

#### § 135.

##### THE PERSONAL PRONOUN.

1. The so-called *pronomina separata* regularly serve, irrespective of their use as the subject of a nominal sentence (cf. § 142) and of the idiom mentioned in No. 2, according to § 32, 2, expressly to emphasize the subject in question; e. g. Gen. 16, 5 אֲנִי = *I myself*, also אֲנִי Ezek. 34, 15; Ps. 2,

<sup>1</sup> But אַרְבַּע הַיָּדוֹת Gen. 47, 24 means (*the other*) *four-fifths*; cf. 2 K. 11, 7; Neh. 11, 1.

6;<sup>1</sup> but Isa. 45, 12 אֲנִי *I* and no one else!); אֲנִי Gen. 15, 15; Judg. 15, 18; 1 K. 21, 7; אֲנִי Gen. 9, 7 (after the verb in Judg. 15, 12; *fem.* in Gen. 31, 6; cf. also אֲנִי *I, I*, Hos. 5, 14 al. Occasionally the separate pronoun seems to precede the verb more for the sake of rhythm (i. e. in order to give a more resonant tone in place of the naked verbal form). So we find Gen. 14, 23; Ps. 139, 2 and especially in cases like Gen. 21, 24; 47, 30 (in solemn promises). At the beginning of clauses אֲנִי may be similarly explained, Gen. 24, 45; Hos. 5, 3; 10, 11; 12, 11; Ps. 39, 11; 82, 6.<sup>2</sup>

Rem. 1. Of another nature is (according to *Delitzsch* on Cant. 5, 5 colloquially arisen) the pleonastic addition of the pronoun immediately after the verb, e. g. Cant. 5, 5 and (analogous to other indications of a very late origin of the book) very frequently in Eccl. (1, 16; 2, 1, 11, 15; 3, 17 sq., etc., cf. *Delitzsch*, Cant. and *Koheleth* p. 207; in Aramaic Dan. 5, 16).

2. Quite frequently substantive subjects are repeated by the corresponding pronouns of the 3d person before the addition of the predicate, e. g. Gen. 3, 12 *the woman whom thou gavest to be with me, she* (הִיא) *gave me*, etc.; 14, 24 (הִיא); 15, 4; 24, 7, etc. (but Isa. 7, 14 הִיא after predicate and subject = *he himself*).<sup>3</sup>

2. Occasionally the pronoun serves strongly to emphasize a preceding suffix of the same person (sometimes also a succeeding one), whether the latter be annexed (as accusative) to a verb or (as a genitive) to a noun or a preposition. Such an emphasis is usually rendered by greater stress of voice or by repetition of words (cf. the French *mon livre à moi*). The pronoun, moreover, is in such a case not to be considered perhaps as in an *oblique case* (accusative or genitive), but as

<sup>1</sup> Also הִיא, הִיא *he himself, she herself* (of persons and things), e. g. Isa. 7, 14 (אֲנִי הִיא *the Lord himself*); Esth. 9, 1 הִיא הִיא *the Jews themselves*. In the sense of *the same* (*à avrós*) or *one and the same* we find הִיא in Isa. 41, 4; 43, 10, 13; 46, 4; 48, 12 (throughout הִיא), Ps. 102, 28 (אֲתָהּ הִיא) and also Job 3, 19.

<sup>2</sup> Even on the Moabite Inscription we frequently find (as in line 21) אֲנִי at the beginning of new periods after marks of separation.

<sup>3</sup> Analogous to this is the continuation of a noun dependent upon a preposition by means of a pronominal suffix in union with the same preposition (e. g. Gen. 2, 17; 2 Sam. 6, 22; 2 K. 22, 18) or of an object by means of the *nota accus.* אֶת with a suffix, e. g. 1 Sam. 15, 9; 8, 13.

the subject of an independent sentence whose predicate must be supplied from the context.

Examples of this emphasis:

a) of a *verbal* suffix by אָנִי (אֲנִי) Gen. 27, 34 בִּרְכֵנִי גַם-אָנִי *bless me now also* (lit. *bless me, even I wish to be blessed*); Zech. 7, 5; cf. also Ezek. 34, 11, 20 (וְהִנֵּנִי אָנִי); by אַתָּה (אַתָּה) Prov. 22, 19. The pronoun *precedes* in Gen. 49, 8 אַתָּה not: *Judah, thou art, but thee, thee, etc.!*) and Eccl. 2, 15 (גַּם אָנִי).<sup>1</sup>

b) of a *pronominal* suffix with a substantive by אֲנִי 2 Sam. 19, 1; Prov. 23, 15, perhaps also Lam. 1, 16 (against the accents); by אַתָּה 1 K. 21, 19 אַתָּה גַם-הַמָּוֶה אֶת-הַדָּמָה *also thy blood!* הוּא 2 Sam. 17, 5; Jer. 27, 7, Mic. 7, 3; אֲנִי 1 Sam. 20, 42 (after שָׁנִי, otherwise without special emphasis); Neh. 5, 2 (?); אַתָּם Num. 14, 32; הֵם Ps. 38, 11 (without special emphasis); הִמָּה Ps. 9, 7. The pronoun *precedes* in Isa. 45, 12; 1 Chr. 28, 2 (אֲנִי); Ezek. 33, 17 (הִמָּה).

c) of a suffix connected with a preposition 1 Sam. 25, 24 (אֲנִי *upon me, me!*), 2 Chr. 35, 21 (לֹא-עָלֶיךָ אַתָּה *not against thee*); 1 Sam. 19, 23 אֲנִי עָלָיו גַּם הוּא *even upon him*); Deut. 5, 3 אֲנִי אֶתְּנוּ אֲנִי (but with us); Hag. 1, 4 לָכֵם אַתָּם (you, you!). In Mic. 5, 1 (כָּס גַּם-הִמָּה) (כָּס אַתָּה....) and 2 Chr. 28, 10 (אֲנִי עִמָּכֶם) the pronoun *precedes*.

In accordance with the same rule we may also explain Gen. 4, 26 לֵשֶׁת גַּם-הוּא *to Seth even to him* (not גַּם-לֹו); cf. 10, 21 and Ex. 35, 24.

3. The *oblique cases* of the personal pronouns expressed by a preposition (or the *nota accus.* אַת) with suffix may be used in a demonstrative as well as a reflexive sense;<sup>2</sup> so לֹו *to him*, also *himself* (*sibi*), e. g. Judg. 3, 16 Ehud made לֹו *him a sword*, cf. Gen. 33, 17; also לָהֶם *sibi* Isa. 3, 9; אִתּוֹ *with him* and (Gen. 22, 3) *with himself*; עִמָּהּ *with her* and (1 Sam. 1, 24) *with herself*; אֵלָיו *to him* and (Gen. 8, 9) *to himself*; apparently pleonastic, as the so-called *ethical dative* (vid. § 119, 3, c, 2) in Job 12, 11; 13, 1. Rarely (because regularly expressed by the reflexive conjugations *Niphāl* and *Hithpāēl*,<sup>3</sup>) and then only when express emphasis is desired, is the *accusative* of the

<sup>1</sup> In Gen. 24, 27 אֲנִי does not serve to emphasize the following suffix; it is rather to be considered analogous to the cases mentioned above in Rem. 2, Note.

<sup>2</sup> As in Luther's Bible, *jm, jr* for *sich*; in the English Bible, *him, her* for *himself, herself*.

<sup>3</sup> According to § 51, 2, c, *Niph.* (as also *Hithpa.*, § 54, 3, c) may include the dative of the reflexive pronoun.

reflexive pronoun indicated by the *nota accus.* אָח with a suffix ; so אָחוֹ (himself and his dwelling) 2 Sam. 15, 25 ; אָחָם *se ipsos* Ex. 5, 19 ; Jer. 7, 19 (in sharp contrast to הָאָחִי) ; Ezek. 34, 2, 8, 10 (cf. on this point § 57 with Note 2).

Rem. With a similar emphasis we find in Isa. 49, 26 בָּשָׂרָם and דָּמָם in the sense of *their own flesh, their own blood*. For the occasional demonstrative and occasional reflexive meaning of the pronominal suffixes of the 3d pers. sing. and plu. cf. § 91, 4; for other expressions of the idea of *self*, vid. § 139, 2.

4. The *possessive pronouns* are, according to § 33, 2, *ב*, indicated<sup>1</sup> by the (genitive) *suffixa nominum* ; the latter may represent either a *subjective genitive* or (analogous to the genitive proper, § 128, 2, *ב*) an *objective genitive*, e. g. הַמָּכִי *the wrong against me* Gen. 16, 5 ; Jer. 51, 35 ; cf. Gen. 9, 2 ; 18, 21 ; 27, 13 (2 Sam. 16, 12 K<sup>eth</sup>) ; Gen. 30, 23 ; 39, 21 (cf. Ex. 3, 21 al.) 50, 4 ; Ex. 20, 20 ; 21, 35 ; Judg. 13, 12 (קַעֲשֹׁה *what is to be his work* ?) ; Isa. 56, 7 ; Nah. 3, 19 ; Job 20, 29 ; 23, 14 ; 34, 6 ; cf. also the pregnant use in Ps. 20, 3 יְשַׁלַּח עֲזָרָה *he will send thy help (help for thee)* = he will send thee help.<sup>2</sup>

5. When the genitive following a *construct state* (§ 128, 2, *ה* and *י*), is used in the description of a material or quality, the pronominal suffix, which properly belongs to the whole idea (indicated by the governing noun and the genitive), is used (analogous to the position of the article, § 127), with the second substantive (the genitive) e. g. הַר־קֹדֶשִׁי (lit. the mount of my holiness) = *my holy mount* Ps. 2, 6 al. ; עִיר קֹדֶשְׁךָ *thy holy city* Dan. 9, 24 ; אֱלִילֵי כֶסֶף *his silver idols* Isa. 2, 20 ; 30,

<sup>1</sup> Like the substantive genitives (§ 129 2), the *possessive pronouns* may also be paraphrased by relative sentences. e. g. Ruth 2, 21 הַנְּעָרִים אֲשֶׁר לִי *the servants who are to me* = *my servants* ; so especially, when the substantive which should be connected with the genitive suffix, already has a genitive, e. g. 1 Sam. 17, 40 But in such a case the suffix is sometimes pleonastic, e. g. Cant. 1, 6 קִרְבִּי שְׂלִי *my vineyard, which (belongs) to me* ; cf. 3, 7 and the analogous pleonasms 2 Sam. 22, 2 (but vid. Ps. 18, 2) and Ps. 27, 2.

<sup>2</sup> Cf. the similar pregnant use in Isa. 1, 26 וְאֶשְׁכֵּחַ שְׁפָטֶיךָ = *and I will restore to thee judges, etc.*

22; 31, 7;<sup>1</sup> cf. Deut. 1, 41; Isa. 9, 3; 28, 4; 41, 11; Ezek. 9, 1 sq.; Ps. 41, 10; 150, 1; Job 18, 7 (עָרֵי אֹנוֹן *his mighty steps*); 38, 6; after a *nomen regens* used adjectively Isa. 13, 3 (Zeph. 3, 11) גִּאֲוֹתָו עָלָיו *rejoicing in his highness*. According to the same analogy in Isa. 56, 7 (though the genitive does not describe a peculiarity) בֵּית תְּפִלָּתִי = *my house of prayer*.

Rem. 1. Because of an error presumably transferred from the colloquial to the written language *masculine suffixes* (especially in the plural) occasionally refer to feminine substantives; so pronominal suffixes in sing. Judg. 11, 34;<sup>2</sup> in the plu. Gen. 31, 9; 32, 16; 41, 23; Ex. 1, 21; 2, 17; Num. 36, 6; Judg. 19, 24; 21, 22; 1 Sam. 6, 10 (בָּנֵיהֶם); Isa. 3, 16, Amos 4, 1 sq. (finally fem. suffix); Job 1, 14; 39, 3 (חֲבֵלֵיהֶם) parallel with (לִירֵיָהּ); Cant. 4, 2; 6, 6; Ruth 1, 8 sq. (mixed with fem. suffixes); verbal suffixes in sing., Ex. 22, 25; in pl., Judg. 16, 3; Prov. 6, 21; Job 1, 15. (But Gen. 26, 15, 18; 33, 13; Ex. 2, 17; 1 Sam. 6, 10 are to be explained according to § 60, Rem. 6). For הָיָה as *fem.* vid. § 32, Rem. 7; for the *masc.* as *genus potius* vid. § 122, 2, Rem. 2.

2. The suffix of the 3d sing. *fem.* refers back sometimes to complete sentences (corresponding to the German *es*); so in the verbal suffix in Gen. 15, 6; Isa. 30, 8; Amos 8, 10; cf. Gen. 24, 14 (כֵּן *therefore*); 47, 26; Ex. 10, 11 (אֲתָה *es*). Elsewhere the plural of things (2 K. 3, 3; Jer. 36, 23; Job 6, 20; 39, 15 although preceded by תַּחֲסִים) or of the names of animals (Isa. 35, 7) is indicated by the suffix of the 3d sing. *fem.* *Vice versa* we find in Gen. 15, 23; Num. 16, 3; 1 Sam. 2, 8 pl. suffixes referring back to collective singulars.<sup>3</sup> But in Deut. 21, 10 the suffix in נָתַן acquires the collective force in אֵיכָיִךְ; Jon. 1, 3 עֲקָרָם refers to the sailors contained in sense in אֲנִיָּה; in Josh. 2, 4 read וַתִּצְפֶּנּוּ.

3. In some instances the meaning of the pronominal suffix or possessive pronoun is so weakened, that all knowledge of it seems almost to have disappeared from the language. So in אֲדֹנָי *my Lord* from the plu. of authority אֲדֹנִים (§ 124, 1, c) with the suffix of the 1st sing. (always with Qāmēts, thus distinguished from אֲדֹנָי *my lords*; Gen. 19, 2) is used exclusively in reference to God, but not in direct address (Gen. 15, 2; 18, 3; Ps. 35, 23), and finally (but *vid.* note below) without any reference to the pronoun = *the Lord*<sup>4</sup> (on אֲדֹנָי as the so-

<sup>1</sup> But in prose, Gen. 44, 2 אֶת-הַגִּבֵּי'עַ' גִּבֵּי'עַ הַזָּהָב *my goblet, the silver goblet*.

<sup>2</sup> The Massōra gives six קָמֶנֶה for which קָמֶנֶה would be expected except Judg. 11, 34 (where the text is hardly reliable); Ex. 25, 15 (?); Lev. 6, 8; 7, 18; 27, 9; Josh. 1, 7; but all these cases can be otherwise explained.

<sup>3</sup> In 2 K. 7, 10 for שָׁעַר (LXX reads שָׁעַר) read שְׁעָרִי.

<sup>4</sup> Cf. the same weakening of meaning of the possessive pronoun in רַבִּי *my master*; since the second century A.D., also *the master*; so also in Syriac כִּרִּי *my*

called *Qeré perpetuum* of the Massorites for יהוה, vid. §§ 17 and 102, 2, Rem.).

A similar weakening of the suffix idea occurs in יְחִדִּי (lit. *in his connections* = *he*, etc., *together with*, e. g. כָּל-הָעָם יְחִדִּי Ex. 19, 8, then without reference even to the suffix of the 1st pers. אֲנִי 1 K. 3, 18 (relative to two women); Isa. 41, 1; Job 9, 32; Neh. 6, 2, 7; after the 2d pers. Isa. 45, 20 al. Furthermore we find כָּלָם lit. *their totality*; also after the 2d pers. = *all together*, in 1 K. 22, 28; Mic. 1, 2 (*hear, ye people, all of you*), also before the 2d pers. in Job 17, 10. For the meaningless suffix in הָעֶרְבָּי Lev. 27, 23 al., cf. § 127, 4, b.

## § 136.

## THE DEMONSTRATIVE PRONOUN.

The *demonstrative pronoun* זֶה (fem. זוֹ, pl. אֵלֶּה § 34), *hic*, *haec* (*hoc*), *hi*, etc., and the *personal pronoun* הוּא (fem. הִיא, pl. הֵמָּה, fem. הֵנָּה, § 32, 2) = *is*, *ea* (*id*) or *ille*, etc., *ii*, *eae* or *illi*, etc., used as a demonstrative are distinguished from each other in that זֶה (like *hic*, δὲ) almost invariably relates to a person or thing present, whereas הוּא (like *is*, *ille*, αὐτός, ὁ αὐτός) relates to a person or thing already mentioned (vid. examples).<sup>1</sup>

Rem. 1. For the preceding, cf. the instructive examples in Gen. 32, 3; Judg. 7, 4 of whom *I will tell thee: this one* (זֶה) *shall go with thee*,

*lord*, and as title, *the lord*; in the Italian *madonna*, Fr. *madame*, *Notre Dame*, *monsieur*, *monseigneur*, etc. It is very doubtful, however, whether or not the constant distinction between אֱלֹהִים as a sacred name and אֲדֹנָי as a profane appellation is due to an arbitrary agreement on the part of the later rabbis. G. H. Dalman, *der Gottesname Adonaj und seine Geschichte* (Berl., 1889), in a profound investigation, clearly shows that, with the exception of the Book of Daniel and the eight critically suspected passages where אֲדֹנָי appears to be used by God, there is never any necessity of regarding the suffix *ase ntirely* devoid of meaning; since אֱ is always used either in direct address or (like אֲדֹנָי, which is neither a phrase nor a title) in reverential discourse about God, as the lord of the speaker, analogous to the Assyrian *beli-ia*, *my lord*. Against the supposition that this distinction between אֲדֹנָי and אֱלֹהִים was originally observed, it is especially to be noticed that, excepting the connection of suffixes of God, the sing. אֲדֹנָי is always used (not the plural of authority which would simply beg the question for אֲדֹנָי).

<sup>1</sup> For הוּא used alone as if in themselves definite, cf. § 125, 3; for the determination of the adjectives used as demonstratives, cf. § 126, 5.

that one (הוא) goes with thee (so also when negative); furthermore הַיּוֹם = *this day* = to-day, the very day in which one speaks or writes (Gen. 26, 33 al.), but הַיּוֹם הַזֶּה means the day or the time of which the narrator speaks (Gen. 15, 18; 26, 32) or the prophet has prophesied (Isa. 5, 30; 7, 18, 20 sq.), and thus continues to speak or to prophesy. But we find, to be sure, in certain usual combinations יָהּ אֱלֹהֵי where we should naturally expect הוּא הַיּוֹם and *vice versâ*; so almost invariably הַיּוֹם הַזֶּה plu. הַיּוֹמִים הָאֵלֶּה, but הַיּוֹם הַזֶּה (or בְּיָמֵי הַהֵמָּה, usually הַיּוֹם הַזֶּה Gen. 3, 13; 12, 18; Ex. 14, 5; Judg. 15, 11; לְמַדָּה יָהּ why then? or for what? Gen. 18, 13; 25, 22; 1 Sam. 17, 28 al. So also כִּי-הוּא Isa. 50, 9; Job 4, 7; but in the more pertinent question כִּי הוּא-יָהּ Ps. 24, 10; Jer. 30, 21, יָהּ only should be regarded as an enclitical adverb (as above), but הוּא as a reference pronoun (and substitute for the copula).

2. Both יָהּ and הוּא are occasionally used almost as enclitics somewhat as adverbs, to strengthen interrogative words (analogous to the Latin *nam* in *quisnam*; cf. also *quis tandem*), e. g. Job 38, 2 כִּי יָהּ who then (darkens, etc.) . . . ? Isa. 63, 1; Ps. 24, 8; 25, 12 al.; מַדָּה יָהּ what then (1 Sam. 10, 11), how then (Gen. 27, 30) why then? (Judg. 18, 24); before the verb עָשָׂה usually כִּי-וְאֵת Gen. 3, 13; 12, 18; Ex. 14, 5; Judg. 15, 11; לְמַדָּה יָהּ why then? or for what? Gen. 18, 13; 25, 22; 1 Sam. 17, 28 al. So also כִּי-הוּא Isa. 50, 9; Job 4, 7; but in the more pertinent question כִּי הוּא-יָהּ Ps. 24, 10; Jer. 30, 21, יָהּ only should be regarded as an enclitical adverb (as above), but הוּא as a reference pronoun (and substitute for the copula).

3. יָהּ, at once adverbial and enclitic (vid. Rem. 2, above) is used a) as a local reference in cases like Gen. 27, 21 יָהּ וְג' whether thou art my son Esau, etc.; יָהּ הִנֵּה behold there 1 K. 19, 5; Isa. 21, 9<sup>1</sup>; b) as a temporal reference in יָהּ עַתָּה now 1 K. 17, 24 (2 K. 5, 22 even now), and in the frequent use of numerical ideas; e. g. Gen. 27, 36 יָהּ עַתָּה now these two times; cf. 31, 38; Job 1, 12; 7, 3; 19, 3; separated from the number in Gen. 31, 41 יָהּ-ל' (abbreviated form for *this*, i. e. the present period of time *I have*, i. e. 20 years are ended, etc.; the other examples are due to a similar abbreviation).

## § 137.

### THE INTERROGATIVE PRONOUN.

The *interrogative pronoun* כִּי *who?* refers equally to masculine or feminine persons (Cant. 3, 6), or to a plural,

<sup>1</sup> It is very doubtful whether or not יָהּ in Ps. 104, 25 (יָהּ הַיָּם), Isa. 23, 13 (יָהּ הַיָּם), Ps. 68, 9 (יָהּ הַיָּם) may without further discussion be regarded according to the customary explanation as a preceding particle used for the sake of perspicuity (*the sea there . . .*, etc.). In Ps. 104, 25 הַיָּם (unless in apposition with יָהּ; cf. § 126, 5, Rem. 2, also Zech. 7, 5 where אֵשׁ א' is in apposition with וְאֵת dependent upon הַיָּם) is considered as subject = *this is the sea* (which then becomes *there is the sea*). So we would explain Isa. 23, 13 and Ps. 68, 9; but in both passages the text is scarcely reliable.



e. g. **מִי אַתֶּם** *who are ye?* Josh. 9, 8; **מִי-אַלֶּה** Gen. 33, 15; Num. 22, 9 (more directly Ex. 10, 8 **מִי וְיָמִי**, i. e. *who in particular?*); it also refers to neuter nouns when the underlying idea is, nevertheless, personal, e. g. **מִי-שֶׁכֶּם** *who are the Shechemites?* Judg. 9, 28; 13, 17; Gen. 33, 8; Mic. 1, 5 (more boldly with repetition of a **מִי** used personally 1 Sam. 18, 18; 2 Sam. 7, 18). Furthermore, **מִי** is used in the logical genitive, e. g. **אֵת בַּת-מִי אַתָּה** *whose daughter art thou?* Gen. 24, 23; 1 Sam. 17, 55, 56, 58; **מִי דְבַר** *whose word?* Jer. 44, 28; 1 Sam. 12, 3; in the accusative **אֶת-מִי** *quemnam?* 1 Sam. 28, 11; Isa. 6, 8; with prepositions, e. g. **בְּמִי** 1 K. 20, 14 (in an abrupt question = *through whom?*); **לְמִי** Gen. 32, 18; **מִי אַחֲרֵי** 1 Sam. 24, 15. The pronoun **מָה**, **מַה**, **מָה** *what?* is used as a nominative, as an accusative (vid. examples, § 37), as a genitive (Jer. 8, 9), and with a preposition, e. g. **עַל-מָה** *whereupon* (Job 38, 6)? *why?* **עַד-מָה** *quousque* Ps. 74, 9.

Rem. Both **מִי** and **כִּי** are used in indirect questions (cf. for the merely relative justification of the distinction between direct and indirect questions, *Interrogative Sentences*, § 150), e. g. Gen. 43, 22; Ex. 32, 1. The use of **מִי** and **כִּי** as *indefinite pronouns* depends upon their rendering as interrogative words (= *quisquis, quodcunque* or *quicquam*), e. g. Judg. 7, 3; 1 Sam. 20, 4; even **שֶׁכֶּרִי-כִי** *beware, whoever it be. . .!* 2 Sam. 18, 12; also **כִּי** (= *anything else*) Job 13, 13; 2 Sam. 18, 22, 23; cf. Num. 23, 3 **וְיִרְכַּב כִּי-יֵרָאֵנִי** *and whatever he wishes to show me*. A still greater weakening of the *indefinite* use of **כִּי** is the compound **כִּי-שֶׁ** = *that which* Eccl. 1, 9; 3, 15 (like the Syriac **ܕܝܚܝܐ**). On **כִּי-אִיכָּה** *quidquam, anything* (usually with the negative) or adverbially, *any way* (1 Sam. 21, 3) vid. *Lexicon*.

## § 138.

### THE RELATIVE PRONOUN.

1. The indeclinable **אֲשֶׁר** (cf. § 36) is frequently used only as a sign of relation <sup>1</sup> in order to give to the following

<sup>1</sup> The question whether the use of 'א' as mere *nota relationis* or as an actual relative pronoun (*he that, who*) be the original one, depends upon its doubtful

adverbs and pronouns a relative meaning; e. g. שָׁם *there*, אֵשֶׁר-שָׁם *where*; שָׁמָּה *thither*, אֶל-שָׁם *whither*; מִשָּׁם *from there, thence*; מִמֶּשֶׁם *from where, whence*. The oblique cases of the relative pronoun particularly are represented by אֲשֶׁר with the following pronominal suffix as its complement:—

*Dative* לִּי *to him* — לוֹ 'א *to whom*; לָהֶם, לָהֶן *to them* — לָהֶם 'א, לָהֶן 'א *to whom*.

*Accusative* אֹתוֹ, אֹתָהּ *him, her* — אֹתוֹ 'א, אֹתָהּ 'א *quem, quam*.<sup>1</sup> With a preposition בּוֹ *in him, therein* — בּוֹ 'א *in which, wherein* — מִמֶּנּוּ *from him* — מִמֶּנּוּ 'א *from whom*.<sup>2</sup>

*Genitive* אֲשֶׁר לִשְׁנוֹ *whose language* Deut. 28, 49.

The accusative *quem, quam (quod)* may also be expressed merely by אֲשֶׁר (often preceded by the *nota accus.* אֵת 1 Sam. 16, 3; Jer. 45, 4; Mic. 6, 1; Zech. 12, 10), e. g. Gen. 2, 2 (means: his work, which he had made); אֲשֶׁר, moreover, is occasionally used absolutely, where a preposition with a suffix would be expected as the complement: Gen. 3, 11 ('א = *in*

etymology. *Nöldeke* ZDMG, 1886, p. 738, opposes the identification of 'א (as an original substantive) with the Arab. 'atar, mark, Aram. אָתָר *place, mark*, holding that the expression *mark of* . . . cannot well have become a relative conjunction; and that the meaning *place* has been developed only in the Aramaic, which did not at all know this relative. According to others, 'א is properly a demonstrative or a compound of several pronominal roots (cf. *Sperling*, *die nota relationis im Hebr.* Leipz. 1876). According to *F. Hommel* (ZDMG, Bd. 32, p. 708 sq.) 'א as an original substantive should be separated from אֲשֶׁר and אֵשֶׁר as an original pronominal stem), but should, however, at present, serve as *nota relationis* or (as sometimes also אֵל, וְ, vid. below, No. 3) even as relative pronoun.

<sup>1</sup> The complement of אֲשֶׁר may, of course, in this case also stand in a verbal suffix, e. g. Isa. 37, 4 שָׁלַח 'א *quem miserat*. The repetition of the substantive in question (but in Gen. 13, 16 'א is interpreted rather as a final conjunction, vid. final clauses § 165, 2) in place of the pronominal complement in Gen. 49, 3; 50, 13; Jer. 31, 32 (throughout by a further separation of 'א from the governing substantive) is rather unusual.

אֲשֶׁר is very rarely (as an independent relative pronoun, corresponding to the German idiom) joined immediately to a preposition as in אֵל אֲשֶׁר *with whom* Gen. 31, 32 for עִמּוֹ 'א (cf. 44, 9 sq. אֵתוֹ 'א in a similar sense); אֲשֶׁר Isa. 47, 12 and 56, 4 for אֵלָם 'א. Of an entirely different nature are the cases mentioned in No. 2, when 'א after a preposition includes also a demonstrative pronoun.

reference to whom); 43, 27; 45, 6. The demonstrative complement is readily added, especially in negative clauses, to the nominative אֲשֶׁר. So הוּא Gen. 17, 12; הִיא 7, 2; הַמָּדָה 1 K. 9, 20; הַנָּה Ex. 20, 15 (but cf. also Gen. 9, 3 הִיא חַי; 2 K. 22, 13 הִיא א') and § 141, 3, *a*, Rem. 1.

Rem. 1. Like the *oblique cases* of the 3d pers. of personal pronouns (vid. above, אֲשֶׁר לוֹ etc.) those also of the 1st and 2d persons may be transposed<sup>1</sup> by placing אֲשֶׁר in relative pronouns first, e. g. Gen. 45, 4 אֲשֶׁר - בְּכַרְתָּם אֹתִי (*I am Joseph*) whom ye have sold; Num. 22, 30; Isa. 49, 23; Isa. 41, 8 אֲשֶׁר בָּחַרְתָּךְ (thou) whom I have chosen; Jer. 32, 19 (thou whose . . .); Eccl. 10, 16 sq.

2. אֲשֶׁר is generally separated by several words from the pronoun or adverb which serves as its complement; e. g. אֲשֶׁר הָיָה שָׁם where was Gen. 13, 3. More rarely both stand together, like אֲשֶׁר בּוֹ Gen. 1, 29; 6, 17; אֲשֶׁר לָהֶם Deut. 19, 17; אֲשֶׁר שָׁם Gen. 2, 11.

2. Frequently אֲשֶׁר (from our point of view) contains in it also a demonstrative preceding the relative = *he (the one) who* (as in Latin *qui* for *is qui*). The demonstrative, as well as the relative, may then according to the context be considered as well in the nominative as in the accusative (the former governed by a preposition or a noun in the genitive); e. g. Num. 22, 6 וְאַשֶׁר הָאָרַז and (he) whom thou cursest (is cursed); Isa. 52, 15 אֲשֶׁר לֹא-שָׁמְעוּ (that, accusative) which they have not heard; Ps. 69, 5. This is especially true when governed by a preposition, e. g. לְאֲשֶׁר (Gen. 44, 4; 2 K. 10, 22) = *ei, qui, quae* or *ei, quem*, etc., also *iis qui, quae*, etc.; מֵאֲשֶׁר (e. g. Ruth 2, 9) *ab eo qui, quem*, etc., or *ab iis qui, quos*, etc.; כַּאֲשֶׁר lit. (e. g. Gen. 44, 1) *according to that which*, also *according to the circumstances that*, hence *how, as* (as conjunction at the beginning of comparative clauses, vid. the same); אֶת-אֲשֶׁר (e. g. Gen. 44, 1 (*eum qui* or *eos qui* or also *id quod*). Governed by a noun we find א' in e. g. Ezek. 23, 28 בְּיַד-אֲשֶׁר into the hand of the one whom (thou hatest).

<sup>1</sup> In German only the nominative of the 1. and 2. persons can be thus made relative: *der ich, der du, die ihr*, etc., where *der* = *which* and like אֲשֶׁר receives its actual signification only from the succeeding pronoun.

Rem. The idea of *place* is occasionally attached to the demonstrative idea in  $\text{אֵשֶׁר}$ ; e. g.  $\text{בְּאֵשֶׁר} = \text{at the (place) where}$  Gen. 21, 17; Judg. 17, 8; cf. Ruth 1, 16 ( $\text{אֶל-אֵל} = \text{whither}$ , also  $\text{אֶל-עַל}$  1 K. 18, 12), 2 Sam. 7, 7 ( $\text{בְּכָל-אֵרֶץ} = \text{everywhere}$ ).

3. In poetic diction we frequently find the demonstrative pronouns used as relatives (like the German *der*, etc., for *welcher*, etc., *damit* for *womit*)  $\text{וְזוֹ, וְזוּ, וְזוֹ}$  (the latter quite common)<sup>1</sup>; this is sometimes true also of the article (for the original demonstrative force of the same, cf. § 126, 1).

Examples:

a)  $\text{וְזוֹ}$  as relative pronoun e. g. Prov. 23, 22: *obey thy father וְזוֹ יִלְדְּךָ who has begotten thee* (cf. the German archaism: *so dich gezeugt hat*); Ps. 104, 8: *at the place וְזוֹ יִסְדֶּתָּ לָהֶם that thou hast founded*, vs. 26; 78, 54. Sometimes  $\text{וְזוֹ}$  (as also  $\text{אֵשֶׁר}$ ) is used in the sense of *is, qui; id, quod*, etc.; e. g. Ex. 13, 8; Job 15, 17 (*and what I have beheld*, etc.); so also for the plural Job 19, 19 (*and they whom I love*, etc.). Finally the relative  $\text{וְזוֹ}$ , like  $\text{אֵשֶׁר}$ , may be supplied by a following pronominal suffix, e. g. Ps. 74, 2 *mount Zion וְזוֹ שְׁכֻנָּתְךָ upon which thou dwellest* (cf. Luther's *da du auf wohnest*); Isa. 25, 9.

$\text{וְזוֹ}$  as relative pronoun in the accusative Ex. 15, 13  $\text{וְזוֹ נִגְאַלְתָּ the people that thou hast freed}$ ; cf. vs. 16 and Isa. 43, 21; Ps. 9, 16 (31, 5); 32, 8; 142, 4; 143, 8; as plural in the nominative Ps. 17, 9; in the accusative 10, 2, in the sense of *id, quod* 68, 29; in Isa. 42, 24 it is supplied by a pronominal suffix.

$\text{וְזוֹ}$  is used as a relative pronoun in the accusative Ps. 132, 12.

b) undoubted examples of the use of the article as a relative pronoun are: 1 Chr. 26, 28  $\text{כָּל הַהִקְדִּישׁ שְׁמוּאֵל all, that Samuel had dedicated}$ , etc.); 2 Chr. 29, 36; Ezra 10, 14. With a plural, it is used in Josh. 10, 24: *the warriors וְזוֹ הָיְלָכִי אִתּוֹ who went with him*; Ezra 8, 25; 10, 17; 1 Chr. 29, 17; finally in the sense of *id quod* Jer. 5, 13 (where, however, we should read  $\text{וְזוֹ הָיְלָכִי}$  with the LXX); furthermore, cf. 1 Sam. 9, 24: *the shoulder וְזוֹ עָלֶיהָ and what was upon it* (vid. below); 2 Chr. 1, 4  $\text{בְּהִכֵּן} = \text{ה' בְּאֵשֶׁר at the place which he had prepared}$ .

In all the preceding examples except 1 Sam. 9, 24 (where the text seems to be corrupt, since  $\text{וְזוֹ עָלֶיהָ}$  expresses something absolutely) undoubted Perfects follow the article  $\text{וְזוֹ}$ ; here, moreover, belong almost all examples from the later books (Ezra and Chr.). But a number of

<sup>1</sup> Also the closely corresponding Aramaic  $\text{וְזוֹ}$  is always relative.

<sup>2</sup> The connection by means of *Māqqēph* shows apparently the rendering *the people there* (hence  $\text{וְזוֹ}$  as demonstrative in Isa. 42, 24; for the same purpose Athnach is used before  $\text{וְזוֹ}$ ); cf. *Delitzsch* on Isa. 43, 21.

examples (even in earlier texts) are very doubtful, examples where the Massora demands Perfects, whether on account of the accent on the penult (Gen. 18, 21; 46, 27; Job 2, 11 הַשָּׂאָה; Isa. 51, 10 הַשְׁמָחָה; Ezek. 26, 17 הַהֲלִלָה; Ruth 1, 22 and 4, 3 הַשְׁכָּחָה) or of the punctuation (Gen. 21, 3 הַנּוֹלֵד; 1 K. 11, 9; Dan. 8, 1 הַנִּרְאָה; Isa. 56, 3 הַנִּלְוָה). Throughout, the writers undoubtedly use Participles (and Perfect Participles, cf. § 116, 2) with the article, so הַשָּׂאָה etc.; Ezek. 26, 17 הַהֲלִלָה for הַמְהִירָה according to § 52, 6, Rem. 6 — in other examples הַנּוֹלֵד, הַנִּרְאָה, הַנִּלְוָה — are intended.

## § 139.

EXPRESSION OF PRONOMINAL IDEAS BY MEANS OF  
SUBSTANTIVES.

Analogous to the expression of material and attributive ideas by means of substantives, as mentioned in § 128, 2, *h* and *i*, is the representation of a number of pronominal ideas, for which no particular expressions exist, by means of substantives. Thus:

1. שֶׁאִשׁ (שֶׁאִשָּׁה) *man, woman*, expresses

a) the idea of *each, every* (= each and every one) in reference to persons<sup>1</sup> and even to animals (Gen. 15, 10), e. g. Gen. 10, 5; *fem.* Ex. 3, 22; as object we thus find שֶׁאִשׁ, e. g. Jer. 12, 15; for אִישׁ — אִישׁ cf. § 123, d, 1.

In some passages שֶׁאִשׁ in the foregoing sense seems to precede its governing word for the sake of emphasis (always a substantive with a suffix); hence according to the usual interpretation we should find in Gen. 9, 5 אִישׁ אָחִיו אִישׁ כִּידָא for אִישׁ אָחִיו אִישׁ *at the hand of every man's brother*. Although such an interpretation is strongly favored by Gen. 42, 25 and Num. 17, 17, such an inversion of the *nomen regens* and *rectum* is impossible. The second substantive is rather in apposition to אִישׁ (so Gen. 9, 5 *at the hand of every one, his brother*, i. e. whoever is his brother; so Gen. 15, 10 *and he laid each piece*; lit. *the one piece from him*, etc., and Num. 17, 17 *every one*, sc. *his name*) or אִישׁ is placed first as a sort of *casus pendens* and receives only from the following substantive with suffix its more explicit application; so Gen. 41, 12; 42, 25 (according to the context = *to every man into his sack*); 42, 35 (where כִּשְׂקֵי בָּשָׂם is the virtual predicate of אִישׁ); Ex. 28, 21.<sup>2</sup>

b) the idea of *any one, every one*, e. g. Gen. 13, 16; Cant. 8, 7, in

<sup>1</sup> Regularly שֶׁאִשׁ in the sense of *every one* is used with the plural of the verb, e. g. Gen. 44, 11; sometimes, however, it is found as subject with the singular, Gen. 44, 13.

<sup>2</sup> On this whole question, cf. the profound discussion of *Budde*, *die bibl.*

connection with a negative *no one*<sup>1</sup>; so after **אֵל** Ex. 16, 29, before **לֹא** Gen. 23, 6 et al. We sometimes find **אָדָם** *man* (*homo*) used for **אִישׁ** with a similar meaning, e. g. Lev. 1, 2 (cf. **כָּאֲחֶרְךָ** *as another man* Judg. 16, 7, 11) and in a neuter sense **דָּבָר** (*lit. word, thing*) = *anything* Gen. 18, 14 or **דָּבָר** Lev. 5, 2; Num. 31, 23. In connection with a negative **דָּבָר** means *nothing*; so after **אֵל** Gen. 19, 8, and **לֹא** Eccl. 8, 5.

c) In connection **אָחִיו** *his brother* or **רֵעֵהוּ** *his companion*, **אִישׁ** *one* (like **אִשָּׁה** *one* [fem.] in connection with **אָחֳתָהּ** *her sister* or with **רֵעִיתָהּ** *her companion* [fem.]) is used to represent the idea *alter* — *alter, the one — the other*<sup>2</sup> (in reference to persons, animals or inanimate objects; vid. Lexicon) or the idea *one another*, e. g. Gen. 13, 11: *and they separated themselves* **אָחִיו** **כָּעַל** **אִישׁ** *the one from the other* = *from one another*; Ex. 26, 3 *the five curtains* (**רִי"עַת** fem.) *shall be bound together* **אָחֳתָהּ** **אִשָּׁה** **אֶל** *the one to the other*.

2. **נַפְשׁ** *soul, person* expresses the idea of *self*<sup>3</sup> both in singular Prov. 19, 8, 16, 19; 29, 24; Job 18, 4 (everywhere **נַפְשׁוֹ** — *himself*) and in plural (Jer. 37, 9 al.). Similarly we find in Gen. 18, 12 **בְּקִרְבָּהּ** (*lit. in her innermost*) in the sense of *within herself*.<sup>4</sup>

3. **עֵצָם** *bone* (figurative for *being*) expresses the idea of *self* or *this very one, the very same* in reference to things (like **נַפְשׁ** to persons), e. g. **בְּעֵצָם הַיּוֹם** *on the very same day* Gen. 7, 13; cf. Josh. 10, 27; Ezek. 24, 2; **כְּעֵצָם הַשָּׁמַיִם** (*as clear*) *as the very heavens* Ex. 24, 10; **בְּעֵצָם תִּפְחוּ** *in his very prosperity* (= in the midst of his prosperity) Job 21, 23.

4. The naked plural of time relations includes the idea *several*<sup>5</sup>; (so **יָמִים** *several days* Gen. 24, 55; 40, 4 (here used of a longer respite); Isa. 65, 20; Dan. 8, 27 (on the other hand, cf. Gen. 27, 44; 29, 20 **יָמֵי** *several years* Dan. 11, 6, 8.

---

Urgesch. p. 283 sq.; according to him Gen. 9, 5 is analogous to Zech. 7, 10: *from men, from one another* (from men in turn) *will I, etc.*

<sup>1</sup> Cf. also **אֶחָד** Gen. 39, 11. For the expression of the idea *no one* by means of **אֶחָד** with a following Participle vid. Negative Sentences, § 152.

<sup>2</sup> Elsewhere we find in a similar sense **אֶחָד** — **אֶחָד** Ex. 14, 20; Isa. 6, 3 or **הָאֶחָד** — **הָאֶחָד** 2 Sam. 14, 6, or the substantive is repeated, e. g. Gen. 47, 21 (= *from one end . . . to the other*).

<sup>3</sup> For the representation of this idea by means of pronouns (separate and suffixes) vid. above, § 135, 1 and 3.

<sup>4</sup> In like manner the idea *self* is expressed in Arabic and in Sanskrit (*ātman*) by means of *soul, spirit*; in Arabic also by means of *eye*; in the Rabbin. by **גּוֹי** *body*, **רֶם** or **עֵצָם** *bone*, in Ethiopic and Amharic by *head*; in Egyptian by *mouth, hand*, etc.; cf. also Middle high German *min lip, din lip*, for *I, thou*. Furthermore **נַפְשׁוֹ** *in such a case* is never (as also is not **נַפְשָׁם** *they themselves* Isa. 46, 2) a mere paraphrase of the personal pronoun, but always contains a reference to a living personality (through sensations, desires, etc.).

<sup>5</sup> *Several* referring to persons is expressed in Neh. 5, 2-4 by means of **אִשְׁרֵי** *sunt qui* sq. Participle.

## CHAPTER II.

### THE SENTENCE.

#### I. IN GENERAL.

#### § 140.

#### NOMINAL, VERBAL AND COMPOUND SENTENCES.

1. Every sentence of which the subject and predicate is each a noun or its equivalent is called a *nominal sentence*.  
 וְאֵנָשִׁי סֹדִם רָעִים; *Jehovah is our King* Isa. 33, 22; וְחַטָּאִים וְרָשָׁעִים *and the men from Sodom were wicked and sinful* Gen. 13, 13; פֶּה לָהֶם *a mouth have they* Ps. 115, 5 (vid. § 141).

2. Every sentence whose subject is a noun and whose predicate is a finite verb is called a *verbal sentence*, e. g. וַיֹּאמֶר אֱלֹהִים *then God said* Gen. 1, 3 (vid. § 142).

Rem. According to § 44, 1, the 1st and 2d pers. sing. and plu. of the Perfect are derived from a coalescence of the separate pronoun with the predicate idea contained in the verbal stem which was originally regarded as a noun (e. g. קַטַּלְתָּ lit. *killer or killing (art) thou*). It hence follows that the above-mentioned forms of the finite verb may represent an independent nominal sentence. This is true also of the corresponding forms of the Imperfect, except that here the subject is throughout indicated by preformatives, and (as in the Imperative), partly also by affirmatives. The 3d pers. sing. and plu. of the Perfect was originally a pure noun, and should therefore form a sentence only when used in connection with some subject. It was, however, an easy transition to refer back to some already stated subject, or supply one from the context in the form of a pronoun of the 3d pers. (*he, she, etc.*) and thus raise the 3d pers. of the finite verb to an independent sentence.

3. Every sentence of which the subject or predicate is an independent sentence is called a *compound sentence*, e. g. Ps. 18, 31 הָאֵל תָּמִים דְּרָכּוֹ *God, his way is perfect* = God's way is

perfect; Gen. 34, 8 נַפְשׁוֹ בְּבַתְּכֶם כִּי הָשָׁקָה נִפְשׁוֹ *my son Shechem — his soul longeth for your daughter* (vid. § 143).

4. This distinction between the different kinds of sentences — nominal and verbal — is necessary to the better understanding of the Hebrew (as in general of the Semitic) syntax, but it does not at all refer to a merely external (formal) difference in signification, but rather to a more profound and comprehensive one. The nominal sentence always represents something *immovable, a situation, a being*; the verbal sentence something *movable, flowing, an event or action*.

Rem. Every sentence beginning with an independent subject is to the Arabic grammarians a nominal sentence, and every one beginning with a finite verb a verbal sentence; if a finite verb follows the subject, there arises (since the former contains the subject in itself, hence forms an independent verbal sentence) the compound sentence, as well as when the predicate is an independent nominal sentence. If the earlier definition of kinds of sentences (vid. § 144, a, No. 1-3 of the last edition, 1884, of this Grammar) is given up, it is incumbent upon us to indicate upon what the at least relative justification of this complicated Arabic view depends. This is the essential (in Hebrew also very important) characteristic of the verbal sentence, all depending upon whether the subject precedes or follows the verb; vid. § 142, 1.

## § 141.

### THE NOMINAL SENTENCE.

1. The subject of a nominal sentence (vid. § 140, 1) may be contained: —

- a) in a substantive, e. g. וְנָהָר יָצָא מֵעֵדֶן *and a river went (was going) out of Eden* Gen. 2, 10.
- b) in a pronoun, e. g. Gen. 7, 4 אֲנֹכִי מְבַרֵךְ *I will cause it to rain*; 14, 18 וְהוּא כֹהֵן *and he was a priest*; 2, 23 (וְהוּא) מִי חָכָם *who is wise?* Hos. 14, 10.

2. The predicate of a nominal sentence may be contained: —



- a) in a substantive, e. g. Deut. 14, 1, 'בָּנִים אֱלֹהִים וג' *ye are sons of Jehovah, your God* (vid. Rem. 1); Gen. 42, 13.
- b) in an adjective or participle, e. g. Gen. 2, 12 הָאָרֶץ טוֹבָה *and the gold of that land is good*; וְעֶפְרוֹן יָשָׁב *and Ephron dwelt there*, etc.; Gen. 23, 10.<sup>1</sup> Such nominal sentences — joined with Waw to a verbal sentence — frequently serve to represent a state *co-existing* with the main action; cf. Rem. 2.
- c) in a numeral, e. g. Gen. 42, 13 שְׁנַיִם עָשָׂר עֲבָדֶיךָ *twelve are thy servants*.
- d) in a pronoun, e. g. Gen. 10, 12 (הִיא); Ex. 9, 27 (אֲנִי); Gen. 24, 65 (מִי); 1 K. 9, 13 (מֶה).<sup>2</sup>
- e) in an adverb or (especially with the aid of a preposition) any closer qualification of time, place, quality or possession, etc., considered as the equivalent of a nominal idea; e. g. שָׁם הָבֵרֶלֶחַ *and there is bdellium*, Gen. 2, 12; אֵי הָבֵל *where is Abel?* 4, 9; לְעוֹלָם חֶסֶד *his mercy endureth forever*, Ps. 136, 1 sq.; עֵשֶׂר בְּבֵיתוֹ *wealth is in his house*, Ps. 112, 3; לוֹ אֲנַחְנוּ *to him we (belong)*, 100, 3 *Q're*.

Rem. 1. The use of a substantive as predicate of a nominal sentence is especially frequent either when a corresponding adjective is wanting (as usually with ideas of material, cf. § 128, 2, *h*) or when an attributive idea is to be given a certain emphasis. For in all these cases a much greater stress<sup>3</sup> lies upon the substantive predicate, so far as it represents something *in common* with the subject, than upon the adjective or verbal predicate; cf. Ezek. 41, 22 עֵץ הַמִּזְבֵּחַ *the altar (was) wood* = wooden; Cant. 1, 10; Ps. 25, 10 *all the paths of Jehovah are* חֶסֶד וְאֵמֶת *mercy and truth* (or, *pure mercy*; cf. Jer. 10, 10); Ps. 10, 5; 19, 10; 23, 5; 88, 19; Prov. 3, 17<sup>4</sup>; Job 22, 12; 23, 2; 26, 13; Ruth

<sup>1</sup> Cf. on this point the numerous examples above, § 116, 5, *a-c*.

<sup>2</sup> Why in these examples the pronouns, in spite of their impossible appearance as predicate, are not to be considered as subj. is clear from § 126, 2, *i*, Rem.

<sup>3</sup> This is generally true also in cases where there are no pure nominal sentences, the substantive predicate being united through הָיָה with the subject (e. g. Gen. 1, 2 *and the earth was without form and void*; cf. Ps. 35, 6; Prov. 8, 30; Job 3, 4) or where a preposition precedes the predicate substantive, as in Ps. 29, 4 *the thunder of Jehovah (is) with power* = *powerful*.

<sup>4</sup> שְׁלֹום is here, as in Job 21, 9, clearly substantive after a pl. subject; it is

3, 2. Sometimes the emphasis of the predicate idea is expressed by the plural form of the same (according to § 124, 1, b); e. g. Ps. 110, 3 *thy people are* נְרִיבָה entirely willing; Cant. 5, 16; Dan. 9, 23.

Occasionally the boldness of such connections is toned down by the repetition of the subject as governing the predicate (e. g. Job 6, 12 אִם - כֹּחַ אֲבָנִים כֹּחִי or is the strength of stones my strength? Prov. 3, 17); that the language, however — especially poetic — does not avoid even the boldest connectives to emphasize sufficiently the unconditional relation of the subject and the predicate ideas is clearly seen from examples like Ps. 45, 9: *myrrh and aloes and cassia are all thy garments* (i. e. they are so redolent of myrrh, etc., as to seem to consist thereof); Cant. 1, 15; *thy eyes are doves* = dove's eyes<sup>1</sup>; Ps. 109, 4; Job 8, 9; 12, 12; in prose e. g. Ezra 10, 13 הַיָּמִים הַזֵּאת the time is rain-showers = time of rain; with bolder enallage of number Gen. 34, 30 וְאִנִּי כִּתְיָ כִסְפָּר while I (with my) men few in number. For similar bold sentences with הִי, cf. Gen. 11, 1; 12, 2; Ex. 17, 12; Isa. 5, 12; Jer. 2, 28 and again with bolder enallage of number Job 29, 15 I was eyes to the blind and feet to the lame (but in prose, Num. 10, 31 and thou mayest be to us לְעֵינֵינוּ).

2. Nominal sentences joined with *Waw copulative* to a verbal sentence (or its equivalent) always describe a state contemporaneous with the principal action, or (when the predicate is a transitive Participle) an action in continued duration (cf. § 107, 1, a, R. m. 2, and § 116, 5, a and b), e. g. Gen. 19, 1: *and there came two angels to Sodom* וְלֹאֵשׁ יָשָׁב לוֹט while Lot sat, etc.; 18, 1, 8, 16, 22; 25, 26; Judg. 13, 9; 2 Sam. 4, 7 (throughout with a Participle); with an adjective-predicate Gen. 18, 12; with a substantive-predicate 18, 27; with an adverbial-predicate 9, 23. Occasionally such statements of condition refer also to an existing object (thus *! in that, since, while, although*, e. g. Gen. 15, 2; 18, 27; 20, 3; 48, 14 (although he was the youngest); Judg. 16, 15: how canst thou say, I love thee, וְלִבִּי אִין while thy heart is not with me; Ps. 28, 3 (while mischief is in thy mind). Finally these sentences form only a part of the more comprehensive category of circumstantial statements; vid. § 156.

3. As seen from the examples in Nos. 1 and 2, the syntactical relation existing between the subject and the predicate of a nominal sentence is regularly expressed simply by placing them together (without any so-called copula).

---

doubtful whether, in places like Gen. 43, 27; 2 Sam. 20, 9; Ps. 120, 7 al. וְ is not rather to be considered as an adjective.

<sup>1</sup> Regularly in such comparisons we find כִּי (then regarded as *nominative*) before the predicate, e. g. Isa. 63, 2 *why are thy garments* כְּנֶתֶם כְּנֶתֶם like those of a wine-press treader? (lit. kind of a treader of the wine-press); Jer. 50, 9.

Within what point of time an assertion falls must be learned from the context, e. g. 1 K. 18, 21 יהוה האלהים *Jehovah* (is) *the true God*; 1 Sam. 9, 19; Isa. 31, 2 חכם even he (is) *wise*; Gen. 42, 11; on the other hand Gen. 19, 1 ולוט *and* (while) *Lot sat*; Ezek. 28, 15; Gen. 7, 4 אנכי ממטיר *I am raining* = *I will cause it to rain*. Sometimes a jussive or optative must be supplied as predicate, e. g. Gen. 27, 13 upon me be thy curse (cf. § 116, 5, Rem. 2, Note). Occasionally an express relation between subject and predicate is restored (*a*) by the addition of a separate pronoun of the 3d person sing. or pl., or, (*b*) by the aid of the verb הָיָה (especially for the sake of a closer qualification of the time).

Examples of *a*) are: Gen. 41, 26 the seven good kine שבע שנים הנה *(are) seven years*; Deut. 1, 17; 4, 24; Eccl. 5, 18 זאת חַתַּת אֱלֹהִים הִיא *this — a gift of God it (is)*. Originally such sentences could be regarded as compound (vid. § 140, 3), as the predicate was represented by means of an independent nominal sentence. Very early, however, the separate pronoun was used as a connecting word in a nominal sentence, where no special emphasis was laid upon either subject or predicate, there being hence no reason to presuppose a compound sentence; the pronoun of the 3d pers. took the place of the copula.<sup>1</sup> In support of this position we quite frequently find הוּא annexed to a subject of the 1st or 2d pers., e. g. Deut. 32, 39: see now הוּא אֲנִי אֲנִי כִּי *that I, even I, am he* (cf. the French: *c'est moi, c'est vous*),<sup>2</sup> also after the double אֲנִי Isa. 43, 25; 51, 12; 1 Chr. 21, 17 (אֲנִי-הוּא with a following relative clause); אָתָּה הוּא 2 Sam. 7, 28; Isa. 37, 16; Ps. 44, 5; Neh. 9, 6, 7; in a question Jer. 14, 22.<sup>3</sup>

of *b*) we must of course exclude all examples where הָיָה in the sense of *becoming* or *being*, *existing* has a full verbal force, provided that the sentence be not nominal but verbal; this is especially so when the predicate precedes the subject. But examples like Gen. 1, 2: *and the*

<sup>1</sup> Cf. *Albrecht* in *Stade's Zeitschr.* 1888, p. 250 sq., who includes here passages like Num. 3, 27; Deut. 24, 12, and considers הוּא in examples like Gen. 7, 2; 17, 12 not as complement of אֲשֶׁר (vid. § 138, 1) but merely as copula. This supposition is strengthened by the examples where the pronoun immediately follows אֲשֶׁר Lev. 11, 26; Deut. 20, 20; 1 Sam. 10, 19; 2 K. 25, 19; Eccl. 7, 26.

<sup>2</sup> For the use of הוּא after a pronoun in the sense (derived from the context) of *ô aurtós* vid. § 135, 1, Note 1. Cases like Jer. 49, 12 where הוּא in a verbal sentence strengthens אָתָּה are not to be considered here.

<sup>3</sup> For a similar use of the separate pronoun of the 3d person in Aramaic (Dan. 2, 38; Ezra 5, 11 al.) vid. *Gramm. des Bibl. — Aram.*, § 87, 3.

*earth was* (הָאָרֶץ) *a desert and waste* can scarcely be a real verbal sentence; הָיָה actually serves here to refer to the past the statement that would appear as a description of a conditional in the form of a pure nominal sentence; cf. 3, 1; 42, 11 (clearly as complement of the negative אֵל, which otherwise could not be used). Here particularly belong the numerous cases where הָיָה appears as the connecting word between the subject and the participial predicate; Gen. 37, 2; Judg. 1, 7; Job 1, 14 (a pure nominal sentence immediately following); with the Imperfect of הָיָה to indicate a future occurrence Num. 14, 33 al.; cf. § 116, 5, Rem. 2. Actually — chiefly in the latter case — הָיָה is not entirely without a verbal force; it greatly resembles, however, a real copula. This use is more frequent<sup>1</sup> in the later than in the earlier books.

Rem. For the use of the original substantives שׁוֹׁ there is and its negative לֹא there is not (cf. the remarks on the verbal use of these = *est* and *non est* § 100, 5, and Negative Sentences § 152) as the connecting link between the pronominal subject and the participial predicate (especially in questions and conditional sentences, Gen. 24, 42, 49; 43, 4 al.) vid. § 116, 5, Rem. 1, and the different kinds of sentences in §§ 150 and 159.

4. The natural *position of words* in a nominal sentence describing a state is, first the subject and then the predicate; special emphasis is laid on the former as the object of description. Frequently, however (not only in poetry, where of course greater latitude is allowed), we find this form inverted: predicate — subject. This *must* be the position when emphasis is laid upon<sup>2</sup> the predicate, or when it is used in a question; so with substantive predicates, e. g. Gen. 3, 19 אָפֶר אָתָּה *dust thou art*; 4, 9; 12, 13 (*my sister*, not *my wife*); 20, 2, 12; 29, 14; Job 5, 24; 6, 12; with adjective-predicate, e. g. Isa. 6, 3; 28, 21; Jer. 10, 6; with participial-predicate, Gen. 30, 1; 32, 12; with interrogative pronoun as predicate, e. g. Gen. 24, 65<sup>3</sup>; with adverbial interrogative word as predicate, e. g. Gen. 4, 9.

<sup>1</sup> According to *Albrecht* in *Stade's Zeitschr.* 1888, p. 252, especially in Deut. and in the Priest-codex.

<sup>2</sup> For the same reason local (Gen. 4, 7) or other adverbial references could begin the sentence.

<sup>3</sup> Exceptions, according to *Albrecht* (vid. Rem. above), are found only in Ex. 16, 7, 8.

Rem. For the above, cf. the thorough investigations of *C. Albrecht*, *die Wortstellung im hebr. Nominalsätze* (*Stade's Zeitschr.* 1888, p. 219 sq. and 2:9 sq.; with a complete list of exceptions to the following order of words: subject—predicate, p. 254 sq.). For the above-mentioned reasons, the predicate *must* precede (in this case the adjective predicate has a special emphasis) when used in the sense of a comparative, e. g. Gen. 4, 13; the predicate expression formed by the aid of a preposition very frequently precedes when serving as a periphrasis of the idea *have, possess*, e. g. Gen. 13, 14; 29, 16 al.; cf. also 26, 20; 31, 16, 43. The predicate may precede:

a) when the subject is a pronoun for “the person generally known does not excite so much interest as that which he says”;

b) “when not to call particular attention to a subject derived from several words,” e. g. 2 K. 20, 19;

c) in questions (with substantive or adjective predicates, or those compounded with a preposition), e. g. 1 Sam. 16, 4; finally,

d) adverbial predicates or those compounded with a preposition in relative clauses, usually in close connection (by *Māqqēph*) with *וְשֵׁנִי* e. g. Gen. 2, 11 (*וְשֵׁנִי-וְשֵׁנִי*); 1, 29 sq. (*וְשֵׁנִי-וְשֵׁנִי*).

## § 142.

## THE VERBAL SENTENCE.

1. According to § 140, 4, Rem., there is a rather important distinction between a verbal sentence with a subject preceding and one following. In a real *verbal sentence*, the main stress is laid upon the action proceeding from (or experienced by) the subject; hence the verb precedes (necessarily so when it appears as a Perfect or an Imperfect). This does not exclude the fact, however, that sometimes in a real *verbal sentence*, as in the continuation of the narrative (e. g. Gen. 4, 1; 7, 19; 2 Sam. 19, 12), the subject may come first, especially when a particular emphasis is given it, e. g. Gen. 3, 13 (not: I take the blame, but) *the serpent hath beguiled me*. cf. 2, 5 al.<sup>1</sup> Generally, however, a subject preceding in a *verbal sentence* may be explained as not referring to a new

<sup>1</sup> Here belong the cases where the subject is an emphatic personal pronoun, as in Gen. 32, 13 (*וְשֵׁנִי thou thyself*); 33, 7 (*וְשֵׁנִי he himself*).

event in the continuation of the narrative, but rather as describing a certain *condition* or *state*. Such *verbal sentences* approach closely in character the nominal sentences; it is frequently doubtful (sc. when the verbal form could equally well be read as a Participle) whether or not the writer did actually intend to construct a nominal sentence.

The *state* represented by the verb may consist:

a) in a completely finished event, to which only reference is made, because it is necessary to the understanding of the continued main action. If the predicate (as usually in such a case) be a Perfect, it is generally rendered by a Pluperfect; cf. the examples discussed in § 106, 1, c (1 Sam. 28, 3, etc.) and Gen. 6, 8 (not: *he found grace*); 16, 1; 18, 17; 20, 4; 24, 1; 39, 1 (*Joseph was meanwhile brought to Egypt*); 41, 10; Judg. 1, 16; 1 Sam. 9, 15; 14, 27; 1 K. 1, 1, etc. In a broader sense belong here also verbal sentences like Gen. 2, 6 (vid. § 112, 3, a), provided they represent an event or state continuing in the past.

b) in an event contemporaneous with or as a result of the main action. To the former belong all cases where the predicate is compounded with הָיָה (unless הָיָה, as in Gen. 1, 2; 3, 1 al., is weakened to a mere copula, in which case the position of the subject may be explained as entirely due to the nominal character of the sentence, cf. § 141, 3, b and the examples of הָיָה etc. with a Participle, § 116, 5, Rem. 2); for the second, cf. Gen. 13, 12 וַיֵּשֶׁב אַבְרָם בְּאֶרֶץ כְּנָעַן וַיֵּשֶׁב אַבְרָם אֶרֶץ כְּנָעַן *Abram dwell in the land of Canaan, but Lot, etc.*

Rem. 1. The close relation between the verbal sentence beginning with a subject and the actual nominal sentence is seen in the fact that the former is frequently annexed to a foregoing sentence by means of וְ (or subordinated) to emphasize some attendant circumstance (cf. for *circumstantial* clauses within the province of nominal sentences, § 141, 2, Rem. 2). So also when the following circumstances contain an antithesis; cf. Gen. 18, 18 (*while Abraham . . . shall become*); 24, 56; 26, 27; Isa. 29, 13; Jer. 14, 15; Ps. 50, 17; Job 21, 22 and examples like Gen. 4, 2, 4; 29, 17 where by means of וְ a new subject is introduced in direct contrast to another one, already mentioned. Furthermore, in the examples referred to above in letter a and b (1 Sam. 28, 3 etc.) the subject is often introduced by וְ; the latter then corresponds to δὲ in Greek syntax used for the sake of perspicuity (vid. *Winer, Gramm. des neutest. Sprachidioms*, § 53, 7, b).

2. The connecting of *verbal sentences* by וְ (with the subject) to participial clauses is rather unusual, e. g. Gen. 38, 25 וְהָיָה כִּי מִצְאָתָהּ וְהָיָה כִּי מִצְאָתָהּ שָׁלְחָהּ *when she was brought forth, she sent*, etc.; 44, 3, 4; Judg. 18, 3; 19, 11; 2 Sam. 20, 8; for other examples vid. § 116, 5, Rem. 4 (as men-

tioned in Note 2, the consequent often appears as a *nominal sentence*; a second indication of the close relationship of the verbal sentence beginning with a subject and the actual nominal sentence). Doubtless there lies in all these passages a sort of inversion of the principal clause and the dependent temporal clauses; the latter, for the sake of strong emphasis, has been raised to the position of an independent nominal sentence, while the real main action is annexed as if it were an attendant circumstance (and so in the form of a mere circumstantial clause).

2. The *order of words*: *verb* — *subject*, as noted in No. 1, above, is eventually to be considered in the succession *verb* — *subject* — *object* as the natural *position of words* in a verbal sentence. As in the nominal sentence, (§ 141, 4), so here this form is not strictly adhered to; for when any particular member of the sentence is to be emphasized it is put first.<sup>1</sup> Hence we find:—

- a) *object* — *verb* — *subject*: Gen. 30, 40; 1 Sam. 2, 9; 2 K. 23, 19 et al.; more numerous are the examples where the object precedes a verbal form containing the subject; Gen. 3, 10, 14, 18; 6, 16; 8, 17; 9, 13; Ex. 18, 23; 2 K. 22, 8; Prov. 13, 5 al.
- b) *verb* — *object* — *subject*: Gen. 21, 7; Num. 5, 23; 1 Sam. 15, 33; Isa. 19, 13; Ps. 34, 22; Job 11, 19 al.
- c) *subject* — *object* — *verb*: Isa. 3, 17; 11, 8; 13, 18; Hos. 12, 11; Ps. 6, 10; 11, 5; Job 29, 25.<sup>2</sup>
- d) *object* — *subject* — *verb* (very seldom): 2 K. 5, 13; Isa. 5, 17; 28, 17; Ps. 51, 3.<sup>3</sup>

<sup>1</sup> Occasionally, however, the tendency toward a *chiasm* in the order of words, as stated in § 114, 3, Rem. 1, Note, has led to deviations.

<sup>2</sup> This order is also found in prose (Gen. 17, 9; 23, 6 al.); it is, however, here still more questionable than in the above-mentioned prophetic or poetic passages whether or not the preceding subject should not rather be considered as the subject of the compound sentence (§ 143) whose predicate is in an independent verbal sentence; the latter is usually separated from the subject by the greater disjunctive accents. But the subject—object—verb is quite frequent in Aramaic (e. g. Dan. 2, 7, 10); cf. *Gesenius* Commentary on Isa. 42, 24, and *Kautzsch*, Gram. des Bibl.-Aram. § 84, 1, b. In Hebrew we find the truly Aramaic position of the object before the Infinitive, in Isa. 49, 6; 2 Chr. 28, 10; 31, 7; 36, 19 (?).

<sup>3</sup> This succession of words is more frequently found in nominal sentences

- e) a substantive complement of the verb *היה* precedes: Isa. 18, 5 (*if the flower becomes a ripening grape*).

Rem. Of closer qualifications formed by a preposition, those *local* usually follow the verb, except when they have a special emphasis (as in Gen. 19, 2; 30, 16; 32, 5; Mic. 5, 1; in Gen. 29, 25 we thus find *בְּרַחֵל* with *בְּ* *pretii* emphatic); but cf. examples like Gen. 35, 11 where the emphatic *subject* is followed by the local reference and then the verb (but cf. 35, 13: verb — local ref. — subject). The remote object precedes for emphasis in Gen. 13, 15 (26, 3); 15, 3; in Gen. 27, 37 it precedes the interrogative word. The prepositional qualifications of *time* like *בְּרֵאשִׁית* (Gen. 1, 1), *בַּיּוֹם הַהוּא*, *בַּיּוֹם* etc. (but not *בְּרֵאשִׁית* and the mere *רֵאשִׁית*, *בְּתוֹלָה*, *לְעוֹלָם*) regularly precede the verb if the latter be not Perfect or Imperfect *consec.*; this is true also of certain adverbs like *אָז*, *עַתָּה*, while others like *עוֹד*, *הַמָּקֵד* regularly follow it.

## § 143.

### THE COMPOUND SENTENCE.

A *compound sentence* (§ 140, 3) arises from placing together (always a preceding, vid. Rem. 1) subject<sup>1</sup> and

- a) an independent nominal sentence: (α) with a reference to the principal subject by means of a pronoun, e. g. Nah. 1, 3 *יְהוָה בְּסוּפָה דָּרְכוּ* *Jehovah — in the storm is his way*; Ps. 18, 31; 104, 17; 125, 2; Eccl. 2, 14; cf. also Gen. 34, 23, where the predicate is a question. Quite often a personal pronoun is thus used as the principal subject, e. g. Isa. 59, 21 *וְאֲנִי וְזֹאת בְּרִיתִי אִתָּם* *and I — this is my covenant with them*, etc.; Gen. 9, 9; Isa. 1, 7; 17, 4; 1 Chr. 28, 2<sup>2</sup>; with an interrogative nominal sentence, Gen. 37, 30; Job 21, 4; 38, 19; (β) without a reference suffix (when natur-

---

with a participial predicate, e. g. Gen. 37, 16; 41, 9, etc.; in questions, e. g. 2 K. 6, 22; Jer. 7, 19; everywhere the emphasized object precedes the natural order *subject — predicate*.

<sup>1</sup> In Gen. 31, 40 in place of the subject we find a verbal sentence (*הָיִיתִי* *I was*), which is explained by another verbal sentence.

<sup>2</sup> In 1 Chr. 28, 2 (cf. also 22, 7 *לִבִּי* *אֲנִי* *הָיָה עִם-לִבִּי*) *אֲנִי* could be understood as a premised strengthening of the following pronominal suffix (= *I myself had in mind*), as in Ezek. 33, 17 (*while their own way is not right*); cf. also § 135, 2.



ally the connection between the subject and the predicate is much looser), e. g. 1 Sam. 20, 23 *and as touching the matter which*, etc. . . ., *behold, Jehovah is between me and thee*; Prov. 27, 2.

- b) an independent verbal sentence: (α) with a suffix<sup>1</sup> referring back, e. g. Gen. 9, 6 (cf. also § 116, 5, Rem. 5); 17, 15 *thy wife Sarai—thou shalt not call her name Sarai*; 26, 15; 28, 13; 34, 8; Ex. 30, 37; 32, 1; 2 K. 10, 29; Isa. 9, 1; 11, 10; Ezek. 33, 2; Hos. 9, 11; Ps. 11, 14; 46, 5; 65, 4; 74, 17; Dan. 1, 17; with a pronoun as principal subject, Gen. 24, 27; Zech. 9, 11; (β) without a suffix referring back, Isa. 19, 17 *whenever any one shall mention it (Judah) to it (Egypt), it (the latter) is terrified*.

Rem. 1. In all the preceding instances, the main subject (because of its isolation by means of the separating accents as *casus pendens*<sup>2</sup>) is emphasized in a manner that would be impossible by means of a simple nominal or verbal sentence (e. g. Nah. 1, 3 by וְיִרְיָן אֲבִטְפֹּה; cf. the French *c'est moi, qu'on a accusé*. The assertion or question in the predicate sentence has thus the greater importance. For the same purpose other members of the sentence are placed first and continued by the following suffix; so the object, Gen. 21, 13; 35, 12; 47, 21 (וְהָעִיר); a local reference, Gen. 2, 17; 2 K. 22, 18 al.; cf. on this point the examples in § 135, 1.

2. Within the sphere of the compound sentence belong also the numerous examples already mentioned under the Tense, where a consequent introduced by a *Waw apodosis* is used with a *casus pendens*. The isolation and the emphasis of the principal subject is there more marked than in the examples above; cf. for *casus pendens* with a following Imperfect *consec.* (e. g. Jer. 6, 19; 33, 24) § 111, 2, Rem. 2, α; with a following Perfect *consec.* (e. g. Num. 23, 3; 1 Sam. 25, 27) § 112, 3, c, ε, and No. 5, α, ζ; for a Participle as *casus pendens* *ibid.* letter c and § 116, 5, Rem. 5. In Job 15, 17 *Waw apodosis* follows with the cohortative; in Job 23, 12; Ps. 115, 7 the Imperfect is separated from *Waw apodosis* by וְלֹא; in Job 4, 6 (as for *thy hope*, it is *the unrighteous-*

<sup>1</sup> Cf. Moabite Stone, line 31 and *Choronain—there lived therein*, etc.

<sup>2</sup> This designation, however, (like the earlier customary *absolute subject*), must not be misunderstood, as if the principal subject were suspended in the air, the whole hence due to an anacoluthon. It is probably more correct to admit that these sentences are formed consistently with the Semitic method of expression, like the customary nominal and verbal sentences.

ness of thy way) and in 36, 26 an incomplete nominal sentence is used with a *Waw apodosi*. For *Waw apodosi* after isolated time-relations cf. § 112, 5, c, and Gen. 40, 9 and 2 Sam. 15, 34 וַעֲתָה יָאֵנִי עַבְדְּךָ and now (as for the present)—*I am thy servant*.

3. Occasionally a *casus pendens* is introduced by ל (what concerns; cf. § 119, 3, c, 4); so Num. 18, 18 (unless ל, according to § 117, 1, Rem. 8, serves to introduce the object); Isa. 32, 1; Eccl. 9, 4; 1 Chr. 7, 1; 24, 20 sq.; 2 Chr. 7, 21. But Ps. 16, 3; 17, 4; 32, 6; 89, 19; 119, 91 are very doubtful.

### § 144.

#### PECULIARITIES IN REPRESENTING THE SUBJECT (IN VERBAL SENTENCES).

1. According to § 40 sq. (cf. also § 140, 3, Rem.), most forms of the finite verb designate a subject in the form of *personal affirmatives* (in the Imperfect also by preformatives). Occasionally, however, masc. forms are used in preference to feminines, e. g. וַיִּדְעָה Ezek. 23, 49; וַעֲשִׂיהָ Ruth 1, 8; in the Imperfect, Joel 2, 22; Cant. 2, 7; in the Imperative, Amos 4, 1; Zech. 13, 7 (for other examples vid. § 110, 2, b, Rem.). For the express emphasis of a pronominal subject by the addition of a separate pronoun, vid. § 135, 1, with Rem. 1.

For the masculine as *genus potius*, cf. § 122, 2, Rem. 2; for similar anomalies in the use of the personal pronouns § 135, 5, Rem. 1; in connection with a substantive and adjective § 132, 1, Rem. 3; in connection with a subject and predicate § 145, 7, a, Rem. 1 and b, Rems. 2 and 3.

2. The third person sing. is often impersonal, especially in the masc., e. g. וַיָּהִי and it came to pass; וְהָיָה and it will come to pass; חָרָה sq. לוֹ etc. it became hot to him (i. e. he became wroth Gen. 4, 6 al.); וַיִּצָּר לוֹ and it became narrow for him (he was distressed) Gen. 32, 8<sup>1</sup>; also יָהֵן, German *es giebt* (after

<sup>1</sup> In Arabic and Ethiopic the masc. predominates in such a case, in Syriac the fem. The forms located here by many and frequently united with לוֹ, etc. חָם *warm*, טוֹב *good, well*, כָּר *bitter*, צָר *narrow*, רָע *bad*, are doubtless not to be considered as forms of the 3d sing. Perfect, but with Hupfeld on Ps. 18, 7, as adjectives.

accusative) Prov. 10, 24; 13, 10; Job 37, 10; for Gen. 38, 28 vid. No. 3, below; also in the fem., e. g. 1 Sam. 30, 6 וַחֲצֹרָה לָרֶגֶל; Ezek. 12, 25; cf. the impersonal passive Isa. 1, 6; 29, 6; Prov. 15, 6. Of another nature are the cases where the 3d sing. fem. is used as the predicate of an unmentioned fem. subject clear to the mind of the speaker, e. g. Isa. 7, 7; 14, 24; Jer. 10, 7; Job 4, 5; 18, 15 (in 2 K. 24, 7 we thus find כָּל־אִשָּׁר in Jer. 19, 5 only אִשָּׁר with fem. predicate). This holds also of the cases where the 3d sing. masc. refers to even an already mentioned fact, e. g. Gen. 17, 11 וְהָיָה = *and this* (circumcision) *shall be the token of the covenant*, etc.

Rem. Expressions for natural phenomena may be indicated by the 3d sing. masc. as well as the fem.; e. g. אֵר it becomes light 1 Sam. 29, 10 (but with independent subj. Gen. 44, 3); וַיֵּאֹר and it became light; also יִחְשֶׁךְ it grows dark, Jer. 13, 16; but וַיִּשְׁכַּח Mic. 3, 6; תִּאֲפָה may it grow dark Job 11, 17; תִּקְטִיר it rains Amos 4, 7 (where, however, from the context we should read אִמְקִיר); Ps. 50, 3 נִשְׁעָרָה it storms.

3. The indefinite personal subject (the German: *man*<sup>1</sup> *sagt*) is expressed:—

- a) by the 3d sing. masc., e. g. קָרָא *one called* (or calls) Gen. 11, 9; 16, 14; Ex. 15, 23; cf. Isa. 9, 5; וַיֹּאמֶר *one said* Gen. 48, 1<sup>2</sup>; other examples Gen. 38, 28 (*then one put forth his hand*); Isa. 6, 10 וַיָּבֵא לוֹ *and one brings him salvation*; 8, 4 (יִשָּׂא); 46, 7 (יַצְעֵק); Mic. 2, 4; Job 27, 23.

Rem. The Jewish exegetes generally explain such singulars as due to the addition of the (regularly determinate) Participle from the same root, e. g. קָרָא הַקָּרָא. Such a supplement does now and then actually take place, e. g. Isa. 16, 10 יִרְדֵּן הַיַּרְדֵּן *the treader treads*, for *one treads*; 28, 4, 24 (*doth one plow continually?*); Deut. 22, 8; 2 Sam. 17, 9 (Ezek. 33, 4); with an indeterminate Participle (as in Arabic e. g. *qāla*

<sup>1</sup> Exactly corresponding to the German *man*, we find הָאִישׁ 1 Sam. 9, 9 (lit. *the man*).

<sup>2</sup> Since we usually find in such a case (different in the Perfect, 1 Sam. 23, 22) וַיֹּאמְרוּ, the question arises whether or not the present reading in Gen. 48, 1, should not be explained in accordance with Note 2 in § 7, 2, a, Rem.; also in 48, 2 we should read וַיִּגָּד, for the unusual וַיִּגְד; in 50, 26 for וַיִּשְׁעַם (after a pl.) read the Hoph'al or the 3d pl. וַיִּקְטְרוּ 2 K. 21, 26.

*qā'ilun*: a speaker speaks = some one says), e. g. Num. 6, 9; Amos 9, 1.

- b) frequently by the 3d pl. masc., e. g. Gen. 29, 2 *out of this well* יִשְׁקוּ *the flocks drank* (= one drank); 26, 18; 35, 5; 41, 14; 49, 31; 1 K. 1, 2; Isa. 38, 16; Hos. 12, 9; Job 18, 18; 34, 20; Esth. 2, 2; Neh. 2, 7.

Rem. Sometimes the 3d plu. also serves to express the indefinite subject where the context gives no hint as to any human agency. In such a case the 3d plu. is an accompaniment of a periphrasis of the passive, quite common in Aram. (vid. Gram. des Bibl.-Aram. § 96, 1, c); e. g. Job 7, 3 *wearisome nights* כִּנְיָ לִי *they have appointed to me* (= have been appointed; only artificially can we here think of invisible powers as the subject): 4, 19; 6, 2; 19, 26; 34, 20; Ezek. 32, 25; Prov. 2, 22 (parallel with a passive); 9, 11.

- c) by the 2d sing. masc., e. g. Isa. 7, 25 *one will* (or *can*) *not come thither* (lit. *thou wilt*, etc.); Prov. 19, 25; 30, 28 (unless we should read שֶׁפֶשֶׁשׁ). Cf. also עָרַבְתָּךְ or simply בָּאָךְ (Gen. 10, 19, 30; 13, 10 בָּאָךְ) lit. *until thy arrival*, i. e. *until one arrives*.
- d) by the pl. of the Participle, e. g. Jer. 28, 23 *and all thy wives and sons* מְבִצְאִים (lit. *are they bringing out*) *does one bring out*, etc.; Gen. 39, 22; Isa. 32, 12; Ezek. 13, 7; Neh. 6, 10 (*for some are coming to kill thee*) and the passages<sup>1</sup> mentioned above in § 116, 5, Rem. 3.
- e) by the passive, e. g. Gen. 4, 26 *then began they to call*, etc.

4. An unusual idiom, generally limited to poetic usage, is the frequent appearance of a verbal sentence<sup>2</sup> with a *double subject* of the person and of the thing; the latter, whether preceding or succeeding, serves to indicate the instrument, organ, or part by which the action in question is brought

<sup>1</sup> That this idiom too is due (vid. above, letter b, Rem.) to a periphrasis of the passive, is seen from comparison with Aramaic passages like Dan. 4, 22 where every thought is clearly separated from any human origin (cf. Gramm. des Bibl.-Aram. § 76, 2, c; in post-biblical Hebr., e. g. Pirke aboth 2, 16; 3, 5 al).

<sup>2</sup> In Ps. 83, 19 we find a double subject in a nominal sentence.

about; it is usually rendered by an adverb as defining more clearly the manner of the action. All examples belonging here have this in common, that to the neuter subject a suffix is added<sup>1</sup> in the same person with the personal subject. By this they are distinguished from the *accusative* mentioned in § 117, 3, with which they are often confounded.

a) Examples of a *preceding neuter subject* קוֹלִי אֶל-יְהוָה אֶקְרָא *my voice . . . I cried to Jehovah*, i. e. *loudly I cried to*, Ps. 3, 5; 27, 7; 142, 2; פִּי-קָרָאתִי *my mouth . . . I cried*, i. e. *loudly I cried*, Ps. 66, 17 (cf. 17, 10); Isa. 26, 9 (נַפְשִׁי *my soul*, i. e. *the inner*, hence parallel with אֶף-רוּחִי; but נַפְשִׁי in Ps. 57, 5 is rather a paraphrase of the 1st pers. I);

b) with a *following neuter subject* צָהַלִּי קוֹלִי lift up . . . *thy voice* (i. e. *loudly*) Isa. 10, 30; also after Imperfect Ps. 17, 13 (חַרְבֶּךָ) and 14 (דָּךְ); 60, 7; 108, 7 (יִסְיֶךָ); after Perfect Hab. 3, 15 (סִימְיֶךָ); Imperfect consec. Ps. 69, 11 (נִפְשִׁי); after cohortative, Ps. 32, 8 (עֲיִי); 108, 2 (אֶף-כַּבֹּדֶךָ); in Ps. 44, 3 (אֲתוֹרֶךָ)<sup>2</sup> the neuter subject stands between the pers. subject and predicate.

Rem. 1. Occasionally (as in other languages) an action is ascribed to a subject that can take place only when the subject is acted upon by an external influence; cf. Gen. 40, 22 (41, 13); 41, 14; 43, 34 (*and he had cause to lay before them*); 46, 29; 2 Sam. 12, 9.

2. Supposed ellipses of a definite subject are due either to a false interpretation or to a corruption of the text. So with 1 Sam. 24, 11 after וַתִּחַס either (by an error=עָלִיךָ) עֲלִי has been dropped or we should read with LXX וַתִּחַס; in 2 Sam. 13, 39 (וַתִּכַּל הָיִד) the text is evidently corrupt.

3. In poetic (or prophetic) speech<sup>3</sup> we find occasionally a more or less unhappy transition from one person to another. So from the 2d to the 3d pers. (from direct address to mere expression) Gen. 49, 4; Isa.

<sup>1</sup> In Ex. 6, 3 שְׁמִי is subordinated to the following passive וְנִזְעַמְתָּ; in 1 Sam. 25, 26, 33 יְיָ, subject nom. follows the Infinitive absolute, וְהִשְׁמַעְתָּ, according to § 113, 4, b, Rem. 1.

<sup>2</sup> In a number of the above mentioned examples it is easy to explain the neuter subject (especially when it follows the verb!) as an *instrumental case* (analogous to the adverbial accusatives referred to in § 118, 5, c) i. e. as an *accusative*. In spite of the fact, however, that the neuter subject actually more clearly defines the mode of the action in many cases, and that in the similar and yet different examples, Ps. 89, 2; 109, 30; Job 19, 16 פִּי used in connection with כְּ *instrument.*, the explanation given above is adhered to.

<sup>3</sup> In prose in Lev. 2, 8; but וְהִקְרִיבָה can scarcely be genuine. Of another nature (transition to direct discourse) is Gen. 26, 7.

22, 19; 31, 6 (?); 42, 20; Mal. 2, 15 (where for  $\text{בְּנֵי}$  we should doubtless read  $\text{בְּנֵי}$ ); Ps. 22, 9; in a relative clause Isa. 54, 1 (cf. also Isa. 22, 16; 52, 14 sq.; 61, 7). From the 3d to the 2d pers.; Deut. 32, 15; Isa. 1, 29; 5, 8; Jer. 29, 19; Job 16, 7 (cf. also Deut. 32, 17). From the 1st to the 3d pers. Lam. 3, 1 (in a relative clause) in Job 13, 28 the 3d pers. ( $\text{אֵלֶי}$ )  $\delta\epsilon\upsilon\kappa\tau\iota\kappa\omega\varsigma$  is used for the first.

### § 145.

#### RELATIONS OF SUBJECT AND PREDICATE IN GENDER AND NUMBER.

1. As in other languages, the gender and number of the predicate in Hebrew depend upon those of the subject. There are many exceptions, however, to this rule; these are due partly to a construction according to sense (*constructio ad sensum*)—the idea superior to the grammatical form; (vid. below Nos. 2–5)—and partly to placing the (differently viewed) predicate *before* the subject.

2. Singulars having a collective sense (§ 123, *a*) or occasionally taking a collective sense (§ 123, *b*) are readily, according to their meaning used with a plural predicate, whether the latter precedes or follows. This is true also when the collective is *feminine* in form (exclusively or predominantly) but masc. in sense.

##### Examples:

*a*) of actual collectives: (*a*) with a *preceding predicate* Gen. 30, 38 ( $\text{בְּנֵי הַצֹּאן}$ ; cf. vs. 39; 31, 8 and 33, 13); Judg. 1, 22 sq. ( $\text{בְּנֵי}$  = tribal-members); Mic. 4, 3 ( $\text{בְּנֵי}$ ); 2 K. 25, 5 ( $\text{בְּנֵי}$ ); Prov. 11, 26 ( $\text{לְאֻמִּים}$  the people); Num. 10, 3 ( $\text{עֲדָתָהּ}$  assembly; cf. 1 K. 8, 5); 1 K. 1, 40; Isa. 9, 8; 25, 3; Amos 1, 5 ( $\text{עַם}$ ); 1 Sam. 17, 47; Ezra 10, 12 ( $\text{קְהִלָּה}$  congregation). Cf. also the construction of national appellations like  $\text{אֲרָם}$  (§ 122, 3, *a*, Rem.), e. g. 1 K. 20, 20  $\text{וַיָּנֻסוּ אֲרָם}$  then the Aramaeans fled. (*β*) with a *following predicate* 1 K. 8, 5  $\text{וַיִּבְקְרוּ צֹאן וּבְקָרָהֶם}$  sheep and cattle, construed with the plural in a following relative clause); Job 1, 14  $\text{הַבָּקָר הָיוּ חֹרְשׁוֹת}$  the cattle (cows) were plowing; 2 Sam. 3, 1 and 1 Chr. 10, 6 ( $\text{בֵּית}$  = family); Hos. 11, 7; Ezra 4, 4 ( $\text{עַם}$ ); Ps. 68, 11 ( $\text{חַיֵּה חַיִּים}$  living thing); Isa. 26, 19  $\text{נִבְרָאוּ}$  corpses); Isa. 27, 11 ( $\text{קֶצֶיר}$  branch); 1 Sam. 4, 1 ( $\text{כֶּלֶס־יִשְׂרָאֵל}$ ).

b) of substantives occasionally used as collectives: (a) with a *preceding predicate* Gen. 34, 24 (וְיָדְעוּ כָּל־הָאָרֶץ) and *all the earth will know* (= all inhabitants thereof); Amos 1, 8 (שְׁאֵרִית *remnant*). (β) with a following predicate Job 8, 19 (אֲחֵרִים = *others*); Ezek. 28, 3 (סְתוּמִים *concealed*).

c) of feminines collectively designating masculine individuals: (a) with a preceding predicate: 1 Sam. 17, 46 (וְיָדְעוּ כָּל־הָאָרֶץ) and *all the earth will know* (= all inhabitants thereof); Amos 1, 8 (שְׁאֵרִית *remnant*). (β) with a following predicate: Gen. 41, 57; 2 Sam. 15, 23; 1 K. 10, 24; Ps. 33, 8 (כָּל־הָאָרֶץ) issue, consanguinity; 1 Sam. 2, 33 (כִּרְבֵּית *later increase*); Hag. 2, 7 (חֲמֻדָּה *costliness*); Job 30, 12 (פִּרְיָהָ *brood*).

Examples of predicates in the sing. in spite of the collective force of the subject are found in Gen. 35, 11; Ex. 10, 24 et al. For examples of a bolder enallage of number in nominal sentences with a substantive predicate, vid. above, § 141, 2, Rem. 1.

Rem. Sometimes the construction begins with the singular (especially so when the predicate precedes; vid. below No. 7), but after the collective subject has been stated, it is continued in the plural, e. g. Ex. 1, 20 וַיִּרְבּוּ הָעָם וַיַּעֲצְמוּ מְאֹד *and the people multiplied and became very numerous*; 33, 4.

3. On the other hand, plurals with a singular meaning (§ 124, 1) are frequently construed with the singular, particularly the plural of honor or of authority (cf. § 124, 1, c; cf. § 132, 1, Rem. 5, b, for their union with attributes); as אֱלֹהִים Gen. 1, 1, 3, etc. (but. vid. Rem.) אֲדֹנָי *Lord* (Ex. 21, 4); בָּעָלִים *master, proprietor* (Ex. 21, 29); also פְּנִים with the sing. Job 16, 16 *Keth.* We find, too, that the predicate in the masc. sometimes takes a feminine form with a masc. sense, e. g. Eccl. 12, 9 הָיָה הַלֵּל הַחָכָם *the preacher was wise*.

Rem. The construction of אֱלֹהִים *God* with the plural of the predicate is explained (regardless, of course, of passages like 1 K. 19, 2; 20, 10 where the heathen are speaking, where 'A may be plural) as due partly to the easier polytheistic methods of speech (so too in forms like Ex. 22, 8; cf. Ps. 58, 2), partly to the peculiar idiom of one of the old original manuscripts of the Hexateuch (E according to *Wellhausen* etc., B according to *Dillmann*; cf. the latter's *Kommentar zu Num.* – Joshua p. 618; also above § 124, 1, c, Note 1); so Gen. 20, 13 (of course in conversation with a heathen); 31, 53; 35, 7; cf. also Josh. 24, 19. That this construction was subsequently intentionally avoided for fear of ambiguity is seen from passages like Neh. 9, 18 compared with Ex. 32, 4, 8; 1 Chr. 17, 21 with 2 Sam. 7, 23.

4. The plurals of the names of animals or designations of things, whether *masc.* or *fem.*, are readily construed with the *fem. sing.* of the verbal predicate<sup>1</sup> (for the collective sense of the *fem. form*, cf. § 122, 4, c); so Joel 1, 20 שָׂדֵה תַּעֲרֹג *the beasts of the field pant for*; Jer. 12, 4 (with predicate preceding); cf. also Job 12, 7; designations of things with foregoing predicate, Isa. 34, 13; Jer. 4, 41; Ps. 18, 35; 37, 31; Job 14, 19; 27, 20; with predicate following, Gen. 49, 22 (פְּנוֹת = *twigs*); Isa. 59, 12; Jer. 2, 15 *Keth*; 4, 14; 48, 41; 49, 24; Prov. 20, 18; Job 20, 11; 41, 10.<sup>2</sup>

5. The plural of persons (especially of Participles) is sometimes construed with the singular of the predicate, when attention seems to be called to every individual rather than to the totality. Undoubted examples of such *distributive singulars* are Gen. 27, 29; (Num. 24, 9) מְבַרְכֶיךָ בָּרוּךְ וְאֹמְרֶיךָ אָרוּר *those that bless thee, may (each such an one) be blessed, and those that curse thee, may (each such an one) be cursed*; Ex. 31, 14; Lev. 17, 14 and 19, 8; (*Samaritan* in both cases אֶכְלוּ); Isa. 3, 12 (unless נִשְׁפָּיו according to § 124, c, is to be considered as a plural of authority); Prov. 3, 18, 35 (?); 21, 27 b; 27, 16; 28, 1, b; 28, 16 *Keth*.

Rem. Analogous to the foregoing examples is the frequent reference back to plurals by means of (distributively regarded) suffixes in the singular, cf. the *verbal* suffixes Deut. 21, 10; 28, 48; Amos 6, 10; *nominal* suffixes Isa. 2, 8; Jer. 31, 15; Hos. 4, 8; Zech. 14, 12; Ps. 5, 10; 62, 5; 141, 10 (?); Job 38, 32; Eccl. 10, 15; finally the suffixes with prepositions Isa. 2, 20 אֲשֶׁר עָשׂוּ-לוֹ *which they each one for himself made*; according to others the things made from the subject); 5, 26; 8, 20; Job 24, 5 (throughout לוֹ in Gen. 2, 19 הֵן refers to the collectives חַיִּים and עֹרֹף); cf. also Isa. 5, 23 כִּכְנֹת after כִּסְיִים).

<sup>1</sup> Cf. the Greek use of neuter plurals with the sing. predicates τὰ πρόβατα βαιρεύει (Attic Greek permits the use of the plural when the neuter actually refers to persons τὰ ἀνδράποδα ἐλαβον). In Arabic, too, the so-called *pl. inhumanus* (i. e. not referring to persons) is connected with the *sing. fem.* of the attribute or predicate; this is true also of all the so-called *plurales fracti* (collective forms).

<sup>2</sup> In Prov. 14, 1, the abstract plural הִכְכוֹת (so read with 9, 1 al. for הִכָּה) is constructed with the sing.; cf. § 124, b.



6. Subjects in the *dual*, since verbs, adjectives and pronouns, § 88, 1, lack dual forms, are construed with the *plural* of the predicate; so עֵינֵי לֵאָה רְכוּזָה Gen. 29, 17 and *Leah's eyes were lusterless*; 2 Sam. 24, 3; Isa. 30, 20; Jer. 14, 6; Mic. 7, 10; Ps. 18, 28; 38, 11 (but in 1 Sam. 4, 15 the predicate in the sing. stands *after*, in Mic. 4, 11 *before* the subject; cf. for both, No. 4); also אָזְנוֹת 2 Chr. 6, 40; יָדַיִם Isa. 1, 15; Job 10, 8; 20, 10; שְׁפָתַיִם 1 Sam. 1, 13; Job 27, 4; שְׁרֵיִם Hos. 9, 14.

7. Frequently deviations from the general rule (vid. No. 1) are made, *when the predicate precedes the* (animate or inanimate<sup>1</sup>) *subject*. The speaker or writer begins with the simplest form of the predicate, the inflexible 3d sing. masc., and apparently leaves it in doubt through which following subject, through which gender or which number, the predicate, for the time being left indefinite, is to be definitely qualified.<sup>2</sup> Thus we find uninflected: —

- a) the verb with a following sing. fem., Isa. 2, 17 וְשָׁח נִבְהֻזָּה and *the loftiness of man shall be bowed down*; 9, 18; 14, 11; 28, 18; 47, 11; 1 Sam. 25, 27 (vid. Note 1 below); 1 K. 8, 31; 22, 36; 2 K. 3, 26; Jer. 51, 46; Eccl. 7, 7; with following pl. masc. Isa. 13, 22 וְשָׁחַ אֲיִים and *jackals howl*, etc.; Judg. 13, 17 *Keth*; Jer. 51, 48; Ps. 124, 5; Esth. 9, 23 (vid. Note 1 above); with following pl. fem., Gen. 1, 14 יְהִי מְאֹרֹת let *there be luminaries*; Deut. 32, 35; Isa. 8, 8; Jer. 13, 18; Mic. 2, 6; Ps. 57, 2; before collectives and confused subjects, e. g. Gen. 12, 16; 13, 5; 30, 43; 32, 6, etc.; before following dual Isa. 44, 18; Ps. 73, 7 (where with the LXX we should read עֵינֵינוּ).

<sup>1</sup> Very rarely does an uninflected predicate precede a personal subject; so in 1 Sam. 25, 27 (but read here הַכִּיָּאָה as in vs. 35); Esth. 9, 23 (before pl. masc.). Examples like Job 42, 15 are explained according to § 121, 1.

<sup>2</sup> In a certain sense the German is analogous in *es kommt ein Mann, eine Frau*, etc.

Rem. 1. The cases where a *plu. masc.* predicate precedes the *plu.* (or collective sing.) fem. of persons (Judg. 21, 21; 1 K. 11, 3), animals (Gen. 30, 39) or things (Jer. 13, 16; Hos. 14, 7; Ps. 16, 4; Job 3, 24) are not to be explained by analogy to No. 7, but by an aversion to the 3d *plu. fem.* Imperfect (for only this form is treated in the foregoing examples; but cf. also Nah. 3, 11 *תִּהְיֶה* for *תִּהְיֶי*; cf. on this point the examples of a following predicate in the 3d *plu. masc.* for the fem. under letter *b*, Rem. 2 and 3, and for an analogous appearance in the Imperfect § 110, 2, *b*, Rem.).

2. Like real verbs, the verb *הָיָה* used as a copula frequently remains uninflected before the subject, cf. Gen. 5, 23 sq.; 39, 5; Deut. 21, 3 (according to the accent); 22, 23; Isa. 18, 5 *the flower becometh הָיָה נֶצֶחַ* a ripening grape.

- b*) the adjective in a nominal sentence, e. g. Ps. 119, 137 *יֵשֶׁר מִשְׁפָּטֶיךָ* *thy judgments are righteous*, cf. vs. 155. In German, too, such an adjective remains uninflected.<sup>1</sup> But *רָעָה* *thy servants are shepherds* Gen. 47, 3 is either an unusual form or incorrect for *רָעִי*.

Rem. 1. Whenever a period, begun with an uninflected predicate, is continued after the subject has been stated, the following (coördinated) predicates must agree with the subject in gender and number; e. g. Gen. 1, 14 *וְהָיוּ . . . מֵאֵלֶּיךָ* (vid. above. letter *a*); Num. 9, 6; Ezek. 14, 1, cf. also Gen. 30, 39 (vid. above, letter *a*, Rem. 1).

2. The above-mentioned (letter *a*, Rem. 1) aversion to the use of the fem. form (cf. § 144, 1 and the cited sections of the Gram., as well as Rem. 3) is sometimes seen also in that of the several predicates, only the one nearest the fem. substantive is so inflected: Isa. 14, 9 *רִנְנוּ* (then *עֲזְרוּ*); 33, 9 *אֲבֵל אֶכְלָלָה אֶרֶץ* *the earth mourns and languishes*. Cf. Jer. 4, 30 and the examples where of several successive forms of the 2d sing. fem. Imperfect only the first has the affirmative *י*; Isa. 57, 8; Jer. 3, 5; Ezek. 22, 4; 23, 32 *תִּהְיֶה* after *תִּשְׁתִּי* for the inverted order of gender in Imperatives Nah. 3, 15, cf. § 110, 2, *b*, Rem.). Of another character are cases like Lev. 2, 1; 5, 1; 20, 6, where *יִפָּשׂ* *person* (fem.) in the continuation of the discourse acquires the force of a masc. person in harmony with the context.

3. Cases where the gender or number of the following predicate does not agree with that of the subject are due partly to textual corruptions (in Gen. 32, 9 read with the Sam. *הָאֵחָד* for *הָאֵחָת*; hence follows *וְהָיָה* 1 Sam. 2, 20 read with *Wellhausen* *שָׂאֵל* for *שָׂאֵל* according to 1, 28; 1 Sam. 16, 4 read *וַיֵּאָכְרוּ*; 2 Sam. 14, 10 read *וַיִּהְיֶה*);

<sup>1</sup> Cases like Job 24, 7, 10, where *עָרוֹם* according to § 118, 5, *a*, is rather to be explained as a circumstantial accusative, do not belong here.

Ezek. 18, 29 read for *יִתְּכֶן* the plu. as in vs. 25; so also Ezek. 20, 38 for *יִבְנוּ* and Job 6, 20 for *קָטְחוּ*; Lam. 5, 10 read *נִכְבְּרוּ* and cf. § 7, 2, *a*, Note 2; 1 Chr. 2, 48 read *יִלְרֶה*; in Jer. 48, 15 also the text is doubtless corrupt) or on other particular reasons. So are explained the deviations in Isa. 49, 11; Hos. 14, 1; Cant. 6, 9; Esth. 1, 20; perhaps also in Gen. 20, 17 (vid. letter *a*, Rem. 1) due to an aversion of the 3d plu. fem. Imperfect; furthermore in Jer. 44, 19 even the plu. masc. of a Participle is used in place of the plu. fem. In Gen. 31, 8, after a plural subject *יִהְיֶה* is explained as due to attraction to the following sing. predicate.<sup>2</sup> In Gen. 4, 7 *רֹבֵץ* is a substantive Participle (*an ambusher, encamper*). In 15, 17 *הָיָה* (*and it became dark*) is in the indefinite gender (the masc.), although for the sake of emphasis the noun precedes; so *יִהְיֶה* Gen. 47, 24; Ex. 12, 49; Jer. 50, 46; Eccl. 2, 7 (*יִהְיֶה לִי*) as if beginning anew: *and house-slaves*—even this possession *was my lot* *לֹא-נָפַח* in Job 20, 26 (unless *אֵשׁ* is considered as masc. § 122, 3, *d*) may be regarded as impersonal (*fire, not blown*). The sing. of the predicate in Isa. 16, 8 and Hab. 3, 17 is explained by the character of *שָׂרָמוֹת* as collective (vid. No. 3); the masc. form of the predicate, however, in Ps. 87, 3 is anomalous.

## § 146.

### CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject of a sentence is a governing noun (in the construct state) joined to a following genitive, the predicate does not always agree in gender and number with said governing noun, but with the genitive, provided the latter contains the principal idea in the compound subject.<sup>3</sup> So 1 Sam. 2, 4 *קִשַּׁת גִּבּוֹרִים חֲזָקִים* *the bow of the mighty is broken* (as it were, *the mighty with their bow are broken*); Ex. 15, 4 (*מִבְּחַר שְׁלֹשָׁיו* = *his chosen captains*, cf. Isa. 22, 7); Lev. 13, 9; 1 K. 1, 41; 17, 16; Isa. 2, 11; 21, 17; Job 15, 20; 21, 21; 29, 10; 32, 7 (*רַב שָׁנִים* = *the many years*); 38, 21; with pre-

<sup>1</sup> *יִבְנוּ* is doubtless incorrect for *יִבְנוּ*. The Massora on Lev. 11, 34 gives *יִבְנוּ*, where the plural would be expected.

<sup>2</sup> So we find the pronoun *הוּא* supplanting the copula attracted to the predicate in regard to number, Josh. 13, 14 *הוּא נַחֲלָתוֹ אֲשֵׁי יְהוָה* *the sacrifice of Jehovah . . . that is their inheritance*, in num. and gen. Lev. 25, 33 *Qeri*; Jer. 10, 3.

<sup>3</sup> Nevertheless the attraction of the predicate to the genitive may sometimes be effected entirely by placing them together.

ceding predicate 2 Sam. 10, 9 (unless explained according to § 145, 4).

Rem. 1. Of another nature are the cases where קוֹל (*voice, sound*) seems to be construed by analogy to the preceding with a following genitive at the beginning of a sentence. Actually, however, קוֹל should be considered as an exclamation, and the intended predicate as apposition to the genitive, e. g. Gen. 4, 10 *voice of the blood of thy brother which calls* (lit. of the calling one) . . . ! as readily as *listen! the blood of thy brother is crying* etc.; Isa. 13, 4; 66, 6 (in Isa. 52, 8 an independent verbal sentence follows the exclamation [*voice of thy watchmen*]; in Jer. 10, 22; Cant. 2, 8 an independent nominal sentence; Isa. 40, 3 קוֹל קרא *voice of the calling one, i. e. listen! some one is calling* is connected with the direct discourse; in Mic. 6, 9 קוֹל could stand alone and יהוה be regarded as the subject of יקרא).

2. When the Substantive כל (*totality*), is used in connection with a genitive as the subject of a sentence, the predicate customarily agrees in gender and number with the genitive, since כל in sense is used as an attribute (= *whole, all*) of the genitive, hence e. g. with a foregoing predicate Gen. 5, 5 ויהיו כל־ימי אדם and *all the days that Adam lived*, etc. (but 9, 29 ויהי; still the Samaritan even here, reads ויהיו); Ex. 15, 20; with following predicate 1's. 150, 6 al.; exceptions are e. g. Isa. 64, 10; Prov. 16, 2; Nah. 3, 7 (but in some passages like Ex. 12, 16, the connecting of the Predicate with כל is explained by the emphasis of the latter, so far as לא כל־כ' = *no work at all*).

2. If the subject of the sentence consists of several nouns united by *Waw copula*:

- a) the following predicate generally stands in the plural, e. g. Gen. 8, 22 *seed-time and harvest, and cold and heat . . . shall not cease* (לֹא יִשְׁכָּחוּ), after subjects of different genders, in the masculine (as *genus potius*) e. g. Gen. 18, 11 אברהם וסרה וקנים *Abraham and Sarah were old*; Deut. 28, 32.

Rem. Very rare are exceptions like Prov. 27, 9 שֶׁכֶּן וקטרת ושפוח־לב *ointment and perfume rejoice the heart*; the gender of the predicate agrees with the masc. שֶׁכֶּן, but in Ex. 21, 4 (Subject וילדהּ after האשה as the principal person; in the compound sentence Isa. 9, 4 after the next preceding fem. subject.

- b) the predicate *preceding* several subjects may also be in the plural (Gen. 40, 1; Job 3, 5 et al.); often, however, it agrees in gender and number with the first, as the nearest subject. So the sing. masc. predicate stands before

several following masc. singulars, Gen. 9, 23; 11, 29; 21, 32; 24, 50; 34, 20; Judg. 14, 5; before sing. masc. and fem. Gen. 3, 8; 24, 55 *then her brother said* (וַיֹּאמֶר) *and her mother*; 33, 7; before sing. masc. and plural, Gen. 7, 7 וַיָּבֹאוּ נֹחַ וּבָנָיו *then went Noah and his sons*, etc.; Gen. 8, 18 (where also fem. plurals follow); 44, 14; Ex. 15, 1; 2 Sam. 5, 21. Also we find the sing. fem. before several fem. singulars, e. g. Gen. 31, 14 וְלֵאָה וְרָחֵל *then answered Rachel and Leah*; before sing. fem. and pl. fem., e. g. Gen. 24, 61; before sing. fem. and sing. masc., Num. 12, 1 וַתִּרְכָּב מִרְיָם וְאַהֲרֹן *then Miriam and Aaron spake*; Judg. 5, 1; before sing. fem. and pl. masc., e. g. Gen. 33, 7 (but cf. Ps. 75, 4 וְכָל־יֹשְׁבֵיהָ *the earth and the inhabitants thereof are dissolved*). In Amos 8, 13 the pl. fem. stands before the pl. fem. and the pl. masc.

If other predicates follow the subject, they are necessarily plural; cf. Ex. 21, 32; 24, 61; 31, 4; 33, 7 etc., and § 145, b, Rem. 1.

## § 147.

### INCOMPLETE SENTENCES.

1. Incomplete sentences are those whose subject or predicate or both must be supplied from the context.<sup>2</sup> Regardless of cases referred to in § 116, 5, Rem. 3 (omission of the personal pronoun as the subject of a participial clause) and of the periphrasis of negative attributive ideas (§ 152, 1, h, Rem.), there belong here certain (nominal) sentences introduced by הִנֵּה (vid. No. 2, below), as well as a number of exclamations of entirely different natures (vid. No. 3, below).

<sup>1</sup> Reversed, however, we find the second object to several confused objects, after the immediately preceding, e. g. Gen. 33, 2 *he placed . . . Leah and her children אַחֲרֵיהֶם following* (behind).

<sup>2</sup> We do not consider here cases like Gen. 33, 8, where only the Infinitive with לְ, as the answer to a question, seems to be used, since the content of the question (as an assertion) is first expressed; cf. also 26, 7 where אֲשֶׁר־ must again be supplied with מִיָּנָה.

2. The exclamatory particles הֵן, הִנֵּה *en, ecce*, may be used either absolutely (as a kind of interjection, cf. § 105, 2) before complete nominal or verbal sentences (e. g. Gen. 28, 15 וְהִנֵּה אֲנִי עִמָּךְ *and behold! I am with thee*; 37, 7; Ex. 34, 10); or may take the pronoun expected as the subject of a nominal sentence in the form of a suffix (vid. § 100, 5). The form of this suffix shows, (if analogous to the Arabic particle 'inna), that it must be regarded as an accusative suffix.<sup>1</sup> If הִנֵּה with the suffix, and the following adjective or Participle (vid. examples § 116, 5, c, Rem. 1) forms a nominal sentence, then the real subject to which הִנֵּה with its suffix refers, must be necessarily supplied before the predicate.<sup>2</sup> The pronominal reference to the subject is, however, sometimes wanting, and simply הִנֵּה with the copula takes its place (so Gen. 18, 9 הִנֵּה הִנֵּה בְּאֶהֱלָה *here she is in the tent*; 42, 28), or every indication of a predicate is wanting, so that the sentence is limited to הִנֵּה with the suffix (so in the frequent הִנֵּנִי, הִנֵּנִי *here am I* as the answer to an exclamation). Elsewhere a substantive follows הִנֵּה (or הֵן Gen. 11, 6; Job 31, 35) and הִנֵּה then in sense includes a demonstrative pronoun with the copula, e. g. Gen. 22, 7 וְהָעֵצִים הָאֵשׁ הִנֵּה הִנֵּה *there is the fire and the wood*, etc.; 12, 19 (there hast thou thy wife!); Ex. 24, 8; with a reference to the past, e. g. Amos 7, 1 וְהִנֵּה לְקֶשׁ וְג' *it was the after-growth*, etc. In a most extreme pregnant form הִנֵּה is used as the equivalent of a sentence in Job 9, 19 = *here am I*.

3. Examples of (threatening, complaining, triumphing, of warlikeness or rebelliousness) exclamations in which, due to

<sup>1</sup> According to the same analogy every substantive following הִנֵּה would be virtually considered as in the accusative. But since there are in Hebrew (as in Arab., where the accus. necessarily follows 'inna) no case-endings, it is very doubtful whether and to what extent substantives after הִנֵּה are to be considered as accusatives.

<sup>2</sup> That we are dealing with actual nominal sentences and not some Participle (e. g. הִנֵּה בְּתָה Gen. 20, 3) as a second accusative (perhaps = *ecce te morituum*) is clearly seen by analogy to the Arabic, where the predicate expressed in the nominative follows 'inna with its accusative.

excitement of the speaker, a necessary member of the sentence is suppressed, occur: —

- a) with suppression of the predicate (which is usually to be supplied as a Jussive), e. g. Judg. 7, 20 *sword of Jehovah and Gideon* (vs. 18 without חֶרֶב); 2 Sam. 1, 20 and 2 Chr. 10, 16 (cf. also 1 K. 22, 36) *each one to his tent, O Israel!* sc. may return; the same cry without אִישׁ is found in 1 K. 12, 16; furthermore Isa. 1, 28; 13, 4; (cf. for the exclamation קוֹל = *listen* § 146, 1, Rem. 1); 28, 10; 29, 16 (הַפְּכָכָם *your perversity!* sc. how great is it); Jer. 49, 16 (if הַפְּלִצְתָּךְ be *shudderings upon thee*); Joel 4, 14; Mal. 1, 13 (הִנֵּה מַתְלָאָה *what a weariness!*); Job 22, 29; perhaps in Gen. 49, 4 פָּחוּ כַּמַּיִם *unstable as water* (sc. became) unless אָתָּה (= *wast thou!*) is to be supplied as the subject.
- b) with suppression of the subject, Job 15, 22 (אֵיךְ *where?* sc. is bread);
- c) with suppression of the subject and predicate, Judg. 7, 18 (vid. above letter a); 1 K. 12, 16, (vid. letter a); 2 K. 9, 27 גַּם אֹרְחוֹ *also him* (also explained by הִכְּתוּ *strike him!*); Hos. 5, 8 (*behind thee, Benjamin*, sc. is the enemy; otherwise Judg. 5, 14); Ps. 6, 4; Hab. 2, 4 (עַרְמָתִי); Ps. 74, 9 (עַרְמָה).

Rem. 1. To the category of incomplete sentences belong of course also exclamations introduced by interjections (אָהָה, אֵי, יְהוֹי, cf. § 105). The object of *threats* and *cries of pain* usually follows with ל (cf. *vae tibi*), אֵל or -עַל, e. g. לָנוּ אֵי *woe unto us* 1 Sam. 4, 8; Isa. 6, 5 (but cf. Isa. 5, 8, 11, 18, 20, 22, where the noun occurs everywhere without ל), but the object of *complaints* is in the vocative or even rather the accusative (cf. *vae* in *Plautus*); so in a lamentation אָחִי הוֹי *Alas! my brother* 1 K. 13, 30; Jer. 22, 18 חַטָּא הוֹי *O the sinful people!* Isa. 1, 4 (cf. however, also אָתָּה לַיּוֹם *alas for the day!* Joel 1, 15). For הֵס cf. Hab. 2, 20; Zeph. 1, 7; Zech. 2, 17.

<sup>1</sup> If אֵי and הוֹי were originally substantives, they are, in the language as we know it, clearly not now such. We shall not consider cases where the above-mentioned interjections (e. g. הֵס Judg. 3, 19; Amos, 6, 10) are entirely alone (so always אָח and הָאָח).

2. Strangely abbreviated nominal sentences occur in יָדֵיהֶם and רַגְלֵיהֶם Ps. 115, 7 = לָהֶם יָדִים *hands have they*, etc. (cf. vss. 5 and 6 וּפִילָגְשׁוֹ etc.). In this manner we must explain Gen. 22, 24 וּפִילָגְשׁוֹ; Num. 12, 6 נְבִיאָכֶם and Eccl. 5, 16 וְחָלִיזָא.

## II. PARTICULAR KINDS OF SENTENCES.

### § 148.

#### EXCLAMATORY SENTENCES.

מָה (originally interrogative) = *O how!* sometimes strengthened by וְהָ or וְאֵחָ according to § 136, 1, Rem. 2, is used to introduce any exclamation of admiration, irritation or disdain. Admiration or irritation over an actual occurrence is introduced by an (also originally interrogative) אֵיךְ *how!* with the *Perfect*, a reluctant refusal of a demand by אֵיךְ (also מָה Job 31, 1) with the *Imperfect*, a complaining exclamation by אֵיךְ, more rarely אֵיךְ (Joel 1, 18 by מָה) *O how!*

Examples: מָה (or מָה־ with a following Daghesch, vid. § 37) admiration before verbal sentences, e. g. Gen. 27, 20 (מָה־יָדָה); 38, 29; Num. 24, 5 (*O, how beautiful are . . . !*); Cant. 7, 2; before the predicate of nominal sentences, e. g. Gen. 28, 17; Ps. 8, 2; with scorn, before the verb 2 Sam. 6, 20 (*O, how glorious was . . . !*); Jer. 22, 23; Job 26, 2 sq.; irritation in Gen. 3, 13 (מָה־וָאָתָּה); 4, 10; 20, 9; 31, 26 *what hast thou done!*

אֵיךְ with the *Perfect*, e. g. Gen. 26, 9; Ps. 73, 19; in scornful expression Isa. 14, 4, 12; complaining (where otherwise we should find אֵיךְ) 1 Sam. 1, 25, 27; with *Imperfect* Ps. 11, 1; 137, 4; in scornful mockery Mic. 2, 4.

אֵיךְ with the *Perfect* Isa. 1, 21; Lam. 1, 1; with an *Imperfect* Lam. 2, 1; 4, 1.

Rem. 1. The close relation between a question and an exclamation is seen also in the personal interrogative word מִי in cases like Mic. 7, 18 מִי־אֵל כְּמוֹךָ *who is a God like thee?* and so mainly in rhetorical questions, as in a vivid denial of the expression. This relative is often seen in the use of questions to indicate wishes, § 151, 1.

2. A weaker form of exclamation is sometimes indicated by the insertion of a strengthening עֵי *yes, certainly*, before the predicate; Gen. 18, 20; cf. 33, 11 and the analogous cases in the consequent of conditional clauses § 150, 2, d, Rem. 3.



## § 149.

## OATHS AND ASSEVERATIONS.

We find **אם** in the sense of *forsooth not*, and **אם-לֹא** (rarely **כִּי**) *forsooth*, to introduce an assertion or threat as an oath (after forms like **וְחַי-יְהוֹדָה**, **וְחַי-נַפְשְׁךָ**, **וְחַי-אֲנִי**, **וְחַי-יְהוֹדָה** etc., and after curses, vid. below) or even a simple asseveration (2 Sam. 20, 20; Job 27, 5 after **לִי הָלֵלָהּ** *far be it from me*, usually, however, without an introductory word).

Rem. No one has as yet succeeded in giving an unquestioned explanation of the foregoing particles. The supposition according to which oaths are said to be due to the suppression of a self-imprecation (e. g. *thus and thus may Jehovah do to me if I do this* = *I shall most certainly not do it*; then **אם-לֹא** = *if I do not do it* = *I shall most certainly do it*) falls because of the impossibility of putting a self-imprecation into the mouth of God, as required in Deut. 1, 34 sq.; Isa. 14, 24; 22, 14; Jer. 22, 6; Ezek. 3, 6; 35, 6; Ps. 95, 11; furthermore, instead of self-imprecations we find the imprecations of others (1 Sam. 25, 22). Strack (hebr. Gramm. p. 149) denies that **אם** is an interrogative particle; since after this a negative answer is regularly (?) expected. **אם** could easily have acquired a negative meaning, and so the use of **אם-לֹא** in a positive sense<sup>2</sup> would follow. The most plausible, however, is that the asseverative **אם** has nothing whatever to do with **אם** *if*, corresponding rather to the Arabic 'in (which according to *Fleischer* = Hebrew אִין). Since now 'in (e. g. Koran 26, 109) means *forsooth not*, it is clear that **אם** introduces the negative oath, **אם-לֹא** the positive.

## Examples:

a) **אם** and **אם-לֹא** as particles in oaths after the announcement of an oath and its form, e. g. 2 Sam. 11, 11 **וְחַי-יְהוֹדָה אֶת-הַדָּבָר** *as thou livest and thy soul liveth, I will not do this thing*; 2 K. 5, 16 (after **וְחַי-יְהוֹדָה**), Cant. 2, 7; 3, 5 (after **וְחַי-יְהוֹדָה** *I caused you to swear*); cf. also Gen. 14, 23; 21, 23; 26, 29; in the mouth of Jehovah Isa. 14, 24 (here **אם-לֹא** first occurs with the *Perfect* in the sense of a so-called

<sup>1</sup> Also we find connected **וְחַי-יְהוֹדָה** and **נַפְשְׁךָ** in 1 Sam. 20, 3; 25, 26 as *Jehovah liveth and as thy soul liveth* (= thou). Cf. on **וְחַי** and **וְחַי** in these nominal sentences (lit. *living is Jehovah*, etc.) § 93, 1, Rem. 7, Note.

<sup>2</sup> There may be found passages, like 1 K. 20, 23 supporting this view, when in sense we could translate: *whether we could not there overcome them*. This, however, is entirely impossible with **אם** and **אם-לֹא** immediately following the form of the oath.

Perfect *propheticum*, § 106, 3, *b*; but in the parallel clause with the Imperfect); Jer. 22, 6; in Gen. 31, 52 the negative oath is introduced by אִם-אֶתָּה, אִם-אֵלֹהִים, also taken up by לֹא with the Imperfect. In Ezek. 34, 10 the threat introduced by אִם-לֹא in vs. 8 is again begun with הִנֵּנִי after a long intermediate sentence.

*b*) אִם and אִם-לֹא after imprecatory forms, e. g. 1 Sam. 3, 17 'יַעֲשֶׂה-לָּךְ אֱלֹהִים וְכִה יִסְיֵף אִם-תִּבְחָר כִּכְנִי דָּבָר וג' *God shall do so to thee and more! thou shalt not hide anything from me, etc.*; cf. 1 Sam. 25, 22. But in 1 Sam. 14, 44; 1 K. 2, 23 (here with the Perfect) כִּי follows the imprecatory form; in 2 Sam. 3, 35 אִם כִּי; in 1 Sam. 20, 13 the content of the asseveration (after the insertion of a conditional clause) is resumed by the Perfect *consec.*

*c*) אִם and אִם-לֹא as simple asseverative particles, e. g. Judg. 5, 8 'כִּנֵּן אִם-יִרְאָה וְיִמְחַ וְג' *actually, no shield nor spear was seen, etc.*; Isa. 22, 14; Job 6, 28 (in the middle of the sentence), after חָלִילָה *absit*; 1 Sam. 20, 20 אִם-לֹא with the Perfect Job 22, 20.

## § 150.

### INTERROGATIVE SENTENCES.

1. An interrogation need not necessarily be indicated by a particular interrogative word (pronoun or adverb). Frequently the corresponding emphasis of words (especially when the most emphatic word stands first) is sufficient to designate an interrogation as such; cf. Gen. 27, 24 אַתָּה הֲבִנִי עָשׂוּ *thou art my son Esau?* 18, 12; 2 K. 9, 17; 1 Sam. 11, 22 שְׂאוּל יִמְלֹךְ עָלֵינוּ *Saul shall reign over us?*; 22, 7; 2 Sam. 18, 29 שְׁלוֹם לַנַּעַר *is it well with the young man?* 1 K. 1, 24; Zech. 8, 6 (will it therefore be too wonderful in my eyes?). This is particularly true when the interrogation is united to a preceding sentence by means of וְ (e. g. Jon. 4, 11 וְאֵינִי לֹא אֶחָדִים *and I should not spare?*); Ex. 8, 22 (will they not then stone us?); Judg. 11, 23; 14, 16; 1 Sam. 25, 11; Isa. 37, 11; Job 2, 10; or when (as partly even in the foregoing examples) it is a negative (לֹא = לֹא-הִיא *nonne?*) e. g. 2 Sam. 23, 5 (כִּי-לֹא יֵצֵא *yea, will he not let it spring forth?*); 2 K. 5, 26; Lam. 3, 38.<sup>1</sup>

<sup>1</sup> But in 1 Sam. 27, 10 for אֵל- (which according to the usual interpretation expects a negative answer) we should read either אֵן (אֶנֶּה) *whither* or with the LXX אֵל-מִי (אֵל-מִי).

Rem. The omission of the interrogative particle (ה, ה) occurs sometimes especially before a guttural in order to avoid hiatus (cf. § 126, 5, Rem. 1, b); so before ה Gen. 18, 12; 27, 24; 1 K. 1, 24; 21, 7 (as in Dan. 5, 13 in Aramaic); before ה in 1 Sam. 22, 15; 2 Sam. 19, 23; Hab. 2, 19; Job 38, 18; before ה in 1 Sam. 21, 16; before ע in Ex. 9, 17; Job 2, 9; cf. also Job 37, 18 and 39, 2 (before ה); 40, 30 (before ').

2. As a rule the simple question begins with *the interrogative* ה (ה, cf. for form § 100, 4, Rem.) *ne? num.*; the disjunctive question with ה (*num? utrum?*) in the first clause, followed by א (also א; rarely א) *an?* in the second,<sup>1</sup> e. g. 1 K. 22, 15 ה... א shall we go ... or forbear?

To be more specific:

a) The particle ה is strictly a sign of the question pure and simple, when the inquirer is uncertain what answer to expect; it is also used before nominal sentences (e. g. Gen. 43, 7 ה... א does your father still live? have ye still a brother? cf. on ה 24, 23; 1 Sam. 9, 11; on ה is there not? 1 K. 22, 7 al.), and verbal sentences, e. g. Job 2, 3 ה... א hast thou considered (ה... א my servant Job? Elsewhere ה (= num?) is used where by the tone of voice and character of the question a negative answer is expected, e. g. Job 14, 14 if a man die, ה... א shall he live again? Such a question may be used rhetorically for a strict negation, or an astonishing and perhaps provoking refusal,<sup>3</sup> e. g. 2 Sam. 7, 5 ה... א shalt thou build a house for me? (in the parallel passage 1 Chr. 19, 4 '... א thou shalt not, etc.); Gen. 4, 9 ה... א am I the keeper of my brother? cf. 2 K. 5, 7 and the two passages where ה is used before the Infinitive (construct Job 34, 18; absolute 40, 2; cf. for both § 113, 4, b, d, with Note 2).

<sup>1</sup> In 1 Sam. 21, 9 (in ה... א *num est hic?*) the particle ה... א *num* customary in Aramaic, is used entirely alone; the text, however, is without doubt corrupt; the LXX with Wellhausen, Text der Bücher Samuelis, read ה... א. We do not here consider the introduction of a question by interrogative pronouns (§ 37) or the interrogative words compounded with ה... א what? how much? why (vid. § 102, 2, d)? why? (§ 99, 3), as well as by ה... א where? how? (§ 148), etc.; (cf. for the transposition of pronouns or adverbs in interrogative words by means of the preceding א, the Lexicon under א no. 2).

<sup>2</sup> For the use of the Imperfect in deliberate questions, vid. § 107, 4, b, 2; for the so-called Perfect confidentiae in questions, vid. § 106, 3, b.

<sup>3</sup> Analogous to this is the use of an interrogative ה... א in the sense of a reproach in place of a prohibition, as in Cant. 8, 4 ה... א what do you awake? cf. also Job 31, 1 (vid. above, § 148).

Rem. 1. Especially noteworthy are some passages where the interrogative form entirely differs from our method of interrogation, in that they serve only to express the conviction that the content of the assertion is well known to the other and is clearly perceived by him. So in Gen. 27, 36 קָרָא הִכִּי קָרָא *is it not that one calls, etc.* = yea, *rightly does one call him Jacob!* 29, 15 (but thou art my relative!); 1 Sam. 2, 27 (certainly I have, etc.; also הִלֹּא Amos 9, 7: *in truth I have, etc.*); 1 K. 22, 3 (*ye well know . . .*); Job 20, 4 הֲוֹאֵת יָדְעֶתָ ironically, *you of course know that!* in 1 Sam. 23, 19 (cf. Ps. 54, 2) a startling announcement is so stated (by הֲלֵא) as to render it entirely credible. Finally here belong likewise the form of citation כְּתוּבָה הִיא הֲלֵא (Josh. 10, 13) or הֲלֵא-הֵם כְּתוּבִים *is not this written, etc.* (latter form in 1 K. 11, 41; 14, 29 frequently elsewhere in the books of the Kings and Chron.), its meaning is identical with the simple asseverating הִנֵּה כְּתוּבָה (2 Sam. 1, 18) and הִנֵּם כְּתוּבִים (1 K. 14, 19; 2 K. 15, 11; 2 Chr. 27, 7; 32, 32).

2. The rare instances where a *simple* question seems to be indicated by אֵם (as sometimes in Latin by *an?*) are in reality due to the suppression of the first clause of a double question; thus 1 K. 1, 27; Isa. 29, 16; Job 6, 12; 39, 13.

b) Disjunctive questions are usually expressed by אֵם-הִי (whether—or?) sometimes also by אֵם-הִי<sup>1</sup> e. g. Joel 1, 2; Job 21, 4 (with another הִי after אֵם) in incredible questions Gen. 17, 17). A special emphasis is laid upon the first question by means of הֲאִי (lit. *is it also?*) in Job 34, 17; 40, 8 sq. The second clause is introduced by אוּ or Job 16, 3; 38, 28, 31, 36 (everywhere before כִּי, hence doubtless to avoid the cacophony, כִּי אֵם).

The use of this combination (אֵם-הִי) אֵם does not, however, always require opposition between the clauses, but often stands in poetic *parallelisms* and in other sentences (Gen. 37, 8) where the same question is merely repeated in different words in the second clause, and thus made more emphatic, as in Job 4, 17 *is a man more just than God, or (אֵם) is a man more pure than his Maker?* 6, 5 sq.; 8, 3; 10, 4 sq.; 11, 2, 7; 22, 3; Isa. 10, 15; Jer. 5, 29. The second clause may then be annexed by simple ! (Job 13, 7; 15, 7 sq.; 38, 16 sq., 22, 32, 39; cf. also Ps. 8, 5 after כִּי; Job 21, 17 sq. after כִּי or even *asyndetically* (Job 8, 11; 22, 4; after כִּי Ps. 144, 3).

c) In the so-called *indirect* questions,<sup>2</sup> after verbs of inquiring,

<sup>1</sup> In Prov. 27, 24 אֵם occurs after a negative expression; but with *Dyserinek* we should read אֵם. Equally abnormal is הֲלֵא for אֵם-לֵא in the second clause, Judg. 14, 15; but the text is here scarcely reliable (cf. *Bertheau* on this passage); in 1 Sam. 23, 11 the second הִי introduces a new question, the first only a loosely connected one. In Job 6, 13 we find אֵם-הִי in the third clause apparently to strengthen the simple הִי or אֵם.

<sup>2</sup> It should be remarked that the difference between the direct and the indirect question could not have been so clear to the Hebrews as it is, for instance,

doubting, examining,<sup>1</sup> etc., the simple question takes either  $\text{הֲ}$  *whether* (Gen. 8, 8),<sup>2</sup> or  $\text{אִם}$  (Gen. 15, 5; 2 K. 1, 2; Cant. 7, 13; before nominal sentence Jer. 5, 1); in disjunctive questions (*whether — or*)  $\text{אִם} - \text{וְ}$  Num. 13, 18 (or  $\text{אִם} - \text{וְ}$ , in Gen. 24, 21; 27, 21; 37, 22; Ex. 16, 4); also  $\text{הֲ} - \text{וְ}$  in Num. 13, 18, upon which again  $\text{אִם} - \text{וְ}$  follows, as  $\text{אִם} - \text{וְ}$  in Eccl. 2, 19. The form  $\text{אִם} \text{יָדַעַתְּ} \text{כִּי}$  (*who knows if*, i. e. *whether or not*) is used affirmatively like the Latin *nescio an*, Esth. 4, 14.

In Jon. 1, 7, 8, the relative pronouns  $\text{שֶׁ}$  and  $\text{שֶׁנֶּאֱמָר}$  are also interrogatives (= *for the sake of whom?*) due to the following  $\text{כִּי}$ .

d) The words  $\text{הִנֵּה}$  and  $\text{הִנֵּנִי}$  (cf. § 136, 1, Rem. 2) serve to give animation or intensity to a question; so we find  $\text{הִנֵּנִי} \text{אֲפֹיָא הָיָא}$  (*for, now*) Gen. 27, 33  $\text{הִנֵּנִי} \text{אֲפֹיָא הָיָא}$  (*who in the world was he?*) Judg. 9, 38; Isa. 19, 12; Job 17, 15  $\text{הִנֵּנִי} \text{אֲפֹיָא}$  (*where then?*) But  $\text{הִנֵּה}$  can be used only after a complete question (Ex. 33, 16; Isa. 22, 1; also Hos. 13, 10, since  $\text{הִנֵּה}$  is either dialectic *for*, or should be read  $\text{הִנֵּנִי}$ ) or placed at the beginning only after a strongly emphasized word in the real question (Gen. 27, 37).<sup>3</sup>

e) Occasionally two coördinated sentences are governed by one interrogative word, the first of which should be subordinated to the second, thus actually applying the interrogative word to the second; so we find in Isa. 5, 4 after  $\text{כִּי} \text{יָדַעַתְּ}$  *why did I expect . . . ?* and it brought = *why did it bring when I expected*, etc.; 50, 2; after  $\text{הֲ}$  Jer. 8, 4 and Num. 16, 22 (read  $\text{הֲיִשָּׁע}$ ).<sup>4</sup> But in Job 4, 2  $\text{הֲ}$  and 4, 21  $\text{הֲלֹא}$  are separated from their respective verbs by the insertion of a conditional clause.

3. The affirmative answer is given, as in Latin, by repeating the emphatic word of the interrogative sentence (or by changing the 2d person into the 1st, Gen. 24, 58; 27, 24; 29, 5; Judg. 13, 11); Gen. 29, 6; 37, 32 sq.; 1 Sam. 23, 11; Jer. 37, 17 (cf. 2 K. 10, 15  $\text{יֵשׁ} \text{יֵשׁ}$  *yes, yes* in an answer to  $\text{הֲיִשָּׁע}$ ). The negative answer is given merely by  $\text{לֹא}$  (Gen. 19,

to the Latins or Germans. In Hebrew this discrimination was not made either by a change of mood (as in Latin) or by the position of the words (as in German); cf. also § 137, Rem.

<sup>1</sup> In Gen. 43, 6  $\text{הֲ}$  is explained by  $\text{לְהַנִּיחַ}$  which from the context means *to give information upon a question*.

<sup>2</sup> In Eccl. 3, 21 for the article accepted by the Massora, read  $\text{הֲיִשָּׁע}$  and  $\text{הֲיִשָּׁע}$  (= *whether — whether*).

<sup>3</sup> But in Job 9, 24 and 24, 25  $\text{אֲפֹיָא}$  does not precede  $\text{כִּי}$ , but depends upon the conditional clause.

<sup>4</sup> Cf. the analogous sentences after  $\text{בְּלֹא}$  *because* Isa. 65, 12; the same after  $\text{אִם}$  § 153.

2 al.; cf. § 152 1, *a*, Rem. 1) as in Judg. 4, 20 by *אֵין* = *no!* or *no one!*

## § 151.

### OPTATIVE SENTENCES.

Besides the expression of the optative by the simple Imperfect (§ 107, 4, *a*), Cohortative (§ 108, especially with *אֵין* *ibid.* 1, *b*), Jussive (§ 109, with *אֵין* *ibid.*, 1, *a*), Imperative (§ 110, 1, *a*), the Perfect *consec.* (§ 112, 4, *b*), or even by the simple nominal sentence (§ 116, 5, Rem. 2, Note 1, and § 141, 3). It is also indicated:—

1. By *questions*<sup>1</sup> expressive of wish, e. g. 2 Sam. 15, 4 *מִי־יִשְׁמַע שְׁפָט* *who will make me judge?* i. e. *would that I were made judge*; 2 Sam. 23, 15. Especially frequent is the use of *מִי־יִתֵּן* (lit. *who will give?*) to introduce wishes of all kinds (vid. Rem.). In Mal. 1, 10 the actual wish is coördinated with a question *מִי־נֹכַחְכֶם וְיִסְגֵּר דְּלָחִים* *O that there were some one among you to shut the doors!*

Rem. Occasionally the original meaning of *מִי־יִתֵּן* becomes evident, Judg. 9, 29 *מִי־יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי* *who gives this people into my hand?* = *O that some one would give this people into my hand!* cf. Ps. 55, 7. In these examples in the phrase *מִי־יִתֵּן* the idea *O that I had* is excluded, no more notice being taken of the meaning *give*; it is used rather as a mere optative particle (*utinam*). This construction may be indicated:

*a*) by the *accusative* (in harmony with the original meaning) of a substantive Deut. 23, 67 (*would it were evening . . . morning!*) Judg. 9, 29; Ps. 14, 7 (53, 7); 55, 7; with accusative and following Infinitive Job 11, 5; with double accusative Num. 11, 29; Jer. 8, 23; with the accusative of an Infinitive Ex. 16, 3; 2 Sam. 19, 1 *תַּחַת־יָדִי אֲנִי* *would that I had died for thee!* (cf. for *אֲנִי* § 135, 2, *b*); of a Participle Job 31, 3; of a personal pronoun (as suffix) Job 29, 2 (with following *בְּ*; but in Isa. 27, 4; Jer. 9, 1 *מִי־יִתֵּן־נִי* with following accusative is not = *מִי־יִתֵּן*, but lit. *who endowed me with*, etc.; cf. § 117, 5, *b*, *β*). With a still greater weakening of its original meaning *אֵין* is used with an

<sup>1</sup> The transition from a question to a wish is seen in Num. 11, 4 *וְיִתֵּן לָנוּ בָּרֶכְתָּנוּ* *who will give us meat to eat?* = *O that we had meat to eat!* cf. Ps. 60, 4.

adjective Job 14, 4 (*could a clean thing come from an unclean! i. e. how can, etc.; likewise Job 31, 31 how could there be an unsatisfied one!*).

b) with a following Perfect Job 23, 3 (cf. § 120, 2, a, Rem. 1); with a Perfect consec. Deut. 5, 26 (*O that they had such a heart!*).

c) with a following Imperfect Job 6, 8; 13, 5; 14, 13; in Job 19, 23 the Imperfect is twice used with Waw (cf. Note 1, above, on Mal. 1, 10).

For the Cohortative in the consequent of such an optative, cf. § 108, 2, c.

2. By the particles אִם (Ex. 32, 32; Ps. 81, 9; 95, 7; 139, 19; Prov. 24, 11; 1 Chr. 4, 10; throughout with a following Imperfect) and לֹא (hence Ps. 119, 5 אֶלֶּלִי, 2 K. 5, 3 לֹא־אֶחָלִי [from אָח Oh! and לֹא = לֹא]); both with a following Imperfect) *si, o si! utinam.*<sup>1</sup> לֹא also is followed by the Imperfect Gen. 17, 18; Job 6, 2; the Jussive Gen. 30, 34 (rather concessive = *may it so happen*; also in Ps. 81, 14 is יִהְיֶה or יִהְיֶה to be supplied with the Participle; the Perfect as an expression of the wish that something may happen (cf. § 106, 4) Num. 14, 2 מָה־לָּנוּ לָּא O that we had died! 20, 3 and Josh. 7, 7 (each time לֹא); but Isa. 48, 18 and 63, 19 (each time לֹא) referring to the future. For לֹא with an Imperative (by virtue of an anacoluthon) Gen. 23, 13, cf. § 110, 1, c, Rem. 2; for the Perfect after אִם כִּי Gen. 40, 14; 2 K. 5, 20; cf. § 106, 3, b, Note.

## § 152.

### NEGATIVE SENTENCES.

1. Negation in independent clauses is expressed by the adverbs לֹא (Job 6, 21 *Keth.* perhaps retained as a substantive) = *no*, אֵלֶּלִי = *no* (substantive in Job 24, 25); אֵין (there is) *not*; אֵינִי *not yet*, אֵפֶס *no more*, אֵפֶסֶךָ (cf. § 90, 3, a), *not*;

<sup>1</sup> Cf. the same transition of conditional into optative particles (by virtue of the suppression of the consequent) in German: *o wenn ich (doch) hätte!* and the like; e.g. Num. 22, 29 *hätte ich (-שׁ לֹא) nur ein Schwert . . . ich hätte dich sicher getödet!*

almost exclusively poetic are בְּלִי, בְּלִי, בְּלִי *not*. The principal difference between לֹא and אֵין is that by לֹא, (regardless of its use in negating *individual* words)<sup>1</sup> verbal sentences (rarely nominal sentences, vid. Rem. 3) are regularly negated, but by אֵין nominal sentences exclusively (vid. examples). The conjunctions כִּן and לְבִלְתִּי *that not* are used in negations of dependent clauses. We subjoin a more complete view of the use of these words : —

a) לֹא (more rarely לֹא־כֵן), like *oi, oúk*, is regularly used for *objective, unconditional* negation, and hence is commonly connected with the *Perfect* or the *Imperfect* (as *Indicative*) ; (for its connection with the *Imperfect* to express unconditional prohibition, vid. § 107, 1, a, 2; for לֹא with a *Jussive*, § 109, 1, b, Rem. 1); for לֹא = הֲלֵא *nonne* in questions, cf. § 150, 1. In connection with כֵּן, לֹא (without a following article = *any one, anything*), לֹא expresses an *absolute* negation; *nullus, no one* (cf. French *ne . . . personne, ne . . . rien*) usually in the order כֵּן . . . לֹא, e. g. Gen. 3, 1 לא תאכלי מכל עץ הגן ye may eat from no tree of the garden, Ex. 10, 15; 20, 4; Deut. 8, 9; Jer. 13, 7; 32, 17 כֵּן-לְבִלְתִּי . . . לֹא = *nothing at all*; cf. the same assertion in a rhetorical question 32, 27; Prov. 12, 21; 30, 30 (כֵּן-כֵּל . . . לֹא before nothing); 2 Chr. 32, 15; but cf. the inverted Ex. 12, 16 לֹא-תַעֲשֶׂה כֵּן-לְבִלְתִּי no work at all shall be done; Job 33, 13; Dan. 11, 37 (otherwise, however, when כֵּן in consequence of the determination is used in the sense of *whole*, e. g. Num. 23, 13 לא תראה בְּלִי thou shalt not see the whole, but only a part).

<sup>1</sup> Here especially belong composites like לֹא-אֵל a *not-god*, that is called a god, but is nothing less than one in Deut. 32, 21; לא אֱלֹהִים vs. 17, cf. Jer. 5, 7; לא-עָם a *no-people* vs. 21; לא דָּבָר nothing Amos 6, 13; לא עֵץ *not-wood* Isa. 10, 15; לא אִישׁ, לא אָדָם *not-man, not-human* (of God) Isa. 31, 8; לא צֶדֶק *unrighteousness* Jer. 22, 13, cf. Ezek. 22, 29; Job 26, 2 sq. לא כֹחַ *not-power*, לא חָכְמָה *unwisdom*; cf. also Isa. 55, 2 בְּלֹא רִשְׁבִּיעָה *with no-satisfaction*; Job 15, 32; 1 Chr. 12, 33. In Num. 20, 5 a construct state with several genitives is negated by לֹא. Furthermore לֹא with an Infinitive is found in Num. 35, 23; לא with an adjective חָסֵד *unwise* Hos. 13, 13; לֹא-חָסִיד *impious* Ps. 43, 1; לא יָגֵן and לא יִצְעֹק *not strongly* Prov. 30, 25; לא יִצְחָק *not-right* 2 K. 7, 9; לא with a Participle Jer. 2, 2 *unsown*; Ezek. 4, 14; 22, 24; Zeph. 2, 1; 3, 5 (but the Massora requires נִחְמָה Isa. 54, 11; נִחְמָה 62, 12; נִחְמָה Jer. 6, 8; רָחֲמָה Hos. 1, 6, hence everywhere 3d sing. fem. Perfect in pause = *would not be comforted*, etc.; therefore not composites, but partly relative clauses, partly [Isa. 54, 11; Hos. 1, 6; and especially 2, 25;] principal clauses for proper names). Cf. for the foregoing composites, chiefly § 81, Rem. 2, No. 2; for the use of the same in circumstantial clauses as a periphrasis of ideas of quality, vid. below, letter h, Rem.



Analogous to לֹא . . . כֵּן we find לֹא . . . שׁ in Gen. 23, 6 al. in a verbal sentence with the sense of *no one at all, not a single one*.

Rem. 1. The examples where לֹא stands absolutely as a negative answer = *not, no*, are to be considered as extreme abbreviations of complete verbal sentences, e. g. Gen. 19, 2 (לֹא according to the context for לֹא נִסְיָר etc.); 23, 11; 42, 10; Hag. 2, 12; Job 23, 6, sometimes with a following כֵּן but Gen. 19, 2 (vid. above); Josh. 5, 14; 1 K. 3, 22.

2. The negation of a *nominal* sentence by לֹא always expresses (in contrast with the regular negative particle אֵין) a certain emphasis, provided the force of the negation falls rather upon a definite word (cf. e. g. Ezek. 36, 32) than upon the whole sentence; this emphasized word is usually a Participle, e. g. 2 Sam. 3, 34 לֹא-אֶסְרוּת יָדֶיךָ *thy hands were not bound*; Num. 35, 23 (Deut. 4, 42; 19, 4); Deut. 28, 1 (in a relative clause in Ps. 38, 15); 1 Sam. 20, 26 (where with לֹא we also find בְּלִית before a nominal sentence); Jer. 4, 22; Amos 5, 18; Hag. 1, 2 (where, however, we should read בָּא); Ps. 22, 7; 74, 9; Prov. 18, 5; Job 12, 3; 22, 16. But nominal sentences with pronominal (Gen. 20, 12; 2 Sam. 21, 2; Job 28, 14 parallel with אֵין) or substantive subject may also be negated by לֹא, e. g. Ex. 4, 10 לֹא אִישׁ דְּבָרִים אֲנִי *not a man of words* (i. e. no eloquent man) am I; Gen. 29, 7; Num. 23, 19; Isa. 22, 2; 44, 19; Ps. 22, 3; Job 9, 32; 18, 17; 21, 9; 36, 26 (with *Waw apodosis*); 41, 2; in Job 9, 33 we find even שׁ לֹא *non est* for אֵין. (For לֹא = אֵין in circumstantial clauses as a paraphrase of attributive ideas, vid. below, letter *h*, Rem.).

3. Regularly לֹא immediately precedes the verb, but sometimes it is separated from it (especially to emphasize a following word); so in Job 22, 7; Eccl. 10, 10 before object and verb; Num. 16, 29; 2 K. 5, 26 before subject and verb; Deut. 8, 9; 2 Sam. 3, 34; Ps. 6, 2; 49, 18; Job 13, 16; 34, 23 before a more definite qualification. In Deut. 32, 5 we find לֹא, according to the accents, even at the end of the sentence (*they offend him not*); of course, however, לֹא בָנִים is to be connected. For the position of לֹא with the Infinitive absolute vid. § 113, 3, *b*, Rem. 3.

*b*) אֵל, like μή and *ne*, serves to express *subjective* and *dependent* negation, especially in connection with a Jussive (§ 109, 1, *b*, and Rem. 2) to introduce prohibitions, warnings, negative wishes and commands (for אֵל with an Imperfect vid. § 107, 4, *a*, 2, Rem.; for 2 K. 6, 27 vid. § 109, 2, *b*).

Rem. 1. To form a composite word אֵל-כֵּן is used (like לֹא vid. above, No. 1, Note 1) in Prov. 12, 38 in אֵל-כֵּן *not-death* (immortality). The cases where אֵל (like μή = μή γένηται) means *no, not so*, Ruth 1, 13 אֵל בְּנִתִי *not so, my daughter*; Gen. 19, 18 and 33, 10 (אֵל-נָא), are also (vid. letter *a*, Rem. 1) due to extreme abbreviations of a complete sentence (such an one being repeated in 2 Sam. 13, 25); so in 2 Sam. 1, 21;

Isa. 62, 2; Ps. 83, 2 יְהִי is clearly to be supplied, and in Joel 2, 13; Amos 5, 14 the corresponding Jussive from the preceding Imperatives (Prov. 17, 12 from the preceding Infinitive absolute).

2. Like אֵל we also regularly find אֵל- immediately preceding the verb; in Jer. 15, 15, however, it precedes another strongly emphasized clause.<sup>1</sup>

c) אֵל, lit. *construct state* of אֵל *non-entity*, is (like the absolute state, vid. below) the negative of שׁ to be (cf. e. g. Gen. 31, 29 with Neh. 5, 5). As שׁ (= *he, she, it is, was, etc.*, (contains the idea of *being* in all its tenses, so does אֵל, אֵל the idea of *not-being*. We thus find that:

1) the *absolute state* אֵל (with an evident transition in meaning of a verbal predicate = *is not at hand*) is always used *after* the negated object, e. g. Isa. 37, 3 (2 K. 19, 3) וְכֹחַ אֵל לְלַחֵד and *there is not strength to bring forth*; Gen. 2, 5 (אֵל *was not there*); Ex. 17, 7 (אֵל-דָּם or *is he not?* after שׁ-הִי *is he . . . ?*); Lev. 26, 37; Num. 20, 5; Judg. 4, 20 (אֵל = *no*); 1 Sam. 9, 4 and 10, 14 (אֵל in reference to the plu.); Isa. 41, 17; 45, 21; Mic. 7, 2; Prov. 13, 4; 25, 14; Job 3, 9 (אֵל = *and may there be none there*, cf. Prov. 5, 17); Eccl. 3, 19. Cf. also אֵל-דָּם *unless it be the case* Gen. 30, 1; Ex. 32, 32; Judg. 9, 15; 2 K. 2, 10. In Job 35, 15 אֵל is used irregularly before a *Perfect* as an emphatic negation; but the text is here scarcely reliable.

2) the *construct state* אֵל had originally its natural position directly before the substantive, thus expressing its *absence*, or before the subject of the verbal sentence which was to be negated. To the first category belong the numerous cases where אֵל is united with a Participle (e. g. 1 Sam. 26, 12 וְאֵין רֹאֶה וְאֵין יֹדֵעַ וְאֵין קִקְיִן *there was no one seeing, etc. = there was none who saw, and none who noticed, and none who was awake*); so especially אֵל with a Participle in subordinated *circumstantial* clauses, like Isa. 5, 29 וְאֵין יִפְלִיט וְאֵין יִצִּיל *and he will escape while there is no rescuing one = without any one saving*; Ps. 7, 3 al.; Lev. 26, 6 al. וְאֵין קֹחֵרִיד *without any one fearing*); cf. § 141, 2, Rem. 2. אֵל is used as the negation of a whole nominal sentence in Num. 14, 42 וְאֵין יְהוָה בְּקִרְבְּכֶם *Jehovah is not in your midst*; Gen. 37, 29 וְאֵין-יֹסֵף בְּבֹר *and Joseph was not in the pit*.

3) If the negated subject is a personal pronoun, it appears, according to § 100, 5, as a suffix united with אֵל: אֵל-אֲנִי I *am not, was not, shall not be*; אֵל-אַתָּה, fem. אֵל-אַתְּ thou *art not, etc.*, אֵל-אִנִּי, fem. אֵל-אִנִּי he, she *is not, etc.* (also absolute in Gen. 42, 13 *he is [he was 5, 24] not [no more] at hand*); אֵל-הֵם *they are not, etc.* If its predicate is a verb, since אֵל always introduces a nominal sentence, it follows as a Participle, e. g. Ex. 5, 10 וְאֵין-נֹתֵן I *am not giving*; 8, 17; Deut. 1, 32.

<sup>1</sup> In Jer. 51, 3 אֵל- is twice used for אֵל, sc. in accordance with the interpretation of the Massorites = *against him that bendeth*; but here we should doubtless read אֵל.

Rem. The use of 'אָן 'אָ for 'אָנ'אָ in Neh. 4, 17 is due to the coördination of three other (substantive) subjects, which are emphatically united by 'אָנ'אָנ'אָ. Since the suffixes of the 1st and 3d pers. sing. connected with 'אָ are according to § 100, 5 actual verbal suffixes, it is clear that in Hag. 2, 17 (אָתְּכֶם 'אָ) the pronominal complement to 'אָ is once connected with the nota accus.<sup>1</sup>

4) The fact that 'אָ (like 'אָ) always contained a verbal idea (*is not, was not, etc.*) brought about such a change in this word that its original character as a construct state was forgotten; in harmony therewith 'אָ was frequently separated from its governing word (substantive or Participle). This occurred especially by the interpolation of small (apparently enclitic) words like בּוֹ (Isa. 1, 6), לוֹ (Lev. 11, 10, 12), לָהּ (Gen. 11, 30), גַּם (Ps. 14, 3), שָׁם (Judg. 18, 10; Ex. 12, 30); but cf. also Ps. 5, 10; 6, 6; 32, 2 and the absolute use Ex. 22, 2; 1 K. 8, 9; Ruth 4, 4. The change of position of 'אָ and the noun thus became finally possible, as in Gen. 40, 8 and 41, 15 (וּפֹתֵר אֵין אֵתוֹ) *no one is present who can interpret it*; Gen. 47, 13; Judg. 14, 6; 1 Sam. 21, 2; Isa. 1, 30; Jer. 30, 13; Hab. 2, 19; Prov. 5, 17 ('אָ) = *neve sint*; cf. letter c, 1; Job 3, 9; 30, 27. In Ex. 5, 16 'אָ is used between the subject and predicate.

Rem. 1. Like לֹא . . . לֹא or לֹא . . . לֹא (vid. above, letter a) לֹא אֵין (e. g. Eccl. 1, 9 לֹא-הָיָה אֵין *there is nothing new, etc.*; Dan. 1, 4; cf. לֹא אֵין מְאִיקָה *there is nothing there* 1 K. 18, 43; Eccl. 5, 13) and אֵין . . . לֹא (Hab. 2, 19; cf. אֵין מְאִיקָה Judg. 14, 6) also express an *absolute* negation.

2. The negative syllable 'אָ in the two composites 'אָ כְּבוֹד (as proper noun 1 Sam. 4, 21) and 'אָ-נֶקֶץ *not guiltless* (Job 22, 30) is no doubt due to an abbreviation of 'אָ = 'אָ. In Ethiopic this abbreviation is very common, as also the negation prefixed to verbs.

d) אֵין טֶרֶם *not yet* is used according to § 107, 1, a, Rem. 1, in reference to the past regularly with the *Imperfect* Gen. 2, 5 (טֶרֶם . . . לֹא *still no one*; vid. above, letters a and c, Rem. 1); 19, 4; 24, 45; Josh. 2, 8; 1 Sam. 3, 3 (but cf. 3, 7); with the *Imperfect* in the sense of the present Ex. 10, 7 (הֲיָטֶרֶם אַתָּה *knowest thou not yet?*); Ex. 9, 30.

e) אֵין אֶפֶס (properly substantive = *cessation*) *no more* (containing the verbal idea *be present*, cf. Deut. 32, 36; Isa. 45, 6, 14; 46, 9; used absolutely in Amos 6, 10; in questions הֲיָאֶפֶס עוֹד אֵין *is there not one more?* etc.; 2 Sam. 9, 3; often also in the sense of *non nisi*); with paralogic 'אָ ( § 90, 3, a) אֵין אֶפֶסִי Isa. 47, 8, 10; Zeph. 2, 15 עוֹד אֵין אֶפֶסִי *it is I and no one else*.

f) לֹא<sup>2</sup> poetic and. prophetic; also with a certain emphasis = לֹא

<sup>1</sup> According to *de Lagarde novae psalterii graeci editionis specimen*, p. 26 an accusative after אֵין is also found before הֲיָאֶתְּהָה, Ps. 3, 3.

<sup>2</sup> Clearly from בָּלַל *fail, fall away*, from which root the original substantives בָּלַל and בָּלַת (whence בָּלַתִּי § 90, 3, a) are also formed.

with the Imperfect e. g. Isa. 26, 14; 33, 20, 23 (with the Perfect immediately afterwards); Hos. 7, 2; Ps. 49, 13; Prov. 10, 30 (but in Isa. 14, 21 before the Jussive = -לֹא); before an adjective Prov. 24, 23; before an Infinitive (where otherwise we would find לְבַלְתִּי, vid. below) Ps. 32, 9.

g) לֹא with the Perfect Gen. 31, 20; Isa. 14, 6; with the Imperfect Job 41, 18; as the negation of a Participle, Hos. 7, 8; Ps. 19, 4; of an adjective 2 Sam. 1, 21.

h) לֹא as the negation of an adjective 1 Sam. 20, 26; for לְבַלְתִּי Ezek. 13, 3, vid. letter k; for לְבַלְתִּי as a regular negation of the Infinitive *construct* vid. § 114, 3, Rem. 2; for לְבַלְתִּי as a conjunction vid. below, letter k.

Rem. On לֹא, אֵין, בְּלִי. To the category of negative sentences belong also periphrases of attributive ideas by means of לֹא, בְּלִי *not* (both used almost exclusively in poetry) or אֵין with a following substantive, chiefly in the form of simple circumstantial clauses, as in 2 Sam. 23, 4 לֹא עָבֹת בֹּקֶר morning when no clouds are present, i. e. a cloudless morning; cf. Job 12, 24; 26, 2 b; 38, 26 (שֶׁ-אֵין-לָא uninhabited); 1 Chr. 2, 30, 32 (לֹא בָנִים childless); also בְּלִי (e. g. Job 24, 10) and אֵין e. g. Ps. 88, 5 as a man לֹא-אֵין-לִי who has no strength, i. e. as a weak man; Isa. 47, 1; Hos. 7, 11; אֵין-כִּסְפָּר numberless Cant. 6, 8 al.; generally, however (Ps. 104, 25 al.), like actual circumstantial clauses (cf. § 141, 2, Rem. 2) connected with Waw = וְאֵין-כִּסְפָּר. Such circumlocutions more rarely appear as relative clauses (cf. § 155, 2, a), e. g. Job 30, 13 לֹא עֹזֵר לָנוּ (they) who have no helper = the helpless ones, cf. 29, 12; Hab. 1, 14; with אֵין Zech. 9, 11 (from a waterless [empty] pit).<sup>1</sup>

At what stage of the language such combinations came to be regarded as simply negative adjectives, is seen partly from the frequent coördination (even of relative clauses analogous to the foregoing) with actual adjectives (Joel 1, 6; Ps. 72, 12; Job 29, 12; cf. also Isa. 59, 10 where אֵין-עֹזֵר is parallel with אֵין-עֹזֵר, partly from the introduction by means of the nota dativi לְ Isa. 40, 29 (= and to the fainting one); Job 26, 2 a, 3; Neh. 8, 10.

i) אֵין (lit. turn, removal; root פָּנָה) that not, lest, at the beginning of sentences that express a fear or care; fear in Gen. 32, 12 al. (cf. *deïdo* μῆ, vereor ne); beware (so often after הִשָּׁמֶר, הִשָּׁמְרִי Gen. 24, 6; 31, 24 al.), take care that (2 K. 10, 23), etc. Sometimes the idea upon which אֵין depends is virtually contained in the subordinate clause, e. g. Gen. 19, 19 and I could not escape to the mountain (since I feared), אֵין-אֶתְּרִבְקָנִי הָרָהֹק the evil could overtake me; (26, 7, 9; 31, 31; 38, 11; in Gen. 44, 34 from the rhetorical question how could I . . . ? the sentence I cannot

<sup>1</sup> In Prov. 9, 13 (perhaps also 14, 7, but vid. *Delitzsch* on this passage) a verbal sentence is thus coördinated as a periphrasis of an adjective.

governing  $\text{לֹא}$  has been removed). This is especially true in statements of any action or its omission by which something is concealed (in which case final  $\text{לֹא}$  becomes *ne*); cf. Gen. 11, 4; 19, 15; Num. 20, 18 (where  $\text{לֹא}$  *lest* is separated from its verb by a strongly emphasised substantive; Judg. 15, 12 (after *swear unto me!*); Prov. 24, 18. In Gen. 3, 22 (*and now lest he put forth his hand!* etc.) a cohortative is considered as virtually governing  $\text{לֹא}$ ; in vs. 23 it is changed into an historical tense.

Rem. According to § 107, 4, a, 3,  $\text{לֹא}$  is naturally followed by the Imperfect; for the exceptions 2 Sam. 20, 6; 2 K. 2, 16, vid. *ibid.*, Note 4; cf. also 2 K. 10, 23  $\text{לֹא יִהְיֶה כֹה}$  *see to it that there be not*, etc.

k)  $\text{לֹא יִרְאוּ}$  *lest* with the Imperfect Ex. 20, 20; 2 Sam. 14, 14 (in Jer. 23, 14 read the Infinitive  $\text{שׁוּב}$  for  $\text{שָׁב}$ ; 27, 8  $\text{בָּאוּ}$  for  $\text{בָּא}$ ; in Ezek. 13, 3  $\text{בִּיטְיוֹ רָאוּ}$  is a relative clause governed by  $\text{לֹא}$  = *according to that which they have not seen*).

2. Two negations in the same sentence do not contradict each other (as *nonnulli, nonnemo*), but rather increase the force of the negative (like  $\text{οὐκ οὐδείς, οὐκ οὐδὲμῶς nulli—non, nemo non}$ ); 1 K. 10, 21  $\text{לֹא נִחְשָׁב כֶּסֶף אֵין}$  *silver was accounted nothing at all*; 2 Chr. 9, 20  $\text{לֹא בִּטְרָם}$ ; Zeph. 2, 2  $\text{לֹא בָּרָח}$  *before (not) comes*. Here especially belong the union of  $\text{אֵין}$  and  $\text{לֹא}$  *not* with  $\text{כִּין}$  *without* (§ 119, 3, d, 1); e. g. Isa. 5, 9 (6, 11)  $\text{מֵאֵין יֹשֵׁב}$  (for which Jer. 2, 15 has  $\text{מִבְּלִי}$  lit. *without no inhabitant* = *so that no inhabitant is there any more* (but Isa. 50, 2  $\text{מֵאֵין מַיִם}$  with causative  $\text{כִּין}$  *on account of the lack of water*; also in  $\text{הִמְבְּלִי אֵין}$  *did it happen, because of the lack of...?* Ex. 14, 11; in 2 K. 1, 3, 6, 16  $\text{כִּין}$  is causative); Eccl. 3, 11  $\text{לֹא מִבְּלִי אֲשֶׁר}$  *besides that* (that no one can, etc.).

3. In poetry a negation may sometimes extend its influence to a second parallel negative clause (annexed with or without *Waw*); e. g. 1 Sam. 2, 3 *talk no more so proudly, let (not) arrogance come out of your mouth*; Num. 23, 19; Isa. 23, 4; 28, 27; 38, 18; Ezek. 16, 47; Ps. 9, 19; 35, 19; 38, 2; 44, 19; 75, 6; Job 28, 17 (in 3, 11  $\text{לֹא לָמָּה}$  *why not?* thus influences a foregoing parallel clause).

## § 153.

## LIMITED AND EXPANSIVE SENTENCES.

The particles *אך*, *רק* *only* serve to indicate a sentence limited in application, and the particles *גם*, *אף* *also, thereto, even* to introduce a sentence with a wider scope. It is to be noticed here that the influence of these particles does not necessarily extend only to the word directly following (so *אך* Gen. 7, 23; 34, 15; *רק* Gen. 6, 5; Amos 3, 2 and *הִרְבָּךְ אֵךְ* Num. 12, 2 = *only alone?* *גם* Gen. 27, 34; Job 7, 11; *אף* Deut. 15, 17), but frequently also to the entire following sentence. So *אך* Ex. 12, 15; 1 K. 17, 13; Job 16, 7; 23, 6; *רק* Gen. 20, 11; 24, 8; Ps. 32, 6; Prov. 13, 10; *גם* Gen. 27, 33; 32, 21 (*גַּם הָיְתָה*); 1 Sam. 22, 7; 28, 20; Zech. 9, 11; *אף* Job 14, 3; 15, 4. In Mal. 1, 10 and Job 2, 10 *גם* precedes two coördinated clauses, although strictly speaking it belongs only to the second; cf. the analogous examples § 150, 2, e.

## § 154.

## SENTENCES CONNECTED BY WAW.

Two or more sentences, as well as individual words, are connected by *Waw copulative*<sup>1</sup> *ו*; (cf. for the different vocalization of the same § 104, 2). Its use, however, is not limited

<sup>1</sup> For a detailed statement of the use of *Waw copulative* vid. Gesenius, Thesaurus I, p. 393 sq. For the coördination of identical (e. g. of five Imperfect consec. in Gen. 25, 34 of five Perfects by means of *ו*) as well as different tenses and modes through *Waw copulative* enough has been said, under the Tenses. In regard to the placing together of individual nouns by *ו* (which strictly interpreted is due to a union of several individual clauses) it may be noticed that:

a) contrary to our idiom, which in an enumeration employs the conjunction *and* only before the last member enumerated, the Hebrew has usually the polysyndetic construction (so in Gen. 12, 16 *Waw copulative* is used six times, 24, 35 seven, 15, 19 sq. nine, Josh. 7, 24 ten). Sometimes, however, only the last two words are so connected (cf. three members in Gen. 5, 32; 10, 1; 11, 26; 13, 2; 14, 1; 30, 39, etc.); more rarely the first two (Ps. 45, 9). Asyndeton is permanent in the form *שְׁלֹשִׁים יָמִים וְיָמָּה* yesterday (and) the day before Ex. 5, 8 al.

merely to connecting actually coördinated sentences, for it frequently serves even when an antithesis is to be introduced, (Gen. 17, 21; 19, 19 and in nominal circumstantial clauses) or when one of the two connected sentences is subordinate to the other. For the use of ו to introduce circumstantial clauses, cf. especially §§ 141, 2, Rem. 2 and 142, 1, Rem. 1; object clauses § 157; causal clauses § 158; comparative clauses § 161; final clauses § 165; consequential clauses § 166; for the so-called *Waw apodosi*s cf. § 143, b, Rem. 2 and the sections therein cited; for the use of Waw in numerical statements, § 134, 6, Rem.

Rem. Occasionally Waw annexes a clause only apparently to the preceding, but actually to one understood, and supplied from the context. So we find ו with Imperatives to express results, 1 K. 2, 22 וְאַתָּה שֶׁאֵין אֲשֶׁר תִּשְׁאָל אֲשֶׁר תִּשְׁאָל *ask also rather*; Ezek. 18, 32 *I have no pleasure in the death of him that dieth . . . wherefore* וְכִי תִפְּנוּ *turn yourselves*; so also at the beginning of the discourse when loosely connected with a fact or the

---

(but this *asyndetic construction* is used with verbs as a rhetorical means of enlivening the statements, thereby rendering them more forcible, e. g. Judg. 5, 27 *at her feet he bowed, fell, lay down*; Ex. 15, 19; 1 Sam. 15, 6; Job 20, 19; Cant. 2, 11; 5, 6).

b) Occasionally Waw copulative is explicative (like *isque, et — quidem*) = certainly, to be sure (*Waw explicativum*), e. g. Gen. 4, 4 (*and indeed of the fat thereof*); Ex. 24, 12; 1 Sam. 17, 34 (*with the bears certainly*); 2 Sam. 13, 20; Isa. 57, 11; Amos 3, 11; 4, 10; Zech. 9, 9; Prov. 3, 12; Neh. 8, 13; 2 Chr. 23, 10 (but; before וְיָרֶם in 1 Sam. 28, 3 should with the LXX be omitted); also in connections like וְיָרֶם — וְיָרֶם *from . . . to and till . . .* Gen. 13, 3; 14, 23; 19, 4, 11, etc.

In an emphatic sense (= *and especially*) we find ו, e. g. in Gen. 3, 16 (וְיָרֶם); Isa. 2, 1; Ps. 18, 1; perhaps also Job 10, 17 (*yea, a whole host*); 2 Chr. 16, 14. An undoubted example of the so-called *Waw concomitantiæ* is found in Job 41, 12 *a boiling pot* וְיָרֶם *with rush* (fire). In Arabic this Waw of presence takes an accusative.

וְיָרֶם in Ps. 76, 7; Dan. 1, 3; 8, 13 is used in the sense of *as well . . . as also* (for וְיָרֶם = *sive — sive*, cf. § 162).

c) For the adverbs used also as copulatives, וְיָרֶם *also, thereto* (connecting several things, e. g. וְיָרֶם — וְיָרֶם *the two* Gen. 27, 45; Prov. 17, 15; וְיָרֶם *all together*; as a progressive *and*, e. g. Gen. 30, 8; 37, 7; 1 Sam. 30, 8; cf. also examples like 1 Sam. 24, 10 *behold, O behold!* וְיָרֶם — וְיָרֶם or וְיָרֶם — וְיָרֶם Gen. 24, 44 = *as well — as*; וְיָרֶם occurs three times in Gen. 24, 25; 32, 20) and the even more expressive וְיָרֶם *also, thereto, even* (partly poetic, partly belonging to later usage; often only a simple and but occasionally adversative, *nevertheless* Ps. 44, 10 al.; וְיָרֶם — וְיָרֶם, also thrice repeated, = *indeed — as also*; cf. also וְיָרֶם — וְיָרֶם *and even also* Lev. 26, 44; וְיָרֶם lit. *it comes also that* = *be quiet then*, according to the context either *quanto magis* or *quanto minus*), vid. Lexicon.

speech of another, e. g. 2 Sam. 18, 11; 24, 3; 2 K. 4, 14, 41; 7, 13; cf. also Josh. 7, 7 (לִי); Ps. 2, 10; 4, 4; Isa. 8, 7. The suppression of the antecedent is sometimes due to angry excitement or haste, which apparently begrudges the time necessary to a complete expression; especially instructive therefore are Num. 12, 14; 16, 11; 20, 3 (לִי); 1 Sam. 10, 12; 15, 14; 28, 12; 2 Sam. 18, 12; 2 K. 1, 10; 7, 19 (cf. vs. 2); Isa. 3, 14; Ps. 2, 6 (also a circumstantial clause: *while I = and yet have I myself*, etc.; cf. also the later addition with the optative formula וְיָקִי Num. 11, 29; Judg. 9, 29.

### § 155.

#### RELATIVE CLAUSES.

1. Relative clauses (in prose at least) are generally indicated by the relative pronoun אֲשֶׁר (for its construction, cf. § 139, 1, 2), more seldom by the demonstratives הֵן, הוּא or the prefixed הֵן (on this cf. § 138, 3).

Rem. 1. Occasionally אֲשֶׁר appears as the subject of a nominal clause, whose predicate is formed by an active Participle (Deut. 1, 4; 4, 46; Jer. 38, 16; Neh. 5, 2; Ps. 115, 8) or a passive (Ezek. 9, 2); cf. *Kahan*, die verbal-nominale Doppelnatur der hebr. Partic. u. Infin., Leipzig, 1889, p. 22.

2. To express a local relation (= *where*) אֲשֶׁר is used e. g. in Num. 20, 13; 22, 26; Deut. 8, 15 (in a nominal clause); Ps. 84, 4; 95, 9 (in a verbal clause).

2. The relative condition is very frequently, especially in poetic discourse, expressed by the simple addition (subordination) of the relative clause.<sup>1</sup> This can take place:

- a) as a nominal clause, e. g. 2 Sam. 20, 21 *a man from mount Ephraim* אֲשֶׁר שְׁמֵו שִׁבְעָה *whose name was Sheba*; 1 K. 13, 2; Zech. 6, 12; Job 1, 6. Cf. also clauses like Gen. 39, 4 כָּל־יָמָיו לֵאמֹר *all (that) he had* (vs. 5, the same usage with אֲשֶׁר); Isa. 30, 6; Job 3, 15 *with princes* לְהָרֹב וְהָרֹב *who had gold*; Ps. 11, 4; Prov. 22, 11; with a reference back to a nominal

<sup>1</sup> The earlier supposition that all these cases depended upon the omission of אֲשֶׁר is erroneous; rather is it to be supposed that these relative dependent or subordinated clauses form only one of the many kinds of circumstantial clauses connected with a governing word and hence subordinate. Cf. the English: *the friend I met; the book I told you of*.



suffix Ps. 49, 14 *וְהָיָה נַחֲלָם בְּכֵל יָדָיו* *this is the lot of those whose trust (is)*. In 2 Chr. 16, 9 *וְהָיָה לִבָּהּ אֶחָד* *with such, whose heart is undivided*, etc., it is governed by a preposition. For the periphrasis of attributive ideas also belonging here, as in Job 38, 36 *עַל-אֲדָמָה לֹא-אָדָם* *on land where no man is*; vid. § 152, 1, *h*, Rem., and for this shortened form of relative clauses cf. also Gen. 15, 13 *וְהָיָה אֲנִי לְנֶפֶשׁ זָרָה* *in a land (which) belongs not to them*; Hab. 1, 6: Prov. 26, 17 (*וְהָיָה*).

b) as a verbal clause :

These cases may be subdivided into classes where a relative pronoun would eventually be used :

- 1) as the subject of the clause, e. g. Job 31, 12 *וְהָיָה אֵשׁ* *it is a fire (which) consumeth unto the lower world*; Deut. 32, 17, *b*; Isa. 55, 13; 56, 2; 65, 1; Ps. 34, 9; 68, 31; 71, 18; 78, 6; Prov. 30, 17; Job 3, 3; Lam. 1, 10, 21; Neh. 13, 25; referring back to the suffix in *וְהָיָה* in Isa. 28, 16 (lit. *behold me, who has founded*, etc.); 29, 14; 38, 5; Ezek. 25, 7; dependent upon a vocative in Isa. 54, 1; on a nominal suffix (vid. letter *a*) Ps. 16, 4. Here particularly belong periphrases of adjectives, as in Gen. 49, 27 *וְהָיָה אֲנִי לְנֶפֶשׁ זָרָה* *a wolf which robs = a thievish wolf*; Isa. 51, 12: to express a negative state, e. g. Isa. 40, 20; Hos. 4, 14 (*וְהָיָה לְאִי-יִשְׂרָאֵל* *the senseless people*).

Rem. Such relative clauses are very often united to substantives by the comparative particle *כִּי* Job 7, 2 *וְהָיָה כְּעַבְדֵּי צֶלֶם* *like a slave who panteth for the shadow*, etc.; Deut. 32, 11; Isa. 62, 1; Jer. 23, 29; Hos. 6, 3; Ps. 42, 2; 83, 15; 125, 1; Job 9, 26; 11, 16; also after *כִּי* Ps. 58, 5; after definite substantives Isa. 53, 7; 61, 10 sq.; Hab. 2, 14; Ps. 49, 13, 21; vid. also examples under No. 2. Sometimes it seems more reasonable in such cases to use the verb in question as the predicate of the foregoing substantive and explain *כִּי* (for *וְהָיָה*, vid. comparative clauses, § 161, 2) as a conjunction — a supposition that even *Hupfeld* allowed, at least for Ps. 90, 5; 125, 1; Isa. 53, 7; 61, 11. In such cases, however, the Massora has supplied the correct interpretation by means of greater or lesser distinctive accents (where the rule given in § 15, Rem. 5 on the use of certain distinctives in conjunctions is not to be discarded).

- 2) as the object, e. g. Ps. 7, 16 וַיִּפֹּל בְּשֶׁחַת יַעֲקֹב *and he falls into the ditch (which) he makes*; Judg. 8, 1; 1 K. 13, 12; 2 K. 3, 8; Isa. 6, 6; 15, 7 (in Jer. 48, 36 the same use with a substantive in the construct state depending upon the relative clause; cf. § 130, 4); Isa. 41, 3; 42, 6, 16; 48, 17 (but Ps. 32, 8 בְּרִדְדֵי-וֹ תִלָּךְ); Isa. 64, 2; Ezek. 13, 3 (*according to what* they have not seen); Ps. 25, 12; 33, 12; 51, 10; Prov. 23, 8; Job 23, 17; 28, 1; Eccl. 10, 5 (6, 1 the same use of אָשָׁר); 1 Chr. 29, 3; 2 Chr. 18, 23.
- 3) so as to include a demonstrative (= *he who*, etc.; for this use of אָשָׁר cf. § 139, 2), e. g. Isa. 41, 24 תוֹעֵבָה יִבְחַר בָּכֶם *an abomination (is he) who chooses you*; Mal. 2, 16 (וְכִסָּה *and him who has covered*); Job 24, 19 חָטְאוּ חַטָּאִי הַטָּאִי *the under-world (consumes those who) have sinned*; Isa. 41, 2.
- 4) where אָשָׁר would be used as *nota relationis*, which from a following suffix, § 139, 1 (usually connected with a preposition) or an adverb (e. g. Jer. 2, 6) contains a closer qualification; e. g. Jer. 5, 15 *a people whose language thou dost not understand*; Ps. 32, 2 *blessed is the man unto whom Jehovah doth not impute iniquity*; Ex. 18, 20; Isa. 42, 1 (where בּוֹ is to be supplied in the second half); Jer. 2, 6; Job 3, 3 *a.*<sup>1</sup> Examples of verbal suffix Deut. 32, 17 *a* אֱלֹהִים לֹא יָדְעוּ *gods whom they knew not* (vid. also end of verse); after substantive with כִּי in (vid. above, No. 1, Rem.) Jer. 23, 9; Job 13, 28.

Rem. 1. The simple addition of relative qualifications is especially frequent:

<sup>1</sup> In Isa. 51, 1 we find without this qualification by means of a preposition with a suffix, the brief and bold *look unto the rocks* הַצִּבְתָּם (whence) *ye are hewn and to the hole of the well* וְקִרְתָּם (whence) *ye are dug*; similarly Job 21, 27 *the devices (with which) ye overpower me*.

a) after time relations (almost invariably indeterminate, hence considered as in the construct state<sup>1</sup>; vid. Rem. 2), e. g. Ex. 6, 28 יהוה בַּיּוֹם הַהוּא *on the day (when) Jehovah spoke*; cf. Ps. 56, 10; also after מִיּוֹם Jer. 36, 2, after simple יוֹם Ps. 56, 4 (יּוֹם אֶרְאֶה *on the day [when] I fear*); furthermore 2 Chr. 29, 27 בְּעֵת הַחֹל הָעוֹלָה *at the time (when) the burnt offering began*; also after לְעֵת Deut. 32, 35; Job 6, 17; after עַרְבָּה Mic. 5, 2; also after מִנֵּת Ps. 4, 8: *greater than (the joy) at the time (when) their corn and wine abounded*. Cf. also cases like Job 8, 12 *while it is yet in its greenness (when) not customarily cut down*, etc.

b) more rarely after local references, partly with a peculiar pregnant force, e. g. Job 38, 19: *where is the way (where) light dwelleth*; cf. 38, 24. Here too belong the examples where relative clauses are governed by prepositions, as in Jer. 2, 8 וַאֲחֵרֵי לֹא-יִנְעֻלוּ הָלְכֵי *and walked after (those things that) profit not*; 1 Chr. 15, 12 אֶל-הַכִּנּוּתִי לוֹ *in (the place which) I have prepared for him* (cf. the complete usage Ex. 23, 20); 2 Chr. 1, 4; after לְ Isa. 65, 1 (*to those who did not ask*, etc.).

2. For the examples of relative clauses governed by the construct state, hence virtually in the genitive, cf. § 130, 3, 4.

3. In Arabic the relative pronoun regularly follows a definite, but not an indefinite noun. Likewise in Hebrew, אֲשֶׁר, in prose at least, is generally wanting after an indefinite noun (cf. the foregoing example, Gen. 15, 13; Jer. 23, 4, etc.); on the other hand, אֲשֶׁר not so unfrequently is also wanting after a definite substantive, e. g. Ex. 18, 20; 2 Chr. 18, 23; especially in poetry Deut. 32, 17; Ps. 18, 3; 49, 13, 21; Job 3, 3; 23, 17, etc.

## § 156.

### CIRCUMSTANTIAL CLAUSES.

1. To express the circumstances under which a subject appears or an action (or event) is accomplished, regardless of the relative clauses (with or without אֲשֶׁר, vid. § 155, 2, a), the nominal clauses connected by *Waw* with the following subject (vid. such cases in detail, § 141, 2, Rem. 2) and verbal clauses (vid. § 142, 1, Rem. 1) are primarily used. Frequently, however, such statements are subordinated to the principal idea by means of a simple addition without *Waw*; this is effected

<sup>1</sup> In Ps. 49, 6 a relative temporal clause follows a time relation with the genitive.

quite as well in the form of (occasionally short) nominal clauses (vid. No. 2) as in that of verbal clauses (vid. No. 3).

Rem. Of the relative clauses, here belong numerous nominal clauses entirely subordinated to the substantive without *וְאֵשֶׁר*, as in Gen. 16, 12; so also in statements of weight (Gen. 24, 22), of name (Job 1, 1; also introduced by *וְשֵׁמוֹ* Gen. 24, 29; 1 Sam. 1, 1 al. or *וְשִׁמְהָ* Gen. 16, 1; 22, 24 al.), bodily condition (Judg. 1, 7), etc. Nominal clauses beginning with *Waw* and the predicate have a certain independent character, like those introduced by *Waw* and the subject<sup>1</sup> (Gen. 19, 1, etc.); but the former, provided they ascribe a simultaneous *state* to the principal action, are classed among circumstantial clauses; so Isa. 3, 7 *I may not be a healer* *וְכִבִּיתִי אֵין לֶחֶם* *for in my house there is no bread*; 6, 6 (Amos 7, 7); 2 Sam. 13, 18; 16, 1.

2. Characteristic examples of *nominal* circumstantial clauses are Gen. 12, 8 *and he pitched his tent* *בֵּית-אֵל מִמֶּזְרַח מִקְדָּשׁ* *while* (or so that) *Bethel lay on the west and Ai on the east*; Num. 22, 24; 2 Sam. 18, 14 (*in the heart* of Absalom *עוֹדְנִי חַי* *while he was yet alive*); Jer. 30, 6; Ezek. 9, 2 (cf. Cant. 3, 8); Nah. 3, 8; Zech. 14, 5; 2 Chr. 23, 10; with a preceding predicate e. g. 1 Sam. 26, 13; Ps. 32, 8. The nominal clause in Gen. 41, 29 serves to express a future condition. Here also belong certain permanent formulas, like *פְּנִים אֶל-פְּנִים* *from face to face* (lit. *while face was to face*) Gen. 32, 31; Ex. 33, 11; Deut. 34, 10 al.;<sup>2</sup> also *throw themselves down* *אָרְצָה אֶפְנִים* *in that the face is turned toward the earth*, Gen. 19, 1 al. (for *אָרְצָה* we find *אָרָץ* in 1 K. 1, 31; Isa. 49, 23).<sup>3</sup> Cf. finally the formula *אִם עַל-בָּנִים* *mother with children* Gen. 32, 12 (cf. Hos. 10, 14 and § 119, 3, e, Note 3).

Rem. On the periphrases of negative attributive ideas belonging here by (complete and incomplete) nominal clauses, cf. § 152, 1, h, Rem.

<sup>1</sup> In Deut. 32, 31 this connecting form seems to have been chosen for other purposes, sc. *and indeed are our enemies* (whose) *judges* (with the so-called emphatic *Waw*; the interpretation as a circumstantial clause is purely artificial).

<sup>2</sup> Also the use *וְהִתְרָאוּ פְנֵים* *to look each other in the face* (i. e. to be opposed in battle) 2 K. 14, 8, 11; 2 Chr. 25, 17, 21 is no doubt an abbreviated form of *וְהִתְרָאוּ פְּאֵל-פְּ*.

<sup>3</sup> That *אָרְצָה* (*אָרָץ*) is indeed to be considered as the virtual predicate of *אֶפְנִים* and not *אִם* as a remaining *casus instrum.*, is seen from Isa. 49, 23, where *אָרָץ אֶפְ* precedes the verb.

3. Positive sentences (vid. letter *a*), and much more frequently negative sentences (vid. letter *b*), are sometimes used as *verbal* circumstantial clauses,<sup>1</sup> among which are many usages that may be considered as simply paraphrases of negative adverbial ideas (vid. letter *c*).

Examples for *a*) Isa. 5, 11 *b* (woe unto them that continue at night וְיִלְקֹחַם וְיִלְקֹחַם while the wine inflames them). As a specification of an already mentioned summary, we find the verbal circumstantial clause in Gen. 44, 12; 48, 14 (therefore crossed his hands); Judg. 6, 19; in an opposite sense 1 K. 13, 18 (וְכָחַשׁ לוֹ with which he, however, lied to him). A motive seems to be expressed by the verbal clause in Ps. 7, 7 (וְכִשְׁפָּטָהּ since thou hast ordained judgment), and in Ps. 103, 5 a result.

Rem. Especially deserving of mention are the cases where an Imperfect in the sense of a final clause is subordinated to a verb of motion (usually קָיָם). Besides the examples (Ps. 88, 11, etc.) mentioned in § 120, 1, *b*, cf. also Isa. 5, 11 *a* (to follow strong drink); Hab. 3, 16 (וְיִגְדֹנֶה that he may press it); Job 16, 8; 30, 28.

For *b*) subordinated verbal clauses with לֹא (usually rendered into English by *without* and the pres. Participle when the subject is the same as in the subordinated clause), e. g. Lev. 1, 17 לֹא יִכְרֹת לֹא without dividing it; Job 31, 34; cf. also Ps. 21, 12 (לֹא יַעֲלֶה לֹא without effecting anything); לֹא with the Perfect is thus used in Gen. 44, 4; Ex. 34, 28. With an interchangeable subject Isa. 27, 9, corresponds to a consequential clause (לֹא יִקְבְּצוּ so that they did not raise, etc.). Occasionally verbal clauses in the same sense (*without doing*) are connected with לֹא cf. 1 Sam. 20, 2; Job 24, 22; 42, 3; in a concessive sense Isa. 33, 1; Ps. 44, 18.

For *c*) cf. לֹא יָדַע (lit. he knows it not) = *unawares* Ps. 35, 8; Prov. 5, 6; לֹא יִחַזֵּק unsparing Isa. 30, 14 (after Infinitive absolute); Hab. 1, 17; Job 6, 10 (but Job 16, 13; 27, 22 יִחַזֵּק; vid. letter *b*); לֹא חָשַׁךְ (lit. contains not) endless Isa. 14, 6; לֹא יִמּוֹט Job 41, 15 (Ps. 93, 1 (בֶּלִי-חַיָּה) and יִמּוֹט Isa. 40, 20 = *without trembling, immovable*; cf. also לֹא אֶתְרָס without trembling, Ps. 26, 1.

<sup>1</sup> Some of the examples belonging here have already been discussed in another connection, vid. above, § 120, 1.

## § 157.

## OBJECT CLAUSES.

Clauses depending on a transitive verb (especially the so-called *verba cordis*, i. e. verbs expressing any mental perception such as *see, hear, know, recognize, believe, remember, forget, say, think*, etc.) may be subordinated to the governing verb simply by annexing it without the aid of a conjunction (§ 120, 1) or coördinating it with or without Waw copulative, (§ 120, 2). Regularly, however, the object clause is introduced by כִּי *that*, more rarely by אֲשֶׁר *that*.

Examples: a). Object clauses without a conjunction.

Besides the passages mentioned in § 120 (especially letter a, Rem. 1), numerous other examples are classified here, examples where the clause, dependent upon a verb of saying or perceiving, is either nominal or verbal (the so-called *oratio obliqua* in Latin and German); e. g. Gen. 12, 13 אַתָּה אֲחֹתִי אָמַרְתָּ *say then, thou art my sister*; Zech. 8, 23 (after שָׁמַע); Ps. 9, 21 (after יָדַע); verbal clauses e. g. Gen. 43, 7 (vid. § 107, 3, b); Ps. 50, 21 *thou hast mentioned* הִזְכִּירְתָּ כְּכוֹן I am just as thou (art); Gen. 41, 15; Judg. 9, 48 (= *what ye have seen me do*); Isa. 48, 8; Hos. 7, 2.

b) Object clauses introduced by כִּי, e. g. Gen. 6, 5 וַיֵּרָא יְהוָה כִּי רָבָה *and Jehovah saw that the iniquity of man was great*, etc. Even direct discourse is frequently introduced by כִּי (analogous to the so-called *ὁ δὲ recitativum*; sometimes with the force of an asseverative particle, e. g. Gen. 26, 9; 27, 20), e. g. Gen. 21, 30; 22, 16 sq.; 26, 22; 29, 32; 37, 35, etc., also when the direct discourse is not expressly indicated, as in Gen. 32, 31. For the attraction of the subject of such sentences to a governing verb<sup>1</sup> (as object of the latter) vid. above, § 117, 1, Rem. 6.

c) Object clauses introduced by אֲשֶׁר, e. g. Esth. 3, 4 כִּי-הִגִּיד לָהֶם אֲשֶׁר *for he had informed them that he was a Jew*; 1 Sam. 18,

<sup>1</sup> In this way arises occasionally a kind of *acc. — cum Infin.* construction, especially after נָתַן (lit. *give away*) in the sense of *allow*, e. g. Num. 21, 23 וְלֹא-נָתַן כִּיחֹן אֶת-יִשְׂרָאֵל עֲבֵר בְּגִבּוֹרֵי *and Sihon did not let Israel pass through his borders*; 20, 21; Infinitive with ל follows in Gen. 20, 6; 31, 7; Ex. 3, 19; cf. also the analogous examples Deut. 28, 56 (after נָסָה *try*, vid. § 113, 1, c, with note); Judg. 11, 20 (after הֶאֱמִין *trust*); 1 K. 19, 4 (after שָׁאַל *wish*).

15; Ezek. 20, 26; Eccl. 8, 12,<sup>1</sup> before direct discourse 1 Sam. 15, 20; 2 Sam. 1, 4. Quite often the *nota accus.* -תָּא precedes אֲשֶׁר (= *the case, the event that*) e. g. Josh. 2, 10; 1 Sam. 24, 11, 19; 2 Sam. 11, 20; 2 K. 8, 12; Isa. 38, 3 (but Gen. 30, 29; Deut. 29, 15 = *the case, like*).

## § 158.

### CAUSAL CLAUSES.

The cause or reason of assertions, demands, threats, etc., expressed by a complete clause is often connected either by simple Waw copulative (e. g. Ps. 60, 13 *supply us help for the trial and [for] in vain is man's help*; Gen. 22, 12; Ex. 23, 9; Job 22, 12; perhaps also Ps. 7, 10) or without a conjunction (Gen. 17, 14). Regularly, however, certain conjunctions are used in many connections to indicate causal clauses.

Most commonly we find as causal conjunctions יָעַן (Isa. 3 16 al.) and אֲשֶׁר יָעַן *because*, lit. *on account of, that*; both, however, are also abbreviated to יָעַן (Num. 20, 12 al.), or simply to כִּי *because* (Gen. 3, 14, 17 al.), as well as אֲשֶׁר (Gen. 30, 18; 31, 49; 34, 13; 34, 27; 1 K. 3, 19; 8, 33; Hos. 14, 4; also כִּי אֲשֶׁר Gen. 39, 9, 23); on the other hand, יָעַן is sometimes repeated for the sake of emphasis = יָעַן יָעַן (analogous to the German *sintemal u. alldieweil*) Lev. 26, 43; Ezek. 13, 10 (without יָעַן 36, 3); furthermore אֲשֶׁר עַל- (2 Sam. 3, 30) and יָעַן-כִּי<sup>2</sup> (Deut. 31, 17; Judg. 3, 12; Mal. 2, 14) *on the ground, that*; אֲשֶׁר עַל-דִּבְרֵי אֲשֶׁר *by reason of the circumstance, that* (Deut. 23, 5); אֲשֶׁר עַל-כֵּן אֲדֹתָ אֲשֶׁר (Jer. 3, 8) *even on that account, because*. Like יָעַן for אֲשֶׁר יָעַן, we also find עַל- with the Perfect (Ps. 119, 136; Ezra 3, 11; cf. Gen. 31, 20 עַל-כֵּן and Deut. 28, 55 כִּי-כֵן each with a Perfect = *because not*) for עַל-אֲשֶׁר. Cf. also אֲשֶׁר עַקֵּב אֲשֶׁר (Gen. 22, 18; 26, 5; 2 Sam. 12, 6, throughout with a Perfect) and עַקֵּב כִּי (2 Sam. 12, 10 with a Perfect; Amos 4, 12 with an Imperfect), lit. *forasmuch as*; again we find עַקֵּב Num. 14, 24 with a Perfect; Deut. 7, 12; 8, 20 with an Imperfect); finally כִּי אֲשֶׁר (Isa. 43, 4) *from this that = because*, תָּחַת אֲשֶׁר (1 Sam. 26, 21 al.) and תָּחַת כִּי (Deut. 4, 37; Prov. 1, 29) *therefore, that*.

Rem. 1. The preposition עַל with the Infinitive (§ 114, 2) is often used as the equivalent of a complete causal clause (= *on the ground*

<sup>1</sup> In Jer. 28, 9 a *subject* clause is thus introduced by אֲשֶׁר for the expected כִּי. (Elsewhere אֲשֶׁר is used as a conjunction with a meaning parallel with all senses of כִּי).

<sup>2</sup> But עַל-כֵּן כִּי (Gen. 18, 5; 19, 8; 33, 10; 38, 26; Num. 10, 31; 14, 43; 2 Sam. 18, 20 *Qeri*) and יָעַן-כִּי אֲשֶׁר (Job 34, 27) everywhere *for an account of*.

that, on account of); cf. e. g. Amos 1, 3, 6, 13; 2, 1, 6. Such an Infinitive construction, according to § 114, 3, Rem. 1, may be continued by a finite verb; על has then the force of a conjunction; e. g. Amos 1, 9 זָכְרוּ וְלֹא יִזְכְּרוּ... עַל-יְהִיבָם because they delivered up . . . and remembered not; 1, 11; 2, 4.

2. The choice of tenses follows in the main the general principles laid down in § 106 sq.: the Perfect (cf. § 106, 1, c) is used with completed events, the Imperfect with incomplete ones; cf. e. g. Deut. 7, 12; 8, 20; 1 K. 8, 33 where the Imperfect always admits the possible rendering that those addressed escape punishment by shunning disobedience. Cf. also § 111, 2, Rem. 2, a for the Imperfect consec., § 112, 5, b for the Perfect consec. in the consequent of causal sentences.

## § 159.

### CONDITIONAL CLAUSES.<sup>1</sup>

1. The great diversity in the construction of conditional sentences is due to the fact that it really depends upon the point of view of the speaker, whether he regards the condition as (possibly) *to be fulfilled*, already fulfilled, or *unfulfilled*. On this distinction depends in part the choice of conditional particles (vid. below), but chiefly (as also in Greek and Latin) the choice of tense; the use of the latter is, of course, in accordance with the principles<sup>2</sup> given in § 106 sq. For the sake of a better understanding of the subject we shall in the following matter (No. 2) discuss conditional clauses *without* the conditional particles and then in No. 3 with such particles.

2. The relation of condition and result may in Hebrew, as in German, be indicated by simply placing together two clauses. The main principle should ever be born in mind (corresponding to the general character of both tenses) that

<sup>1</sup> Cf. *H. Ferguson*, The Use of the Tenses in Conditional Sentences in Hebrew (Journ. of Soc. of Bibl. Lit. and Exeg., Middletown, Conn., June and Sept., 1882); *P. Friedrich*, die hebr. Conditionalsätze, Königsb. 1884 (Inaug. Diss.); *Driver*, Tenses, etc., p. 202 sq.

<sup>2</sup> This does not exclude the use of a different construction in the consequent from that in the antecedent—a new source of diverse variations!



the Imperfect with its equivalents (Jussive, Cohortative, Imperative, Perfect *consec.*, Participle) is used to express present or future conditions and results regarded as yet to be fulfilled, while the Perfect represents such conditions as actually fulfilled, and the event hence accomplished (the other function of the Perfect — representing unfulfilled conditions — can be considered in its connection with particles).

Examples: *a) Imperfect* (cf. § 107, 4, *b*, 5) in antecedent and consequent, Josh. 22, 18; Ps. 104, 28 sq. וְלִקְטוּן לָהֶם *thou givest them, they gather*, etc., Ps. 139, 18; Job 20, 24; Neh. 1, 8, with interrogative Imperfect in the consequent Judg. 13, 12, with a Jussive Job 10, 16; Cohortative Prov. 1, 23; Perfect Isa. 26, 10 (*yet he would not learn righteousness*; the consequent sharply excludes what the Imperfect in the antecedent expresses as in mind; cf. Hos. 8, 12); Perfect *consec.* Ex. 33, 5, with the suppression of the antecedent Job 5, 8 (vid. § 107, 4, *b*, 5).

*b) Jussive* in both antecedent (cf. § 109, 2, *b* with Rem.) and consequent Ps. 104, 20 וְיַחֲלֶה לְיָמֶיךָ חֹשֶׁךְ *if thou make darkness, it is night*; Imperfect in the consequent Ps. 104, 29 *b*.

*c) Cohortative* (vid. § 108, 2, *b*) in the antecedent, Perfect in the consequent Ps. 40, 6; Imperfect *consec.* Job 19, 18 וְיִדְבְּרֵיכִי *if I arise, they speak against me*; for a Cohortative in the consequent, cf. § 108, 2, *c*.

*d) Imperfect consec.* in the antecedent (§ 111, 4, *b*, 3, Rem.) Ps. 139, 11 וְאֶמַּר *if I spoke*, etc. (a nominal clause serves as the consequent); with frequentative Perfect *consec.* in the consequent 1 Sam. 2, 16.

*e) Perfect consec.* in both antecedent and consequent (vid. examples § 112, 5, *a*, *ε*, with Rem.) Gen. 44, 22 וְעָזַב אָבִיו וְכֵת *and if he forsook his father, the latter would die*; 44, 29; Ex. 4, 14; 12, 13; 1 Sam. 16, 2; 2 Sam. 13, 28; 1 K. 8, 30; with frequentative Perfects, Ex. 16, 21; Imperfect in the consequent (being separated from Waw by לֹא) Num. 23, 30; Job 5, 24; a question Lev. 10, 19; a nominal sentence Ps. 37, 10; Job 7, 21.

*f) pure Perfect* (representing actions considered as completed) in both antecedent and consequent Prov. 18, 23 מָצָא אִשָּׁה מָצָא טוֹב *when one has found a wife, one has found a good thing*; 24, 10; Imperfect in

<sup>1</sup> For the ending וְיִשְׁכָּעוּן cf. § 47, 3, Rem. 4. וְיִשְׁכָּעוּן vs. 28 is explained from its position directly before a pause; all these endings vss. 28-30 and Ps. 139, 18 have hardly anything to do with conditional sentences, though the appearance of וְ in Num. 32, 23 after לֹא-אִם in the antecedents is unusual (in Num. 16, 29 וְ before אִם is explained as due to a dislike of hiatus).

the consequent Job 19, 4; 23, 10; Imperfect *consec.* Prov. 11, 2; Job 3, 25; 23, 13 b; 29, 11; a question Num. 12, 14; Job 7, 20; *if I have sinned* (properly, well then, I have sinned!), *what could I do for thee?* 21, 31; 35, 6; Amos 3, 8; a nominal sentence Job 27, 19.

g) *Participle as casus pendens* (cf. § 143, b, Rem. 2 and the quoted references from the Aramaic) or a complete *nominal* clause in the antecedent; the consequent is usually introduced by *Waw apodosis*, e. g. Prov. 23, 24 *Keth. יוֹלֵד חָכָם וְיִשְׂמַח בּוֹ* *if any one beget a wise (child) he shall have joy in him*; with a frequentative Perfect in the consequent 1 Sam. 2, 13 al.; also with a simple Imperfect, e. g. Ex. 21, 12 (cf. § 112, 3 b, β); with an interrogative Imperfect 2 K. 7, 2, 19; with an interrogative Perfect Judg. 6, 13.

h) *Infinitive with a preposition* (also equivalent of a conditional clause) in the antecedent, Perfect *consec.* in the consequent (cf. § 112, 5, a, ζ), e. g. 2 Sam. 7, 14 sq. *בְּהַעֲוִיתוֹ וְהִכָּחַתִּי וְנִ* *if he commit iniquity, I will chastise him with the rods of men*; Ex. 34, 34 sq. (with an Imperfect, then frequentative Perfect in the consequent).

Rem. For the periphrasis of conditions and results by means of two coördinated *Imperatives*, vid. § 110, 2, a.

3. As particles introducing conditional clauses we find אִם (late Hebr. sometimes is הֵן) and לוֹ<sup>1</sup> (1 Sam. 14, 30; Isa. 63, 19 לוֹא; Eccl. 6, 6; Esth. 7, 4 אִלּוּ from לוֹ אִם) *if*, negatives לֹא אִם and לוֹא (לוֹאִי) *if not, unless*; כִּי *in case that* (Lat. *ut*), sometimes almost identical in meaning with אִם. In general the difference between אִם (לֹא אִם) and לוֹ (לוֹאִי) is that אִם is used when the condition is regarded as already fulfilled, or when with its result it is thought to be possibly (or apparently) incoming at the present or future. In the first case, אִם is followed by the Perfect; in the second case (corresponding to the Greek *ἐὰν* with Subj. Pres.) the Imperfect or its equivalent (frequently also in the consequent). לוֹ (לוֹאִי) however, is used when the condition is represented as *unfulfilled* in the past or *not to be fulfilled* in the present or future; the consequent hence never having taken place. In the first case לוֹ and לוֹאִי (usually also in the consequent) are necessarily followed by the Perfect (corresponding to the Greek *εἰ* with conjunction of corresponding time; Latin, Subj. Imperfect or Pluperfect); in the

<sup>1</sup> Cf. for לוֹ Kohler in Geiger's Zeitschr. f. Wiss. u. Leben, VI (1868), p. 21 sq.

other (very rare) case the Perfect may be used; also the participle and even the Imperfect.

Rem. Since it depends (vid. above, No. 1) upon the speaker whether a condition is to be considered as fulfilled or unfulfilled, it is not strange that the distinction between  $\text{אם}$  and  $\text{אלי}$  is not always consistently made. Even though (according to their nature)  $\text{אלי}$  and  $\text{אליך}$  may not be used for  $\text{אם}$ ,  $\text{אם לא}$  (for the strange  $\text{אלי}$  Gen. 50, 15, vid. below), nevertheless  $\text{אם}$  is sometimes used when only  $\text{אלי}$  would be expected; cf. e. g. Ps. 50, 12; 137, 5; 139, 8; Hos. 9, 12 (cf. vs. 11). These examples ( $\text{אם}$  with an Imperfect), from the circumstance that the union of  $\text{אלי}$  with the Imperfect was plainly avoided, are readily explained as far as the latter represented an incompleted action, hence (in contrast to  $\text{אלי}$ ) still indicated as an open possibility. But  $\text{אם}$  is used for  $\text{אלי}$  with the Perfect, especially when to the condition introduced by  $\text{אם}$  an imprecation is added in the consequent, e. g. Ps. 7, 4 sq.  $\text{אם-עשיתי זאת-יִרְדֵּךְ וְנִי}$  if I have done this — the enemy will persecute my soul, etc., cf. Job 31, 9 sq. The speaker at one moment represents as possible and even actual that which he really wishes to indicate as impossible in order to subject himself to the severest punishment, if such were really the case.

Examples: A.  $\text{אם}$  1. With a Perfect in the antecedent to represent conditions, etc. indicated as accomplished in the past or to be accomplished in the future (Perfect = Fut. exactum, § 106, 3, c); in the consequent<sup>1</sup> we find:

- a) the Perfect, e. g. Prov. 9, 12  $\text{אם חכמת חכמת לך}$  if thou be wise, thou shalt be wise for thyself; Ps. 73, 15 (vid. on  $\text{אלי}$ ).
- b) the Imperfect, e. g. Deut. 32, 41  $\text{אם-עשיתי}$  when I have whetted . . . I will render vengeance ( $\text{אָפַעְתִּי}$ ), etc.; Job 9, 15 sq. and 30 (in each  $\text{אלי}$  for  $\text{אם}$  would be expected, so too in Ps. 44, 21 sq. where an interrogative Imperfect is used in the consequent); Job 11, 13 (consequent vs. 15).
- c) the Jussive (or Optative), e. g. Job 31, 9 sq. (vid. No. 2, Rem.); Gen. 18, 3.
- d) the Perfect consec. (vid. examples § 112, 5, a,  $\beta$ ), e. g. Gen. 43, 9  $\text{אם-לא יביאניו וְנִי}$  if I bring him not unto thee . . . I will take the blame forever, etc., 2 Sam. 15, 33; 2 K. 7, 4; but in Gen. 47, 6; Mic. 5, 7; Job 7, 4 reference is made to an accomplished action; in Gen. 38, 9; Num. 21, 9 the Perfect with  $\text{אם}$  as Perfect frequentative refers to the past.
- e) the Imperfect consec. (vid. § 111, 4, b, 1, Rem.), e. g. Job 8, 4: *if thy children have sinned* ( $\text{חָטְאוּ}$ ) . . . *he has cast them away*, etc.

<sup>1</sup> We do not here consider the fact that the logical consequent (the result of the condition) is sometimes stated before the condition.

f) the *Imperative*, e. g. Gen. 50, 4 ('וְגַּם בְּעֵינַיִם דִּבַּרְתִּי אֵלָיו) *if I have found favor in thine eyes speak*, etc.), the *Imperative* precedes in Gen. 47, 16; Job 38, 4, 18.

g) a (complete or incomplete) nominal clause, e. g. Jer. 14, 18 (with graphic transposition in the future): *if I am gone forth into the field (= if I go, etc.), then are those slain with the sword*, etc., Prov. 24, 14 (consequent with Waw apodosis);

2. אִם with an Imperfect in the antecedent to express both what is possible in the present and future and (according § 107, 1) what is continued or repeated in the past; in the consequent we find:

a) the *Perfect*, e. g. Num. 32, 32 אִם לֹא תַעֲשׂוּן כֵּן הִנֵּה חָטֵאתֶם *if ye will not do so, ye have sinned* (the consequent is so transposed as to indicate an action as already begun; so Job 20, 12–14). But Num. 16, 29 (also 1 Sam. 6, 9; 1 K. 22, 28) is due to a pregnant use = *when these, as all men, will die* (as will happen), *Jehovah has not sent me*.

b) the *Imperfect*, e. g. 2 K. 7, 4 אִם יִחְיֶינּוּ נִחִיָּה *if they let us live, we shall continue to live*, etc.; Gen. 13, 16; 18, 28, 30; 28, 20 sq.; Ex. 20, 25 (the 2d Imperfect = Jussive); Isa. 1, 18; 10, 22; Amos 9, 2–4; Ps. 50, 12 (where אִם ironically represents something impossible as possible); Job 8, 5 sq. (with insertion of a second condition in the form of a nominal sentence); 9, 3, 20; Job 14, 7. In Gen. 42, 37 the result (cf. on חֲקִית § 107, 4, b, 1) precedes the condition.

c) the *Jussive* (or *Optative*), e. g. Ps. 137, 5; cf. on this § 109, 2, b;

d) the *Cohortative*, e. g. Gen. 13, 9; Job 31, 7; cf. § 108, 2, c;

e) the *Perfect consec.* (vid. examples § 112, 5, a), e. g. 1 Sam. 20, 6 אִם יִפְקֹדֵנִי אָבִיךָ וְאֶמְרָתָּ *if thy father at all miss me, thou shalt say*, etc.; Gen. 24, 41; Judg. 4, 20; with a frequentative Perfect consec. Gen. 31, 8 *if he* (as often happened) *said . . . then*, etc.

f) the *Imperfect consec.*; so perhaps Ps. 59, 16, if וְלִינִי is to be explained according to § 111, 4, b, 2, γ.

g) the *Imperative*, e. g. Gen. 31, 50; 1 Sam. 20, 21; 21, 10; Job 35, 5.

h) a nominal sentence, e. g. Gen. 4, 7; Ps. 139, 8; Job 8, 6; 31, 26 sq.

3. אִם with a *Cohortative*, e. g. Gen. 30, 31; cf. the passages mentioned in § 108, 2, b.

4. אִם with an *Infinitive* Job 9, 27 אִם-אֶמְרִי lit. *if my say is* (but אֶמְרָתִי should be the reading here).

5. אִם with a nominal clause, e. g. Gen. 27, 46; Judg. 9, 15 (*Imperative* in the consequent); 11, 9 (*Imperfect* in the consequent);

2 Sam. 12, 8 (Cohortative in the consequent); Hos. 12, 12, so especially when the subject of the conditional clause is a personal pronoun. The latter is then used in a positive sentence with  $\text{שׁ}$ , in a negative with  $\text{אִם}$  (cf. for both § 100, 5), while the predicate is indicated by a Participle, generally as a bold expression (cf. § 116, 5, Rem. 1), e. g. Judg. 6, 36 sq.  $\text{אִם־תִּשָּׁחַדְךָ כֹּה־שֵׁנִי}$  *if thou wilt help*, etc.; Gen. 24, 49 ( $\text{אִם־תַּעֲשֶׂה עִשְׂיָם}$ ) *if ye will do*, etc.); 1 Sam. 23, 23. In Gen. 24, 42 sq. the conditional expression is humbly indicated by means of an annexed  $\text{אֲנִי}$ ; with  $\text{אִם}$  Gen. 43, 5  $\text{וְאִם־אֵינְךָ כֹּשֶׁלֶחַ}$  *and if thou dost not let him go*, etc.; 20, 7; 1 Sam. 19, 11. Furthermore  $\text{שׁ}$  and  $\text{אִם}$  may even without a suffix follow  $\text{אִם}$ ; so also  $\text{שׁ}$  Gen. 23, 8; 1 Sam. 20, 8; 2 K. 9, 15 al.  $\text{אִם־אֵין}$  (*if that be not the case*) Gen. 30, 1; Judg. 9, 15; 2 K. 2, 10; cf. also  $\text{אִם־כֵּן}$  *if it be so* Gen. 25, 22.

B.  $\text{הִנֵּן}$  *if* (usually considered as originally identical with  $\text{הִנֵּן}$  *behold*. More truthfully, however,  $\text{הִנֵּן}$  *if* is a pure Aramaic expression, and since in Aramaic the meaning *behold* is unknown, any original connection with  $\text{הִנֵּן הִנֵּה}$  is, to say the least, improbable); cf. Ex. 8, 22; Isa. 54, 15; Jer. 3, 1; 2 Chr. 7, 13; but in Job 12, 14; 23, 8 the meaning *behold* is preferable.

C.  $\text{לֹא־יִהְיֶה}$  ( $\text{לֹא־יִהְיֶה}$ ) *if not, unless*.

1. With a *Perfect* both in the antecedent and the consequent (cf. § 106, 4), e. g. 1 Sam. 14, 30  $\text{וְגַם־אָכַל הַיּוֹם הַזֶּה אֶת־כָּל־לֶחֶם הַיֵּשֶׁבֶת}$  *if the people had eaten to-day . . . would not the slaughter have been greater*, etc.; Judg. 8, 19  $\text{לֹא־יָדָעוּ אֵלֵינוּ}$  is thus used with similar meaning to  $\text{אֵלֵינוּ}$  Esth. 7, 4; cf. Eccl. 6, 6 (where a question is in the consequent). *Perfect* in the antecedent and consequent after  $\text{לֹא־יִהְיֶה}$  Gen. 31, 42; 43, 10; Judg. 14, 18; 1 Sam. 25, 34; 2 Sam. 2, 27; Isa. 1, 9; but in Deut. 32, 29 the *Imperfect* follows  $\text{לֹא־יִהְיֶה}$  with a *Perfect* in the consequent (*if they were wise, they would know this*); Mic. 2, 11 *Perfect consec.*

2. With an *Imperfect* after  $\text{לֹא־יִהְיֶה}$  Deut. 32, 26 ( $\text{אֲנִי־יִרְאוּ}$  doubtless *modus rei repetitae*: *if I did not always fear*); also an *Imperfect* after  $\text{לֹא־יִהְיֶה}$  with suppression of the consequent Gen. 50, 15 *if Joseph were hostile to us* (since the fear is, as seen from the context, a sincere one, hence  $\text{לֹא־יִהְיֶה}$  is rather unusual; elsewhere, e. g. Ps. 73, 15; Job 9, 15 sq. 30  $\text{לֹא־יִהְיֶה}$  for  $\text{אִם־יִהְיֶה}$  would be expected).

3. Nominal clause after  $\text{לֹא־יִהְיֶה}$  2 Sam. 18, 12; 2 K. 3, 14 (in both, *Imperfect* in the consequent); Job 16, 4 ( $\text{לֹא־יִהְיֶה}$ ); Cohortative in the consequent).

D.  $\text{כִּי־יִהְיֶה}$  *provided that, if*.

1.  $\text{כִּי־יִהְיֶה}$  with a *Perfect* in the antecedent, e. g. Ex. 21, 2  $\text{כִּי־יִקְנֶה עֶבֶד עִבְרִי}$  *in case that thou acquirest a Hebrew slave, he shall serve thee six years* (but in vss. 3–5 a number of definite conditions with definite results are introduced by  $\text{אִם־כֵּן}$ ; the disjunctive statements in vss. 8–11 with  $\text{אִם־כֵּן}$ ).



beyond the consequent to a second conditional clause; so the particle **אם** Prov. 9, 12; Job 10, 15; 16, 6; 22, 23; 'פ Isa. 43, 2.

5. In Ex. 33, 20 in place of a condition with a negative result we find a negative assertion: *for no man sees me and lives in place of: for if any man sees me, he will not live*; cf. similar example in Deut. 22, 14 *thou shalt not see . . . and hide thyself*, for: if thou see, . . . thou shalt not hide thyself.

## § 160.

### CONCESSIVE CLAUSES.

Regardless of the use of the Imperative in the sense of a sincere (§ 110, 1 *a*) or mocking (§ 110, 2 *a*) concession, and of concessive circumstantial clauses (§§ 141, 2, Rem. 2; 142, 1, *b*, Rem. 1, and 156, 3, *b*), concessive clauses may be introduced:

*a*) by simple **אם** *if*; so Job 9, 15 with a Perfect (= *had I been right*); Isa. 1, 18 and 10, 22 with an Imperfect in reference to something eventually incoming.

*b*) by 'פ **אם** *even if* Isa. 1, 15 with an Imperfect; simple **אם** is used therefore in Isa. 49, 15 with an Imperfect = *may these also forget*; but with a Perfect Jer. 36, 25; Ps. 95, 9; Neh. 6, 1; finally **אם** 'פ *even if, although*, Eccl. 4, 14.

*c*) by the preposition **ל** governing an independent nominal sentence (Job 16, 17 **ל** **לֹא-חָזַק בְּכַפִּי** *in spite of [the fact] that no mischief is in my hands*) or a verbal sentence Isa. 53, 9; for **ל** with the Infinitive in a similar sense (—*despite the fact that*) cf. § 119, 3, *e*, Note 3.

## § 161.

### COMPARATIVE CLAUSES.

The comparison of two things is affected sometimes by merely connecting the two parts by Waw copulative; this is the case especially in poetry when things spiritual are compared with things temporal, e. g. Job 5, 7 *man is born to trouble and the sons of the flame fly high*, i. e. just as the sparks naturally fly upwards, so is, etc.; Job 12, 11 (with an interrogative form; 34, 3 the same comparison as an asser-

tion); 14, 11 sq.; Prov. 17, 3; 25, 3; 26, 9, etc.<sup>1</sup> The connecting ׀ is omitted in Job 24, 19 *drought and heat consume the snow water*, שָׂאוֹל הַחֶטָּאִי (so consumes) *the under-world* those that have sinned (cf. § 155, 2, b, 3); cf. Jer. 17, 11; in Ps. 14, 4 the comparisons are put into one sentence with the aid of a participle אֹכְלֵי עַמִּי אֶכְלֵי לֶחֶם *consuming my people they ate bread*, i. e. they consumed my people as if they ate bread; the actual meaning of the verse is, however, uncertain.

2. בְּאִשֶּׁר (cf. § 138, 2; in Ex. 14, 13 simply אִשֶּׁר) *how, quemadmodum* (Obad. 15) is used as a comparative conjunction, to which then corresponds the word כֵּן *so* in the consequent (Isa. 31, 4; 52, 14 sq.). Sometimes, however, כֵּן (= *just so*) is used, even after independent assertions, Isa. 55, 9; Jer. 3, 20. The closer correspondence of the two things is expressed by כִּלְעֵמֶרֶץ *entirely so, as* in Eccl. 5, 15.

Rem. For the comparative introduction of individual nouns or pronouns by means of אֲשֶׁר *as*, cf. § 118, 6; for the apparent use of אֲשֶׁר as a conjunction (= אֲשֶׁר) § 155, 2, b, Rem. It is to be noticed that the corresponding אֲשֶׁר — אֲשֶׁר *as—as* (e. g. Gen. 18, 25; Isa. 24, 2; also *so—as* Gen. 44, 18; but in 1 Sam. 30, 25 וַיֵּךְ — אֲשֶׁר, Ps. 127, 4 אֲשֶׁר — אֲשֶׁר, cf. Joel 2, 4) are not to be considered as conjunctions, but as virtual substantives with a following genitive.

## § 162.

### DISJUNCTIVE CLAUSES.

The introduction of some other possibility by which the preceding statement is eventually canceled, is effected by means of אִם *or* (e. g. Ex. 21, 36 doubtless *free will, choice*, = hence Lat. *vel*; also = *aut* in an exclusive antithesis 2 K. 2, 16); so Isa. 27, 5 (אִם = *it must then be that*, where elsewhere we find כִּי אִם).

<sup>1</sup> Cf. on this so-called *Waw adæquationis* and these compared *parabolic* sayings, principally Delitzsch, *das Salomon. Spruchbuch*, p. 9 sq. Occasionally, nouns alone (or predicate) are used for entire clauses, e. g. Prov. 25, 12, 25 sq. (designated by Delitzsch as emblematic of Maschal). Upon the idea of comparative juxtaposition depend also the usages אִם נִחַשְׁבָּה עִם (lit. *counted in with some one*), Ps. 88, 5 and אִם נִשְׁלָה עִם *make equal with some one*, Ps. 28, 1; 143, 7; cf. on this אִם also Job 9, 26 where *with* is used as much as *how*.



In the sense of *sive* — *sive* we find וְ — וְ and כִּי — כִּי or כִּי — כִּי (vid. the proofs in Lexicon); also וְ — וְ Lev. 5, 3; Deut. 24, 7; Job 34, 29; perhaps also Ex. 21, 16 (but not Prov. 29, 9; cf. *Delitzsch* on this passage). For disjunctive questions, vid. § 150, 2, *b*.

## § 163.

## ADVERSATIVE AND EXCEPTIVE CLAUSES.

1. After negative clauses (especially after prohibitions) the antithesis (= *but*) is introduced by כִּי, e. g. 1 Sam. 8, 19 *they said: no, but a king shall be over us*; Ps. 1, 2 al.; sometimes also by simple וְ, e. g. Gen. 18, 15; 19, 2 and even by connecting merely by וְ Gen. 17, 5 (וְהָיָה as Perfect *consec.*); 42, 10.

Rem. Occasionally the negation is virtually contained in the preceding clause, e. g. in the form of a rhetorical question (Mic. 6, 3 sq.) or of conditions regarded as not fulfilled (Job 31, 18); וְ or כִּי then acquires the force of *no! rather*.

2. To introduce the so-called exceptive clauses, dependent upon another clause we find וְ כִּי only *that* and (after negative sentences, vid. above No. 1) כִּי וְ<sup>1</sup> *except when*; so especially כִּי וְ with a Perfect (= *except until*) after Imperfects containing a statement, e. g. Gen. 32, 27 *I will not let thee go except until thou hast blessed me*; Lev. 22, 6; Isa. 55, 10; 65, 6; Amos 3, 7; Ruth 3, 18; finally כִּי וְ *except when* Amos 3, 4 (with a Perfect after a rhetorical question) or simple וְ Gen. 43, 3 (with a nominal sentence *except when*

<sup>1</sup> This use of כִּי וְ is very evidently due to the original meaning *for when*, *well* (וְ in an affirmative sense) *when* (clearly so in Ex. 22, 22 as a lively continuation of the foregoing כִּי); so Judg. 15, 7 is explained simply: *well, when I shall have been avenged, I will cease* = *I will not cease (except) until I have been avenged*. In the following exception an ellipse must be supposed, e. g. Ruth 3, 18 *well (or for) when he has finished it* (then will he be at rest). The supposition of such an ellipse with כִּי וְ *but* is much more artificial (*before complete sentences as well as before individual nouns*); vid. above No. 1.

*your brother be with you*); Isa. 10, 4 (after a rhetorical question with a verbal sentence).

Rem. The statements to which  $\text{אֲנִי} \text{כִּי}$  makes an exception must sometimes be supplied from the context; so in Gen. 40, 14 (otherwise I will demand nothing) *except that thou think of me* = thou mayest only, etc. (cf. on this point § 106, 3, b Note 2); cf. Mic. 6, 8, where  $\text{אֲנִי} \text{כִּי}$  *nothing, except* stands before an Infinitive, and Job 42, 8 where it = *only* before a noun.

## § 164.

### TEMPORAL CLAUSES.

1. The prevailing temporal relations between two different actions or events is expressed merely by juxtaposition of the members of the sentence without the aid of a conjunction:

a) the relation of *co-existence* or of the continuation of one action or event at the entrance of another is indicated by placing together a nominal or verbal sentence introduced by  $\text{וְ}$  ( $\text{וְהָיָה}$ ), e. g. Gen. 7, 6 and Noah was 600 years old (lit. a son of 600 years),  $\text{וְהָיָה הַמָּבּוּל}$  *then the flood occurred*. Here especially belong the cases where the predicate of the nominal sentence (frequently introduced by  $\text{עוֹד}$  *still, yet*) consists of an active Participle, e. g. Job 1, 16 sq.  $\text{וְעוֹד כָּאֵלֶּיךָ בָּא}$  *this one (was) still speaking, when another came and said*, etc.; vid. the numerous examples §§ 111, 2, Rem. 1 and 116, 5, Rem. 4. In place of a complete nominal sentence, we frequently find a so-called *casus pendens* after  $\text{כָּל־}$  with the principal attribute in the sense of *as often as any one . . .*; e. g. 1 Sam. 2, 18  $\text{כָּל־אִישׁ וְזָבַח וְזָבַח וְזָבַח}$  *as often as (when-ever) any one brought a sacrifice, then came*, etc.; 2 Sam. 2, 23 al.; vid. the examples (in which the second number is usually introduced by *Waw apodosis*) § 116, 5, Rem. 5.

b) the relation of succession by means of juxtaposition

1) of two Imperfects *consec.*, e. g. Gen. 24, 19  $\text{וְתָמַל לְהַשְׁקִיתוֹ וְתָמַר}$  *and when she had done giving him drink, she said*, etc.; 28, 8 sq.; 29, 31; 30, 9; 32, 26, etc.; cf. § 111, 1, 3;

2) of a nominal sentence with a passive Participle as predicate and a verbal sentence connected by  $\text{וְ}$ , e. g. Gen. 38, 25; on this cf. § 116, 5, Rem. 4; in Gen. 49, 29 an Imperfect without  $\text{וְ}$  follows;

3) of two Perfects (often with the idea of rapid succession<sup>1</sup> of both actions or events in the past), e. g. Gen. 19, 28  $\text{וְלֹא־בָּא וְיָצָא}$  *he came and he went*.

<sup>1</sup> This co-signification occurs in the coördination of two independent verbal sentences, as according to § 116, 5, Rem. 4, Note 2, the idea of co-existence in the coördination of a nominal sentence with another sentence. In Gen. 27, 30,

*the sun had just risen when Lot came to Zoar*, cf. 2 Sam. 2, 24; Gen. 44, 3 sq.; Judg. 3, 24; 20, 39 sq. In all these examples the subject first follows the connecting *Waw*, then a (pure) Perfect; but

4) the attaching of a *Perfect consec.* to another *Perfect consec.* serves to express the eventual succession of future actions, e. g. Gen. 44, 4 *וְהָיָה כִּי יִשְׁנֶה וְאָמַרְתָּ אֲלֵהֶם* and *when (as soon as) thou hast (wilt have) overtaken, thou shalt say unto them*. Naturally such examples are most closely related to conditional clauses; hence vid. examples § 112, 5, a, ε and § 159, 2, e. For the connection of a *Perfect consec.* with isolated time relations (as equivalents of a complete sentence), as in Ex. 16, 6, cf. § 112, 5, c. In 1 Sam. 29, 10 an Imperfect with *וְ* follows the *Perfect consec.*

5) By means of *טָרַם* (as an adverb, not conjunction) with the Imperfect (according to § 107, 1, a, Rem. 1) is expressed the idea of an action or event as not yet having taken place at the incoming of another, upon which the consequent then, as in the examples under No. 3 with *וְ* (*וְהָיָה*), subject and Perfect or also in the form of a nominal sentence annexes itself (Gen. 24, 15<sup>1</sup>), e. g. Gen. 19, 4 (cf. Josh. 2, 8) *וְהָיוּ שְׁכַבְתָּ וְלֹא תִשְׁכַּבְּ וְאֵתְּנִי הָעִיר* *they had not lain down, when the men surrounded the city*, etc., Gen. 24, 25.

2. As conjunctions serving to introduce temporal clauses we find: *כִּי* (lit. at the time *that*), and *אֲשֶׁר*<sup>2</sup> (lit. at the time *where*) *as when*; rarely *אֲמַם*<sup>3</sup> (in connection with the Perfect), e. g. Gen. 38, 9; Num. 21, 9; Judg. 6, 3; Ps. 41, 7; 94, 18; cf. also Isa. 24, 13 = *quotiescunque*; in a similar sense, however, also with the Imperfect Num. 36, 4; with a Perfect = *futurum exactum* Isa. 4, 4; furthermore, the compound conjunctions *כִּמּוֹ* *as* (Gen. 19, 15); *בְּאַשֶׁר* *as, after that*; *עַד-כִּי*, *עַד-אֲשֶׁר*, *until that* (also simply *עַד*, e. g. Gen. 38, 11; Josh. 2, 22; 1 Sam. 1, 22; 2, 5 al.; so especially in the formula *בְּלֹאִי הָשָׁאִיר לוֹ* *until there was none left to him alive* Num. 21, 35; Deut. 3, 3; Josh. 8, 22; 11, 8; but 1 Sam. 14, 19 = *while, so long as*); *עַד-אֲמַם*, *אֲמַם-עַד-אֲשֶׁר* *until the time when*; *אַחֲרֵי-אֲשֶׁר* (for

furthermore, the immediate succession is especially indicated by *אֲמַם* and the Infinitive absolute: *Jacob was just gone out when his brother Esau came*; in Ps. 48, 6 by *כִּן* and the asyndetic addition of two other Perfects.

<sup>1</sup> For the critically suspicious Perfect in the antecedent, cf. § 107, 1, a, Rem. 1.

<sup>2</sup> For the parallel use of *כִּי* and *אֲשֶׁר* cf. § 157, c, Note.

<sup>3</sup> Analogous to the frequent German use of *wenn* for *wann*.

which in Ezek. 40, 1 we find אַחֲרֵי־אֲשֶׁר, Job 42, 7 only אַחֲרֵי *after that*; מֵאֲזַי (for מֵאֲשֶׁר) *since* Gen. 39, 5; בְּתָרֵם (and also only תָּרֵם Ex. 12, 34 al.) *before*; קִדְמָת (for אֲשֶׁר קִדְמָת) *before* (Ps. 129, 6).

Rem. 1. In regard to the tenses that are used with the above-mentioned conjunctions, the remarks on causal clauses in § 158, Rem. 2 are true even here; the Perfect refers to actions, considered as completed in the past or future (in the former case, corresponding to the Lat. pluperfect § 106, 1, c; in the latter case to the *futurum exactum*, § 106, 3, c); the Imperfect to those represented as eventually incoming. For תָּרֵם, בְּתָרֵם, עֵר, with an Imperfect as an historical tense, cf. § 107, 1, Rem. 1.

2. Clauses introduced by עַד, עַד־כִּי or עַד־אֲשֶׁר sometimes indicate not an absolute (ending the preceding action) but a relative conclusion, which the action or event continues in the principal clause to influence; thus עַד with the Imperfect Ps. 110, 1; עַד־כִּי with a Perfect Gen. 26, 13; עַד־אֲשֶׁר with Perfect Gen. 28, 15; with an Imperfect Ps. 112, 8.

3. The Infinitive *construct* is frequently used as the equivalent of a temporal clause when governed by a preposition (§ 114, 2); the Infinitive with בְּ is then usually rendered by *when*, *as* or *while* (as also the Infinitive after בְּ), the Infinitive after כִּן by *since*. For the continuation of such Infinitive constructions by means of the Perfect *consec.*, cf. § 112, 3, c, η, and especially § 114, 3, Rem. 1. With the Participle בְּ seems to be construed as the equivalent of a conjunction in כִּמְשִׁיב *as he returned* Gen. 38, 29 (unless we are to read כִּהְשִׁיב) and in כִּפְרִיחַת *as it budded* 40, 10.

## § 165.

### FINAL CLAUSES.<sup>1</sup>

1. Like most of the dependent clauses already discussed, final clauses too may be annexed to the governing clause merely by *Waw copulative*, unless the final clause is directly subordinated to the governing verb.

Examples of the annexing of a final Imperfect (or Jussive ?) with וְ to a Perfect Lam. 1, 19 (vid. § 107, 4, a, 3); to a question 2 Sam. 9, 1, 3; Job 38, 24; of a Cohortative with וְ to an Imperative (1 Sam. 15, 16) or Jussive (Neh. 2, 5) § 108, 2, a; of a Jussive with וְ to an Imperative

<sup>1</sup> Cf. H. G. T. Mitchell, *Final Constructions of Biblical Hebrew*, Leipz., 1879.

(2 Sam. 16, 11; Ps. 59, 14; 86, 17), Jussive (Job 21, 19) or Cohortative § 109, 2, *a*, with Rem. (cf. also 2 Sam. 24, 21, where we find the Infinitive with ל; Jonah 1, 11, קור with 1st plu. Imperfect, and 2 Chr. 29, 10 where עִם-לִבִּי is the equivalent of a Cohortative); of an Imperfect with י to a Jussive, Cohortative or question § 110, 2, *b*; of a Perfect consec. after an Imperfect § 112, 3, *b*, *a* and 3, *c*, *d*; the same after a Jussive ibid. 3, *c*, *β*; after an Imperative ibid. 3, *c*, *γ*. For the union of negative final clauses by means of וְלֹא with an Imperfect (so 2 Sam. 13, 25 after אֶל-נָא with a Jussive in a governing clause), vid. Rem. to § 109, 2, *a*.

For the transposition of an expected final clause (after verbs of commanding) in an historical sphere (e. g. Neh. 13, 9 *then I commanded and they cleansed* = *that they should cleanse and they cleansed*; in Job 9, 7 a negative question is thus connected with וְלֹא) cf. § 120, 2, *a*, Rem. 2.

For examples of the direct subordination of a final Imperfect (without י) vid. § 120, 1, *b*.

2. These are used as final conjunctions: לְמַעַן אֲשֶׁר *with the intention that*; also merely לְמַעַן (Gen. 12, 13; 27, 25; Ex. 4, 5; Ps. 51, 6 al.); כִּי כְעָבוֹר אֲשֶׁר *lit. so that* (Gen. 27, 10) and merely כִּי כְעָבוֹר (Gen. 27, 4; Ex. 9, 14; 20, 20); finally also the simple אֲשֶׁר<sup>1</sup> (Deut. 4, 40; Josh. 3, 7; Neh. 8, 14 sq.; negative לֹא אֲשֶׁר Gen. 11, 7; 24, 3; 1 K. 22, 16) or וְשֵׁ (Eccl. 3, 14); negative also עַד-כִּי בֵּרַח שְׁלֹא *to the end that* Eccl. 7, 14. In Deut. 33, 11 מִן is used entirely alone with the Imperfect = *that not*.

Rem. All the above-mentioned conjunctions are naturally united with the Imperfect, vid. § 107, 4, *a*, 3 (for Josh. 4, 24, vid. § 74, Rem. 1). For the negative conjunctions אֶל and כִּי *that not* vid. § 152, 1, *b* and *i*; for the Infinitive with ל<sup>2</sup> (also לְמַעַן Gen. 18, 19; 37, 22 al.) as the equivalent of a final clause (Gen. 11, 5; 28, 4, etc.) vid. § 114, 2, with Rem. 1 and 5; for the continuation of similar Infinitive constructions by means of a finite verb, vid. § 114, 3, Rem. 1; for the negation of a final Infinitive through לֹא לְכִי<sup>3</sup> ibid. Rem. 2; finally for the preposition כִּן with a substantive or Infinitive as the equivalent of a negative final clause (Gen. 31, 29; 1 Sam. 15, 23, etc.) vid. § 119, 3, *d*, 1.

<sup>1</sup> In Ezek. 36, 27 a final clause is introduced by אֲשֶׁר אֵת, hence also an object clause.

<sup>2</sup> For ל as supposed conjunction (= Arab. *li*) 1 K. 6, 19 vid. § 66, Rem. 3.

## § 166.

## RESULT CLAUSES.

1. The annexing of result clauses merely by *Waw copulative* with a Jussive<sup>1</sup> takes place especially after negative clauses and questions, e. g. Num. 23, 19 **לֹא אִישׁ אֵל וְיִכְזֹב וְיִתְנַחֵם וְיִתְנַחֵם** *God is not a man that he should lie and (nor) the son of man that he should repent*; Isa. 53, 2 **(וְנִהְיֶה)**; Hos. 14, 10 **כִּי** *who is wise that he may understand these, judicious that he shall know?* In Gen. 16, 10 a negative result follows the Cohortative. But in Job 9, 32, 33 the Jussive in the sense of a result is asyndetically joined to the preceding negative clause (in vs. 32 a second Jussive follows, also asyndetically: for *he is not a man, as I, that I should answer him and that we should come together in judgment*). For the Imperfect *consec.* expressing a logical result, vid. § 111, 3, *b*; for the Perfect *consec.* as the result after a Participle, vid. § 112, 3, *b*, *β*.

2. As conjunctions to introduce result clauses we again find (vid. § 157, *c*, Note) **כִּי** and **אֲשֶׁר** = *so that*; so again especially after questions, § 107, 4, *b*, 3; cf. Num. 16, 11 (**כִּי** with an Imperfect *that ye murmur*; but Gen. 20, 10 with a Perfect in reference to an already completed action). For **אֲשֶׁר** with an Imperfect (or Jussive) = *so that* cf. Gen. 13, 16; 22, 14; 1 Sam. 3, 11; for **לֹא אֲשֶׁר** *ut non* Deut. 28, 35; 1 K. 3, 8; 2 K. 9, 37.

For **כִּן** with a substantive or Infinitive as the equivalent of a result clause, vid. § 119, 3, *d*, 1.

---

<sup>1</sup> That even examples like **וְיִכְזֹב** are to be considered as Jussive is explained by analogy from Hos. 14, 10; Job 9, 33.

## § 167.

## APOSIOPESIS, ANACOLUTHON, AND INVOLVED SENTENCES.

1. *Aposiopesis* is the suppression of complete clauses or parts thereof necessary to the understanding of the sentence,<sup>1</sup> hence to be supplied from the context; this occurs especially after conditional clauses; cf. besides the already mentioned examples in § 159, 3, *D*, Rem. 2, also Ex. 32, 32 (LXX and Samaritan supply נִפְּשׁוּ); Judg. 9, 16 (in vs. 19 after several long intervening clauses, an Imperative follows the condition as a consequent); 2 Sam. 5, 8 (where without doubt the text is corrupt; cf. the supplement given in 1 Chr. 11, 6); Ps. 27, 13. For all other examples, vid. § 117, 1, Rem. 7, second division, at the end, and especially § 147. For Gen. 3, 22, cf. § 152, 1, *i*.

2. *Anacoluthon* is a deviation in the construction of one part of a sentence from that of the other, and takes place especially after long intervening clauses, since the speaker either has forgotten his original construction or for the sake of perspicuity adopts another; so in Gen. 31, 52 and Ezek. 34, 10 (cf. § 149); Judg. 10, 11 (where after long intervening clauses the predicate *I have saved you* has been suppressed); cf. also Isa. 66, 18 (but cf. *Delitzsch* on the undoubtedly corrupt text).<sup>2</sup> For Gen. 23, 13 (וְלֹא with an Imperative), vid. § 110, 1, *c*, Rem. 2.

3. As instructive examples of *involved sentences* may be mentioned at least Gen. 24, 14 and 42 sq., and also 28, 6 sq.

---

<sup>1</sup> But cases where an answer is given in the Infinitive with ל immediately at the close of a question are not to be regarded as aposiopesis; cf. on this point § 147, 1, Note.

<sup>2</sup> But according to the Semitic idiom, the numerous instances of compound clauses, like Gen. 17, 14, 17 and even 31, 40 (cf. on this § 143) are *not* to be considered as *anacoluthon*.





# INDEX I.

- Abbreviations**, 25.  
**Ablative**, 101.  
*Abraham Ben Ezra (Rabbi)*, 18.  
**Absolute**, 218.  
**Abstract nouns**, 363.  
**Abyssinia**, 1.  
**Abyssinian dialects**, 3.  
**Accents**, 51-55; prosaic, 52; rhythmical use of, 51; signs of interpunction, 51.  
**Accusative**, 101; of the object, 221; verbs with, 328.  
*Accus. loci*, 340.  
**Adjectives**, 197; Comparison of, 402; relative, 404; with substantive, 400.  
**Adverb**, 255; primitive, 257; with *Nûn epenthetic*, 257; with verbal suf., 247.  
**Adversative and exceptive clauses**, 481.  
**Affirmatives**, 111, 113, 119, 147, 187.  
**Agglutination**, 97.  
*Aleph*, consonantal power, 71; *proatheticum*, 61; quiescent, 71.  
**Alphabet**, Hebrew, 23; order, 24; signs of number, 25.  
**American Bibl. Repos.**, 8.  
**Amharic dialect**, 3.  
**Anacoluthon**, 487.  
**Ancient case-endings**, 219.  
**Anglo-Saxon**, 28.  
**Anomalous verbs**, 194.  
**Aphaeresis**, 60, 159, 161.  
**Aposiopesis**, 487.  
**Appellatives**, 201.  
**Appoggiatura**, 85.  
**Apposition**, 283, 395.  
**Apocopé**, 61, 124.  
**Arabia**, 1, 3.  
**Arabic**, 2, 3, 12, 26, 31, 38, 47; vowel system, 33.  
**Aramaic**, 16, 17.  
**Aramaicising forms of Hiph. and Hoph.**, 166; impf. 165.  
**Aramaisms**, 16.  
**Aramean**, 2, 14, 15, 22.  
**Archaic forms**, 12, 13.  
**Arian**, 3.  
**Armoric dialect**, 5.  
**Article**, 103; Arabic, 104; assimilation of, 104; determination by, 374; in generic ideas, 376; in repetitions, 375; in vocatives, 376; in well-known reference, 375; repeated before a following attribute, 379; to designate an unknown person or thing, 378; when omitted, 377.  
*Ascolí*, 4.  
**Ashdod (Philistine) dialect**, 16.  
**Aspirates**, 28, 65.  
**Asseverations**, 449.  
**Assimilation**, 59, 112; of Nun, 160.  
**Assyria**, 1.  
**Assyrian language**, 3, 98, 200; character of, 21.  
**Asyndetic constructions**, 463; asyndetic co-ordination, 356.  
*Athnâch*, 52.  
*Ayin Aleph* verbs, 183; — doubled verbs, 161; — guttural verbs, 155; — *Waw* verbs, 175; — *Jôdh* verbs, 181.  
*Azlä*, 53, 54.  
**Babylonia**, 1, 15, 17.  
**Babylonian punctuation**, 36.  
*Baer-Delitzsch*, Text of, 43, 49, 50.  
*Baer*, S., 56, 57.  
*Bayer*, F. P., 10.  
**Bedawin**, 7, 31.  
*Beer*, F. F., 22, 219.  
*Bennet*, 287.  
*Bertheau*, 8.  
**Biblical Repository (Am.)**, 8.  
**Bibliotheca Sacra (Am.)**, 2.  
**Biliterals**, 91, 92.  
*Bindseil*, H. E., 26.  
*Birch*, 3.

- Blau*, 2.  
*Bleek, F.*, 8.  
 Bohemian Tongues, 3.  
*Böhmer*, 24.  
*Böttcher*, 18, 19, 24, 259.  
 Breathings,  $\aleph$  and  $\daleth$ , feebleness of, 70.  
 Breton dialect, 5.  
*Brücke, E.*, 26.  
*Brugsch*, 3.  
*Bunsen*, 3.  
*Burckhardt*, 7.  
*Buxtorf, John*, 18.  
  
 Canaanites, 1.  
 Cardinals, 249; determination by the article, 407.  
 Carpentras, stone of, 22.  
 Carthagina, coast of, 1.  
 Cases, 101.  
 Causal clauses, 471.  
 Celtic, see Keltic.  
 Chaldee, 2, 9, 15, 17.  
*Chatephs*, 46.  
 Chinese, 3.  
*Chireq compaginis*, 222; *magnum and parvum*, 41.  
 Chronology, Jewish, 25.  
*Chwolson*, 22.  
 Circumstantial clauses, examples of nominal, 486.  
*Clermont-Ganneau, Ch.*, 10.  
 Cohortative forms, 122, 126; syntax of, 279.  
 Collectives with a feminine form, 364.  
 Commutation, 59.  
 Composite *Shewa*, 69, 85.  
 Comparative, 198, 479.  
 Comparison of adjectives, 404.  
 Compound Subject, 443.  
 Concessive clauses, 479.  
 Conditional clauses, 472.  
 Conjugations, 108.  
 Conjunctions, 264; introducing temporal clauses, 483.  
 Conjunctives, 53-55.  
 Consonants, 21-30; homogeneous, 29; homorganic, 29; pronunciation, 25; transposition, 29, 61.  
 Consonantal *Hé*, 185.  
 Construction with passive verbs, 357.  
 Construct state, 217, 225, 226, 228, 385, 386, 392.  
 Contracted verbs, 159; *Pé Jôdh* verbs, 174.  
 Co-ordination in subordination, 353.  
 Coptic dialect, 5.  
 Cornish dialect, 5.  
  
 Correlative comparatives, 403.  
 Cuneiform inscriptions, 2, 6, 31.  
  
*Daghesh, forte*, 28, 48, 49; *affectuosum*, 64; characteristic, 62, 160; compensative, 62; conjunctive, 62, 106; *dirimens*, 64; essential, 61; euphonic, 62; *firmitivum*, 64; *implicitum*, 68, 89, 180; omission of, 64, 65; orthophonic, 63.  
*Daghesh lené*, 65, 66.  
*Dārgā*, 53.  
 Dative, 101.  
 Dead Sea, 9.  
*Decht*, 53.  
 Defective verb, 196; writing, 37.  
*Delitzsch*, 14, 29, 42, 49, 63, 142, 252, 257, 399, 411, 478.  
*De Luynes*, 11.  
 Demonstrative pronoun, 102, 415.  
 Denominative nouns, 210.  
 Denominatives 201; in Hiph., 136; in Hithp., 139; in Piel, 132; in Qal, 113.  
 Dentals, 29.  
 Derived conjugations, 128.  
*De Saulcy*, 10.  
 Determination by a following genitive. 381; by the article, 374; by *gentilicia*, 383.  
*De Vogué*, 2, 6, 11, 22.  
*De Wette*, 14.  
*De Wette-Schrader*, 8, 213.  
*Dibon*, 9.  
*Diestel, L.*, 8.  
*Dietrich*, 271.  
 Dilatabiles (consonants), 24.  
*Dillmann*, 332, 380.  
 Diphthongal forms, 188.  
 Diphthongs, 30, 38.  
 Diptota, 219.  
 Disjunctive clauses, 480.  
 Distinctives, 52-54, 106.  
 Distributives, 409.  
 Doric dialect, 8.  
 Double accusative, 337.  
 Doubly weak verbs, 194.  
*Driver*, 267, 270, 294, 380; tenses, 472.  
 Duals, 215.  
*Dukes, L.*, 18.  
  
 Egyptian, 101.  
 Egyptian (old), 3.  
 Elamites, 1.  
*Elias Levita*, 121.  
 Elision of Waw, 169.  
 Ephraimites, dialect of, 16.

Epicene, use of **אף**, 100.  
 Erse dialect, 5.  
 Ethiopic language, 1, 3, 6, 31, 95, 99, 100, 140, 144, 169, 200, 250.  
 Euphrates, 1.  
 Ewald, 2, 3, 4, 14, 18, 36, 52, 110, 259.  
 Exclamations, 446; exclamatory sentences, 448.  
  
*Ferguson, H.*, 472.  
 Final clauses, 484.  
 Final conjunctions, 485.  
*Firkowitsch*, 36.  
*Formæ auctæ*, 201; *mixtæ*, 196; *nudæ*, 201.  
 Formation of feminine nouns, 240.  
 Formative letters, 92.  
*Friedrich, P.*, 472.  
 Friesic dialect, 8.  
 Furtive, *Pathâch*, 87.  
 Future, 110.  
  
**Gadites**, 9.  
 Gaelic dialect, 5.  
*Galgol*, 54.  
*Ganneau, Ch. Cler.*, 10.  
*Gâyâ*, 56, 57.  
*Geiger, Abr.*, 32.  
 Gemara, 2, 17.  
 Gender of nouns, 198, 359.  
 Genitive, 101, 217, 390.  
*Genetivus epezegeticus*, 387, 390.  
*Gerâshim*, 52.  
*Gêresh*, 52.  
 Germanic languages, 3, 8.  
 Gerund, 117.  
*Gesenius*, 3, 6, 8, 9, 14, 16, 18, 32, 110, 144, 200, 213, 216, 259.  
 Gheez dialect (Ethiop.), 3.  
*Giesebrecht*, 380.  
 Gothic languages, 3, 7.  
 Grammatical structure, 97.  
 Grave suffix, 228.  
 Greek language, 3, 28.  
*Grimm*, 64.  
 Guttural, 28; peculiarities of, 67; prefer *Pathâch*, 68; reject *Dâghesh forté*, 67; take *Pathâch* furtive, 68; take *Shewâ* compos., 69; verb, 151; virtual doubling, 67, 68.

**Half vowel**, 33.  
*Harkavy, A.*, 36.  
*Hé*, consonantal, 72; elision of, 72; quiescent, 72, 73; with *Mappiq*, 72.  
 Hebrew, alphabet, 23; compass of literature, 16; gradual extinction

of, 16; grammatical treatment, 16; historical survey of, 8; numerals, 25; mutes, 28; rhythm of poetry, 14; sibilants, 27, 29.  
 Helping vowel, 86.  
*Hincks, Ed.*, 2.  
*Hiph'âl*, 110, 134; signification of, 135; with suffix, 147.  
*Hithpâ'el*, 110, 138; as passive, 139; metathesis in, 138; signification of, 138.  
*Hithpal'el*, 141.  
*Hithpalpal*, 164.  
*Hithpô'el*, 110, 140, 164.  
*Hitzig*, 24, 332.  
*Höfer*, 2.  
*Hommel, F.*, 418.  
 Homogeneous consonants, 29.  
 Homorganic consonants, 29.  
*Hoph'âl*, 110; signification of, 136.  
*Hothpâ'âl*, 110, 139.  
*Hupfeld*, 14, 18, 26, 32, 96.  
 Himyaritic inscriptions, 2, 6, 7.

*Ibn Ezra* (Rabbi), 46.  
 Icelandic dialect, 8.  
*Ilui*, 54.  
 Imperative, 110, 124; of *Qâl*, 117; Syntax of, 284; with suffix, 151.  
*Imperativus energicus*, 124.  
 Imperfect, 110; with suffix, 149; syntax of, 271; with *Wâw* consec., 284.  
 Incompatible letters, 95.  
 Incomplete sentences, 445.  
 Indefinite pronouns, 106.  
 Indo-Germanic, 3, 4, 7; roots, 94.  
 Infinitive, 110; construct, 116, 117, 312; with subject and object, 317; with suffix, 150; of *Qâl*, 116.  
 Infinitive absolute, 116, 303.  
 Inflections of masculine nouns, 230.  
 Inseparable prepositions, 259.  
 Interjections, 96, 266.  
 Interrogative pronouns, 106, 416; sentences, 450.

**Japanese**, 3.  
 Jerome, 26.  
 Jewish chronology, 25; pronunciation, 26.  
 John, disciples of, 2.  
 Josephus, 9.  
 Jussive, 110, 118, 192; *Hiphil*, 165; syntax of, 280.  
 Jussive forms, 122.

- Kaempf**, 11.  
*Kāmets*, see *Qā'meq*.  
*Kaph* with suffix, 262.  
*Kautzsch*, 49, 52, 64, 100, 332, 355.  
 Keltic language, 3, 5, 27.  
*Kethibh*, 57.  
*Kimchi*, *D.* (Rabbi), 18, 99, 119, 174, 396.  
*Köhler*, 474.  
 Kurdistan, 3.  
  
**Labials**, 29.  
*Lamedh Aleph* verbs, 183; affinity with *Lamedh Hé*, 193.  
*Lamedh guttural* verbs, 157.  
*Lamedh Hé* verbs, 185; affinity with *Lamedh Aleph*, 193.  
*Lamedh* with suffix, 261.  
 Later books, 15; words, see *Aramaïsms*.  
*Legarmeh*, 52.  
*Lenormant*, 6.  
 Letters, incompatible, 95; paragogic, 219.  
 Lettish tongues, 3.  
*Levy*, *M. A.*, 2, 10, 11, 22, 100.  
*Lhuyd*, 5.  
 Linguals, 29; exchange of, 102.  
*Liskovius*, 26.  
 Lithuanian tongues, 3, 8.  
*Literæ compaginis*, 221; *quiescibiles*, 37.  
 Locative, 341.  
  
**Maccabean coins**, 10, 21.  
*Madden*, 10.  
*Mähpäch*, 53.  
 Mancks dialect, 5.  
 Mandaeans, 2.  
*Mappiq*, 48, 50, 72, 145.  
*Mäqqē'ph*, 55, 87, 88, 106.  
 Massora, Text of, 17, 37, 62.  
*Me'ailā*, 53.  
*Mediæ radicalis geminatæ*, 112.  
 Mediterranean Sea, 1.  
*Meier*, 2, 14.  
*Ménant*, 3.  
*Merekhā*, 53; *khephūla*, 53; *me'huppāk*h, 53.  
*Merkel*, *C. L.*, 26.  
 Merx, 22, 56.  
 Mesha, king of Moab, 10; inscription, 10, 16, 21, 32, 100, 125, 140, 216.  
 Mesopotamia, 1, 3.  
 Metathesis in *Hithpael*, 138.  
*Méthégh*, 54, 55-57, 85, 87; retarding, 88.  
  
*Mil'el*, 63, 116.  
*Mil'ra*, 63, 116.  
 Mimetic words, 4, 142.  
*Min*, with suffix, 262.  
*Mischna*, 17, 99.  
*Mitchell*, *H. G. T.*, 484.  
 Mnemonic words, 22.  
 Moab, 9.  
 Moabite stone, 10, 16, 21, 32, 100, 125, 140, 216, 272, 411.  
*Modus energicus*, 123.  
 Moods, 110.  
*Morgenländ. Gesellsch.*, 2, 3, 10; *die Kunde*, 3.  
*Mühlau*, 18, 19, 259.  
*Müller*, *J.*, 26.  
 Multiplicatives, 409.  
*Münach*, 53, 54.  
*Munk*, 18.  
 Mutes, 28.  
  
 Nabathæan, 2, 22.  
 Nasoræans, 2.  
 Negative sentences, 455.  
*Neubauer*, 18.  
*Niphal*, 109, 128.  
*Nöldeke*, *Th.*, 2, 3, 8, 10, 22, 220, 329, 418.  
*Nomina heemantica*, 201.  
 Nominal sentences, 424; position of words in, 428.  
*Nordheimer*, 18.  
 Norse language, 8.  
 Noun, 197; abstract, 203; compound, 201; concrete, 203; from strong stem, 203; from weak stem, 208; of peculiar form, 247; participial, 203; primitive, 201; verbal, 117, 202; with pronominal suffix, 223; definiteness of, 371; syntax of, 359.  
 Numerals, 25, 249; suffix to, 253; syntax of, 405; position of, 407.  
*Nun* demonstrative, 146, 149; epenthetic, 146; paragogic, 177.  
  
**Oaths and asseverations**, 449.  
 Object clauses without conjunction, 470.  
 Obscuring vowel sounds, 31.  
 Old Testament, interpretation, 16; poetic diction, 14; progress in style, 13.  
*Olèvyöröd*, 53.  
*Olshausen*, 2, 18, 24, 36, 63, 106, 121.  
 Omission of *Däg. forté*, 64.

- Onomatopoeic stems, 4, 142; roots, 94.  
*Oppert, Jules*, 2.  
 Optative, 110; sentences, 454.  
 Ordinals, 253, 408.  
*Osiander*, 2.  
  
**Palatals**, 28; exchange of, 102.  
 Palestine, 17; language, 1, 15.  
*Palgrave*, 220.  
 Palmyrene, 22.  
 Paradigms of fem. nouns, 242; of masc. nouns, 231.  
 Paragogic letters, 219.  
 Participials, 207.  
 Participle, 110; Qāl 127; with suffix, 151; syntax, 321; as predicate, 325.  
 Particles, 244; use of, 474.  
 Parts of speech, 91.  
*Pāshlā*, 52.  
*Pathāch furtive*, 68, 86, 87, 158.  
*Pā'āl*, 127.  
 Pausanius, 9.  
 Pause, 88, 106, 122, 130, 146, 160.  
*Pāzer*, 52.  
*Pē Aleph* verbs, 167; guttural verbs, 152, 189; *Nūn* verbs, 159; *Yōdh* verbs, 169, 173.  
*Pe'āl'āl*, 141.  
 Pentateuch (Samar.), 21, 27.  
 Perfect, 110; of Qāl, 113; with suffix, 147; syntax, 267; with *Wāw* consec., 292.  
*Perowne*, 253.  
*Pesiq*, 52.  
*Petermann*, 144, 146.  
*Philippi*, 220, 383.  
 Phœnicia, 1.  
 Phœnician language, 3, 10, 11, 21, 31, 38, 38, 98, 104, 105, 125, 200; alphabet, 24.  
*Pictet*, 5.  
*Pi'ē'l*, 110; characteristic of, 131; inf. absol. in, 133; intransitives in, 133; primary idea, 132.  
*Pū'āl*, 141.  
*Pū'el*, 110, 141, 178, 180, 183, 192.  
*Pūp'ē'l*, 141, 164, 178.  
*Pinner*, 36.  
 Plautus (Poen.), 11.  
 Plurals, 213, 364, 368, 439.  
*Pō'āl*, 110, 140, 164.  
*Pō'ē'l*, 110, 127, 140, 164.  
 Poetic forms, 15.  
 Polish tongues, 3.  
*Polpal*, 141, 164.  
 Postpositive, 54.  
  
*Praetorius*, 2.  
 Preformatives, 111, 119, 162.  
 Prepositive, 54.  
 Preposition, 257; inseparable, 259; in plural form, 260; prefixed, 258; with suffix, 260; syntax, 345.  
 Preterit, 110.  
*Primæ radicalis*, 112.  
 Primary roots, 93.  
 Primitive nouns, 201.  
*Pritchard*, 15.  
 Pronominal suffix of verb, 143, 421.  
*Pronomina separata*, 374, 410.  
 Pronoun, 98; demonstrative, 102; indefinite, 106; interrogative, 106; personal, 98, 144, 410; relative, 105; secondary, 103; suffix, 101, 143; possessive, 413.  
 Pronunciation, German, 26; Jewish, 26; Polish, 26.  
 Proper nouns, 372.  
 Prosaic accents, 52.  
 Ptolemy Philadelphus, 17.  
*Pu'āl*, 110; characteristics of, 131.  
*Pū'āl*, 141.  
 Punic language, 11.  
 Punctuation, Babylonian, 36; Tiberian, 36.  
 Pure stem, 112.  
  
*Qādham*, 53.  
*Qāl*, 108, 109, 112.  
*Qāmēs*, distinction from *Qāmēs Chātūph*, 43.  
*Qārñ-phārā*, 52.  
*Qeri*, 17, 57.  
 Quadriliterals, 91, 95, 142, 208.  
 Quinquiliterals, 95, 208.  
  
**Radical letters**, 92.  
*Raphé*, 28, 48, 50, 65.  
 Rarer conjugations, 140.  
*Raumer, Rud. von*, 4.  
*Rawlinson*, 2.  
 Reading signs, 48.  
*Rebhā*, 52; *Mugrāsh*, 53.  
 Relation of co-existence, 482; of succession, 482.  
 Relative condition, as a nominal clause, 464; as a verbal clause, 465.  
 Relative pronouns, 105, 419; clauses, 464; as a subject, 465; as object, 466; as *nota relationis*, 466.  
*Renan, E.*, 8, 10.  
 Repetitions of words, 366.  
 Repository (Am. Bibl.), 8.  
*Resh*, resemblance to gutturals, 70.

- Result clauses, 486.  
*Reuchlin, John*, 18, 26.  
*Rödiger*, 2, 3, 6, 10, 36, 110, 162, 186, 259.  
 Romance dialects, 97.  
 Roots, 91, 92; development, 94;  
   Indo-Germanic, 94; monosyllabic,  
   93; onomatopoeic, 94; primary, 93.  
 Root-syllables, 93.  
 Russian tongues, 3.
- Saadia* (Rabbi), 18.  
 Sabians, 2.  
 Samaritan, language, 2, 31, 146;  
   Pentateuch, 21, 27.  
 Sanskrit, 3, 7, 31, 95, 105.  
*Schema etymologicum*, 333.  
*Schlottman*, 10, 11.  
*Schrader, Eberh.*, 2, 3.  
*Schrader, De Wette*, 8, 2, 13.  
*Schröder, N. W.*, 18, 200.  
*Schröder, P.*, 6, 11, 25, 251.  
*Schultens, Albert*, 18.  
*Schürer*, 10.  
*Schwarze*, 3.  
*Scriptio defectiva* defined, 37; *plena*  
   defined, 37.  
 Segholates, 229, 233, 252.  
 Seghölta, 52.  
 Semitic language, 1-4, 12; age of, 7;  
   distinctive peculiarities of, 4, 6.  
 Sentence, 423; nominal, 424; verbal,  
   429; compound, 432.  
 Septuagint, 17, 26, 27, 38, 40, 42.  
 Servian tongues, 3.  
 Serviles, 22; letters, 92.  
*Shälsheleth*, 52.  
*Shäph'el*, 96, 110, 142.  
 Shemites, 1; alphabet of, 22.  
*Shewä*, 46, 66; composite, 69, 85;  
   simple, 69, 87.  
 Sibilant sounds, 27, 29.  
*Silläq*, 52.  
*Sinnör*, 53.  
 Simon, Maccabean Prince, 10.  
 Slavic tongues, 3, 8.  
*Sperling*, 418.  
*Stade, B.*, 11, 52.  
*Steinschneider*, 18.  
 Stem, hollow, 95; words, 91.  
*Stoddard*, 3.  
 Stone of Carpentras, 22.  
*Strack, H.*, 32, 36.  
*Strodtmann*, 26.  
 Strong verb, 112.  
 Subject, Peculiarities of, 434; gender  
   and number of, 438.
- Substantive, 197; used as adj., 400;  
   superlatives, 413.  
 Suffix, grave, 228; pronoun, 101, 143;  
   to numerals, 255.  
 Superlative, 198.  
 Swedish vowel sounds, 31.  
 Syllables, 77; theory of, 77; union,  
   146.  
*Syncopé*, 61.  
 Syntax of noun, 359.  
 Syria, 1.  
 Syriac dialect, 3.  
 Syrian, 2, 3.
- T**  
*Tacitus*, 9.  
*Talmud*, 99; Babylonian, 2, 17.  
*Tärchä*, 54.  
 Targums, 2, 17.  
 Tartar, 3.  
*Tebhir*, 52.  
*Telishä Gedholä*, 52; *Qetannä*, 53.  
 Temporal clauses, 482.  
 Tenses, 110.  
 Tenuis, 65, 66, 86.  
*Tertia radicalis*, 112.  
 Tiberian punctuation, 36.  
 Tigre dialect, 3.  
 Tigris, 1.  
*Tipchä*, 52.  
*Tiph'el*, 110, 141.  
 Tone, 177; changes of, 87, 163; retro-  
   gression of, 88.  
 Transposition of consonants, 29, 61.  
 Triliterals, 91; extension of, 95.  
 Triptota, 219.  
*Tuck*, 2, 219.
- Union-syllable, 146; vowel, 145, 224.
- V**  
 Verb, 107; anomalous, 194; *Ayin*  
*Aleph*, 183; *Ayin* doubled, 161;  
*Ayin guttural*, 155; *Ayin Wäw*,  
 175; *Ayin Yódh*, 181; contracted,  
 159; defective, 196; intransitive,  
 120; *Lamedh Aleph*, 183; *Lamedh*  
*guttural*, 157; *Lamedh He*, 185;  
 med. a, 113, 115, 120, 128; med. e,  
 113, 115, 118, 127, 149, 157, 176,  
 178, 184; med. o, 113, 115, 127, 176,  
 178; *Pé Aleph*, 167; *Pé guttural*,  
 152, 189; *Pé Nun*, 159; *Pé Yódh*,  
 169, 173; strong, 112; verbal sen-  
 tence, 429; with accusative, 328;  
 with two accusatives, 358; govern-  
 ing verbal ideas, 353; *primæ guttur-*  
*alis*, 153; *quiescentia*, 167.

- Verbal denominatives, 107; derivatives, 107; noun, 117, 172; primitive, 107.
- Verbals, 201.
- Voces memoriales*, 18, 22; penacutæ, 87.
- Vowel, changes in, 80, 82-84; character and value, 38; classification, 81; helping, 86; half, 80, 81; immovable, 75, 76; quantity, 77-79; origin of names, 35; points, 32-38; rise of new, 85; union, 145, 224.
- Vowel-changes in the noun, 227.
- Vowel-letters, 30.
- Vowel-sounds, obscuring of, 31; Persian, 31; Swedish, 31.
- Wallin*, 7, 31, 219.
- Wāw*, changes of, 73; consecutive, 125, 126, 177; with imperfect, 286; with perfect, 292; copulative, 125, 126, 463; elision of, 169; quiescing in long vowel, 75; *adæquationis*, 480; *concomitantia*, 463; sentences connected by, 463.
- Weak verbs, 151; relation to one-another, 195.
- Weakest verb, 167.
- Wellhausen*, 451.
- Welsh dialect, 5.
- Wetzstein*, 7, 31, 219.
- Yehuda Chayyug* (Rabbi), 18.
- Yērāch, ben Yomō*, 53, 54.
- Yethibh*, 52.
- Yōdh*, changes, 73; quiescing in long vowel, 75.
- Yona* (Rabbi), 18, 46, 47.
- Zargā*, 52.
- Zāqēph qātōn*, 52; *gādhōl*, 52.
- Zeitschrift*, see *Morgenländ.*
- Zeus*, 5.

## INDEX II.

### TEXTS ILLUSTRATED OR CITED.

Genesis	Page	Genesis	Page	Genesis	Page
1 1 . . . 65, 329, 432, 439		2 23 . . . 63, 132, 314, 424		4 22 . . . . . 382	
2 266, 373, 425, 427, 430.		24 . . . 274, 295, 329		23 . . . . . 118	
3 . . . 281, 375, 423, 439		25 . . . 272, 287, 406		24 . . . 251, 409, 478	
4 . . . 136, 287, 331		3 1 286, 350, 428, 430, 456.		25 . . . . . 44, 56	
5 . . . . . 88		2 . . . 277, 382, 388		26 . . . 272, 412, 436	
6 . . . 260, 281, 326		3 . . . . . 179		5 1 . . . 320, 373	
7 . . . . . 55, 66		4 . . . 179, 309		4 . . . 273, 319, 320	
9 . . . 55, 275, 281, 357		5 . . . 150, 301, 325		5 . . . . . 444	
10 . . . . . 287		8 . . . . . 343, 445		6 . . . . . 407	
11 . . . . . 334		10 . . . . . 431		20 . . . . . 407	
12 . . . . . 377		11 . . . 70, 267, 317, 418		23 . . . . . 442	
14 . . . . . 296, 441		12 . . . . . 168, 411		24 . . . . . 458	
16 . . . . . 403		13 . . . 267, 416, 429, 448		29 . . . . . 374	
20 . . . 336, 441, 442		14 267, 326, 342, 350, 471.		32 . . . . . 462	
21 212, 224, 226, 336, 329, 380.		15 . . . . . 339		6 2 . . . . . 331, 350	
24 . . . . . 223		16 . . . . . 307, 463		4 . . . . . 294, 389	
25 . . . . . 223, 329		17 . . . . . 267, 471		5 . . . . . 462, 470	
26 . . . 364, 368, 369		19 . . . 88, 244, 428		8 . . . . . 430	
27 . . . . . 339, 361		21 . . . . . 150		9 . . . . . 55, 287	
28 . . . . . 284		22 195, 267, 277, 296, 315, 369, 393, 461.		10 . . . . . 329	
29 . . . 55, 270, 419, 429		24 . . . . . 387		11 . . . . . 336	
30 . . . . . 329		4 1 . . . . . 287, 329		13 . . . . . 336	
31 . . . . . 380, 399		2 . . . . . 397, 430		14 296, 338, 378, 388	
2 1 . . . . . 289		3 . . . . . 287		16 . . . . . 338, 431	
2 . . . 268, 379, 418		4 . . . 268, 430, 463		17 . . . 296, 325, 419	
4 . . . . . 316, 329		5 . . . . . 66		18 . . . . . 127, 179	
5 268, 272, 429, 459		6 . . . . . 66, 434		19 . . . . . 68, 104	
6 272, 273, 293, 430		7 . . . 400, 428, 443		21 . . . . . 274	
7 . . . . . 173, 338		8 . . . . . 287		22 . . . . . 329	
9 . . . . . 319, 382		9 . . . 269, 425, 428, 451		7 1 . . . . . 339	
10 . . . 273, 293, 424		10 . . . 325, 343, 444, 448		2 . . . . . 419, 427	
11 . . . 326, 419, 429		12 . . . 115, 281, 283, 315		4 296, 325, 342, 424, 427.	
12 . . . . . 265, 425		13 . . . . . 403, 429		5 . . . . . 329	
14 . . . . . 341		14 . . . 295, 298, 323		6 . . . . . 482	
16 . . . . . 277, 307		15 251, 317, 320, 327, 330, 409.		7 . . . . . 445	
17 306, 309, 312, 411, 433.		16 . . . . . 44, 341, 346		9 . . . . . 268, 409	
18 . . . . . 312		17 . . . . . 88		10 . . . . . 287	
19 . . . . . 275, 440		18 . . . . . 357		11 . . . 55, 268, 391, 408	
20 . . . . . 287		20 . . . . . 336		13 . . . 250, 266, 268, 422	
21 . . . . . 261				15 . . . . . 382, 409	
				17 . . . . . 406	
				19 . . . . . 405, 429	



Genesis	Page	Genesis	Page	Genesis	Page
7 20 . . . . .	268, 341	11 29 . . . . .	445	16 4 . . . . .	165
22 . . . . .	350	30 . . . . .	495	5 . . . . .	263, 410, 413
23 . . . . .	462	12 1 . . . . .	284, 358	6 . . . . .	302
24 . . . . .	342	2 . . . . .	155, 286, 426	7 . . . . .	383
8 3 . . . . .	308	3 . . . . .	296, 323	8 . . . . .	325, 374
4 . . . . .	371	4 . . . . .	407	10 . . . . .	486
5 . . . . .	308, 391, 409	7 . . . . .	325	11 . . . . .	199, 241, 325
6 . . . . .	287	8 . . . . .	224, 468	12 . . . . .	383, 388, 468
7 . . . . .	171, 308, 378	9 . . . . .	308	13 . . . . .	325
8 . . . . .	453	11 . . . . .	288	14 . . . . .	435
9 . . . . .	412	12 . . . . .	293, 298, 300, 478	16 . . . . .	319
10 . . . . .	315	13 . . . . .	285, 296, 428, 470, 485	17 5 . . . . .	338, 357, 358, 481
12 . . . . .	172, 315	14 . . . . .	288, 339, 344	8 . . . . .	388
13 . . . . .	66, 180	15 . . . . .	341	9 . . . . .	431
14 . . . . .	391	16 . . . . .	441, 462	10 . . . . .	298, 311
17 . . . . .	173, 431, 296	17 . . . . .	333	11 . . . . .	166, 435
18 . . . . .	445	18 . . . . .	416	12 . . . . .	165, 419, 427
21 . . . . .	180, 329	19 . . . . .	289, 331, 446	14 . . . . .	301, 358, 471, 487
22 . . . . .	266, 444	2 . . . . .	378, 430	15 . . . . .	433
9 2 . . . . .	413	3 . . . . .	224, 419, 463	17 . . . . .	257, 277, 452, 487
3 . . . . .	329, 419	5 . . . . .	441	18 . . . . .	455
4 . . . . .	348, 398	7 . . . . .	378	19 . . . . .	241, 325
5 . . . . .	421, 422	8 . . . . .	395	20 . . . . .	270, 296
6 . . . . .	327, 359, 433	9 . . . . .	142, 341, 476, 478	21 . . . . .	463
7 . . . . .	411	10 . . . . .	331, 436	24 . . . . .	358
9 . . . . .	432	11 . . . . .	422	26 . . . . .	180
10 . . . . .	324, 380	12 . . . . .	371	27 . . . . .	180
11 . . . . .	281, 359	13 . . . . .	423	30 . . . . .	309
13 . . . . .	431	15 . . . . .	432	18 1 . . . . .	325, 341, 426
14 . . . . .	132, 298, 334	16 . . . . .	418, 421, 476, 486	3 . . . . .	266, 414
19 . . . . .	407	14 1 . . . . .	288	5 . . . . .	471
20 . . . . .	355	4 . . . . .	342, 408	6 . . . . .	220, 235, 396
21 . . . . .	191, 224	5 . . . . .	287, 408	7 . . . . .	330
22 . . . . .	330	6 . . . . .	237, 397	8 . . . . .	325, 426
23 . . . . .	426, 445	9 . . . . .	407	9 . . . . .	446
24 . . . . .	173, 330, 404	10 . . . . .	220, 237, 366, 394	10 . . . . .	306, 341, 344
25 . . . . .	404	13 . . . . .	9, 359, 378	11 . . . . .	322, 444
26 . . . . .	261, 326	17 . . . . .	317	12 . . . . .	270, 422, 426, 450, 451
27 . . . . .	191	18 . . . . .	391, 431, 424	13 . . . . .	269
29 . . . . .	444	19 . . . . .	359, 385	14 . . . . .	277, 403, 422, 429
33 . . . . .	330	22 . . . . .	269	15 . . . . .	267, 481
10 1 . . . . .	462	23 . . . . .	259, 411, 449, 463	16 . . . . .	325, 426
5 . . . . .	421	24 . . . . .	411	17 . . . . .	430
6 . . . . .	1	15 1 . . . . .	287, 399	18 . . . . .	306, 430
9 . . . . .	274, 287	2 . . . . .	325, 342, 389, 414, 426	19 . . . . .	485
11 . . . . .	341	3 . . . . .	325, 432	20 . . . . .	357, 448, 478
12 . . . . .	379, 425	4 . . . . .	411	21 . . . . .	257, 279, 413, 421
15 . . . . .	1	5 . . . . .	453	22 . . . . .	325, 426
19 . . . . .	436	6 . . . . .	303, 339, 363, 414	24 . . . . .	331, 362, 406
21 . . . . .	1, 9, 412	7 . . . . .	161	25 . . . . .	297, 318, 480
26 . . . . .	104	10 . . . . .	421	26 . . . . .	300, 331
30 . . . . .	436	12 . . . . .	313	27 . . . . .	426
11 1 . . . . .	426	13 . . . . .	307, 342, 465, 467	28 . . . . .	121, 336, 349, 408, 476
2 . . . . .	287	14 . . . . .	325, 348	29 . . . . .	121, 407
3 . . . . .	279, 287, 334	15 . . . . .	411	30 . . . . .	121, 279, 476
4 . . . . .	277, 461	16 . . . . .	343	31 . . . . .	121, 407
5 . . . . .	313, 485	17 . . . . .	443	32 . . . . .	121, 279
6 . . . . .	166, 403, 446	18 . . . . .	270, 416	19 1 . . . . .	325, 426, 427, 468
7 . . . . .	166, 368, 485	19 . . . . .	287, 462	2 . . . . .	414, 432, 454, 457, 481
9 . . . . .	435	23 . . . . .	414	4 . . . . .	272, 459, 463, 483
10 . . . . .	342	16 1 . . . . .	287, 430, 468	5 . . . . .	279
12 . . . . .	287	2 . . . . .	351	7 . . . . .	266
26 . . . . .	462	3 . . . . .	260, 391		
27 . . . . .	287				
28 . . . . .	372				

Genesis	Page	Genesis	Page	Genesis	Page
19 8 . . . . .	266, 422, 471	22 12 . . . . .	323, 471	25 1 . . . . .	355, 356
9 . . . . .	159, 160, 308	14 . . . . .	274, 486	5 . . . . .	55
11 . . . . .	341, 378	15 . . . . .	410	7 . . . . .	406
13 . . . . .	325, 416	16 . . . . .	470	17 . . . . .	406
14 . . . . .	63, 322	17 . . . . .	191, 307	19 . . . . .	287
15 . . . . .	184, 277, 483	18 . . . . .	471	21 . . . . .	130, 359
16 . . . . .	117, 319	23 . . . . .	407	22 . . . . .	416, 477
17 . . . . .	276, 288	24 . . . . .	288, 448, 468	23 . . . . .	353
18 . . . . .	256, 457	23 1 . . . . .	285, 407	26 . . . . .	238, 318, 325, 426
19 158, 178, 266, 273,		4 . . . . .	132, 279, 360, 388	31 . . . . .	105
296, 460, 463.		5 . . . . .	285	33 . . . . .	105
20 . . . . .	282, 371	6 193, 351, 388, 422,		34 . . . . .	462
23 . . . . .	482	431, 457.		26 3 . . . . .	432
27 . . . . .	268	8 . . . . .	151, 477	5 . . . . .	471
28 . . . . .	378	9 . . . . .	349	7 . . . . .	445, 460
29 . . . . .	288, 317	10 . . . . .	324, 425	8 . . . . .	288
31 . . . . .	403	11 . . . . .	457	9 . . . . .	448, 460, 470
32 . . . . .	337	13 . . . . .	455, 487	10 . . . . .	271, 294
33 . . . . .	150, 236, 380	14 . . . . .	285	12 . . . . .	407
34 . . . . .	199, 288, 375, 403	18 . . . . .	324	13 . . . . .	308, 484
20 1 . . . . .	220	20 . . . . .	289	15 . . . . .	337, 414, 433
2 . . . . .	428	24 1 . . . . .	287, 430	16 . . . . .	403
3 266, 322, 325, 426,		2 . . . . .	285	18 . . . . .	290, 355, 414, 436
446.		3 . . . . .	385, 485	20 . . . . .	429
4 . . . . .	430	4 . . . . .	279, 296, 397	22 . . . . .	297, 470
6 . . . . .	193, 315, 470	5 . . . . .	307	27 . . . . .	430
7 155, 265, 282, 286,		6 . . . . .	460	28 . . . . .	189, 279, 307
477.		7 . . . . .	411	29 . . . . .	159, 192, 449
9 . . . . .	274, 278, 448	8 190, 281, 300, 381,		32 . . . . .	416
10 . . . . .	277, 486	462.		33 . . . . .	341, 416
11 . . . . .	179, 297, 462	9 . . . . .	57	27 1 . . . . .	288, 289, 312, 351
12 . . . . .	428	10 . . . . .	382	3 . . . . .	341
13 288, 350, 369, 439		11 . . . . .	330	4 . . . . .	269, 276, 485
16 . . . . .	326, 408	12 . . . . .	477	9 . . . . .	338
17 . . . . .	443	13 . . . . .	325	10 . . . . .	485
18 . . . . .	268, 307	14 . . . . .	296, 298, 414, 487	12 . . . . .	295
21 1 . . . . .	287	15 . . . . .	268, 272, 288, 483	13 . . . . .	413, 427
3 . . . . .	421	18 . . . . .	355	15 . . . . .	403
5 . . . . .	357	19 . . . . .	482	19 . . . . .	276
6 . . . . .	157, 312	20 . . . . .	355	20 . . . . .	470
7 . . . . .	271, 370, 431	21 . . . . .	393	21 . . . . .	416
8 . . . . .	130, 357, 383	22 . . . . .	468	24 . . . . .	450, 451, 453
11 . . . . .	165	23 . . . . .	341, 417, 451	25 . . . . .	279, 485
13 . . . . .	433	25 . . . . .	463, 483	29 . . . . .	323, 440
14 . . . . .	388	27 . . . . .	341, 412, 433	30 268, 287, 288, 306,	
16 192, 279, 305, 348		29 . . . . .	468	315, 416, 482.	
350.		30 . . . . .	313, 319, 326	33 273, 328, 333, 453,	
17 . . . . .	420	31 . . . . .	273, 325	462.	
19 . . . . .	337	35 . . . . .	462	34 287, 306, 333, 344,	
20 . . . . .	395	41 . . . . .	272, 300, 476, 478	412, 462.	
22 . . . . .	288	42 . . . . .	428, 487	36 . . . . .	416, 452
23 . . . . .	449	43 . . . . .	296	37 . . . . .	337, 432, 453
24 . . . . .	131, 411	44 . . . . .	463	38 . . . . .	257
25 . . . . .	303	45 . . . . .	272, 411, 459	39 . . . . .	346
29 . . . . .	380, 408	49 . . . . .	428, 477, 478	42 . . . . .	325
30 . . . . .	276, 330, 470	50 . . . . .	273, 315, 445	43 . . . . .	296
32 . . . . .	445	51 . . . . .	282, 331	44 . . . . .	422
34 . . . . .	342	55 . . . . .	422, 445	45 297, 312, 317, 336,	
22 1 . . . . .	288	56 . . . . .	279, 430	342, 463.	
2 . . . . .	397	58 . . . . .	453	46 . . . . .	476
3 . . . . .	412	60 . . . . .	155	28 2 . . . . .	57
4 . . . . .	287	61 . . . . .	445	3 . . . . .	296
5 . . . . .	350	63 . . . . .	313, 360	4 . . . . .	313, 319, 485
7 . . . . .	446	65 . . . . .	103, 425, 428	6 . . . . .	290, 319, 482
11 . . . . .	287	67 . . . . .	235, 384	8 . . . . .	287, 487

Genesis	Page	Genesis	Page	Genesis	Page
28 9 . . . . .	351	31 21 . . . . .	341	34 5 . . . . .	303
11 . . . . .	270	23 . . . . .	341	7 . . . . .	116, 274, 315
13 . . . . .	270, 433	24 . . . . .	460	8 . . . . .	424, 433
15 . . . . .	446, 484	26 . . . . .	289, 448	13 . . . . .	471
16 . . . . .	269	27 153, 159, 289, 291,		15 . . . . .	319, 349, 462
17 . . . . .	448	315.		16 . . . . .	127
18 . . . . .	338	28 . . . . .	189, 312	20 . . . . .	445
19 . . . . .	379	29 . . . . .	460, 485	22 . . . . .	180
22 . . . . .	307, 476	30 . . . . .	130, 307, 471	23 . . . . .	432
29 2 . . . . .	273, 293, 436	32 . . . . .	149, 337, 418	24 . . . . .	165, 324, 439
5 . . . . .	453	33 . . . . .	331	27 . . . . .	471
6 . . . . .	453	34 . . . . .	268, 290, 369	30 . . . . .	388, 426
7 . . . . .	312, 377, 457	35 . . . . .	270, 273	31 . . . . .	344
8 . . . . .	275	36 . . . . .	106	37 . . . . .	276
9 . . . . .	327, 392	37 . . . . .	282	35 1 . . . . .	325
10 . . . . .	165, 268	38 . . . . .	416	3 . . . . .	322, 325, 328
14 . . . . .	396, 428	39 . . . . .	193, 222, 273	5 . . . . .	66, 436
15 . . . . .	298, 452	40 . . . . .	166, 194, 432, 487	7 . . . . .	369, 439
16 . . . . .	403, 429	41 . . . . .	416	8 . . . . .	375
17 . . . . .	430, 441	42 . . . . .	271, 478	11 . . . . .	432, 439
18 . . . . .	342, 349, 403	43 . . . . .	277, 429	12 . . . . .	433
19 . . . . .	319, 402	44 . . . . .	296	13 . . . . .	432
20 . . . . .	422	45 . . . . .	338	21 . . . . .	224
21 . . . . .	172, 279	47 . . . . .	2	26 . . . . .	357
25 . . . . .	432	49 . . . . .	471	36 2 . . . . .	287
26 . . . . .	274	50 . . . . .	351, 476	7 . . . . .	403
27 . . . . .	354	52 . . . . .	450, 487	35 . . . . .	325
30 . . . . .	407	53 . . . . .	439	37 2 . . . . .	287, 326, 381, 428
31 . . . . .	822	32 1 . . . . .	361	3 . . . . .	294, 402
32 . . . . .	150, 404	2 . . . . .	445	4 . . . . .	315, 318
30 1 . . . . .	428, 287	3 . . . . .	415	5 . . . . .	315
3 . . . . .	377	5 . . . . .	157, 432	7 272, 325, 326, 334,	
8 . . . . .	209, 334, 462	6 . . . . .	126, 304, 441	446, 463.	
9 . . . . .	482	7 . . . . .	326	8 . . . . .	307, 452
10 . . . . .	320	8 . . . . .	434	10 . . . . .	307
13 . . . . .	270	9 . . . . .	296, 300, 442	15 . . . . .	273, 326
15 . . . . .	257, 312, 316, 319	10 . . . . .	325	16 . . . . .	432
16 . . . . .	349, 432	11 . . . . .	269, 348, 403	17 . . . . .	216, 331
18 . . . . .	58, 471	12 296, 325, 351, 428,		18 . . . . .	273, 335
20 . . . . .	337	460, 468.		19 . . . . .	103, 389
23 . . . . .	413	13 . . . . .	278, 307, 429	20 . . . . .	325
25 . . . . .	279	16 . . . . .	360, 401, 414	21 . . . . .	287, 339
27 . . . . .	288, 355, 478	17 . . . . .	366	22 . . . . .	485
30 . . . . .	263	18 . . . . .	157, 417, 478	25 . . . . .	237
31 . . . . .	356, 476	20 . . . . .	369, 463	26 . . . . .	190, 296
32 . . . . .	305	21 . . . . .	279, 462	28 . . . . .	349
34 . . . . .	281, 455	26 . . . . .	482	29 . . . . .	456
37 . . . . .	334	27 . . . . .	150, 481	30 . . . . .	432
38 . . . . .	121, 244, 273, 438	30 . . . . .	274	32 . . . . .	257, 453
39 . . . . .	438, 442	31 . . . . .	287, 468, 470	33 . . . . .	309
40 . . . . .	351, 431	33 . . . . .	274	35 . . . . .	342, 470
41 . . . . .	299	33 3 . . . . .	159	38 4 . . . . .	299
42 . . . . .	273	5 . . . . .	337	5 . . . . .	303, 319, 355
43 . . . . .	441	7 . . . . .	429, 445	9 . . . . .	161, 475, 483
31 4 . . . . .	341	8 . . . . .	417, 445	11 . . . . .	341, 460, 483
6 . . . . .	100, 411	10 . . . . .	300, 457, 471	13 . . . . .	166
7 . . . . .	165, 470	11 . . . . .	184, 448	17 . . . . .	478
8 . . . . .	300, 438, 443, 476	13 265, 300, 377, 414		18 . . . . .	277
9 . . . . .	414	432.		21 . . . . .	380
13 . . . . .	383	15 . . . . .	417	24 . . . . .	282, 326, 351
14 . . . . .	445	17 . . . . .	412	25 . . . . .	100, 327, 430, 482
15 . . . . .	307	18 . . . . .	342	26 . . . . .	402, 471
16 . . . . .	429	19 . . . . .	349, 383, 407	28 . . . . .	435
19 . . . . .	166, 268, 290	34 2 . . . . .	335	29 . . . . .	63, 448, 484
20 . . . . .	460	3 277		39 1 . . . . .	430

Genesis	Page	Genesis	Page	Genesis	Page
39 4 . . . . .	464	42 28 . . . . .	353, 446	47 12 . . . . .	337
5 . . . . .288, 442, 448		29 . . . . .	323	13 . . . . .	459
6 . . . . .	390	30 . . . . .	369	16 . . . . .	476
9 . . . . .277, 295, 471		34 . . . . .	279	21 . . . . .	422, 433
11 . . . . .105, 379, 422		35 . . . . .234, 288, 327, 421		22 . . . . .	294
13 . . . . .	288	37 . . . . .	277, 476	24 . . . . .298, 410, 443	
14 . . . . .	9, 157	38 . . . . .	300	26 . . . . .	416
15 . . . . .	288	43 3 . . . . .	306, 481	29 . . . . .	397
17 . . . . .	9	4 . . . . .	426	30 . . . . .	300, 411
18 . . . . .288, 317, 320		5 . . . . .	326, 477	42 . . . . .	357
20 . . . . .	393	6 . . . . .	453	48 1 . . . . .	435
21 . . . . .	413	7 . . . . .275, 277, 307, 451, 470.		6 . . . . .	439
22 . . . . .	326, 436	9 . . . . .	475	10 . . . . .	272
23 . . . . .325, 329, 471		10 . . . . .271, 477, 478		11 . . . . .	173, 318
40 1 . . . . .288, 444		12 . . . . .	397	14 . . . . .	426, 469
3 . . . . .	393	14 . . . . .	271, 381	22 . . . . .	270, 394
4 . . . . .	422	15 . . . . .	398	49 1 . . . . .	279
5 . . . . .	392	16 . . . . .	179	3 . . . . .	418
7 . . . . .	215	18 . . . . .	322	4 . . . . .272, 367, 368, 437, 447.	
8 . . . . .	459	22 . . . . .	417	8 . . . . .	412
9 . . . . .	434	25 . . . . .	275	10 . . . . .	64, 346
10 . . . . .	487	26 . . . . .	50	11 . . . . .222, 224, 248, 270, 343.	
13 . . . . .	295	27 . . . . .	419, 426	12 . . . . .	237
14 . . . . .270, 298, 455, 482		29 . . . . .	164	13 . . . . .	245
15 . . . . .9, 134, 309, 373		32 . . . . .	9, 274	15 . . . . .	329, 331
18 . . . . .	377	33 . . . . .	353	17 . . . . .	283
20 . . . . .	174, 357	34 . . . . .	410, 437	18 . . . . .	269
22 . . . . .	437	44 1 . . . . .	419	21 . . . . .	375
41 1 . . . . .288, 326, 352, 396		2 . . . . .	404, 414	22 . . . . .	199, 400, 440
2 . . . . .	390	3 . . . . .	430, 435, 483	23 . . . . .	164
6 . . . . .	324, 390	4 . . . . .	300, 419, 430, 469, 483.	25 . . . . .	346
9 . . . . .	432	5 . . . . .	348	27 . . . . .	274, 465
10 . . . . .	430	7 . . . . .	274	29 . . . . .	327, 482
12 . . . . .9, 391, 421		9 . . . . .	300, 418	31 . . . . .	436
13 . . . . .	437	10 . . . . .	463	50 2 . . . . .	355
14 . . . . .32, 436, 437		11 . . . . .	421	4 . . . . .	413, 476
15 . . . . .	459, 470	12 . . . . .	468	5 . . . . .	325
17 . . . . .	325	13 . . . . .	421	13 . . . . .	418
21 . . . . .	225, 239	14 . . . . .	445	15 . . . . .	475, 477, 478
23 . . . . .	414	16 . . . . .	146	17 . . . . .	266
25 . . . . .	322, 325	18 . . . . .	480	50 18 . . . . .	146
26 . . . . .	377, 380, 427	22 . . . . .	300, 473	20 . . . . .	189, 363
28 . . . . .	374	28 . . . . .	306	24 . . . . .	327
29 . . . . .	468	29 . . . . .	300, 473	Exodus	Page
30 . . . . .	297	33 . . . . .	172, 281	1 7 . . . . .	336, 358, 405
33 . . . . .	189, 192	34 . . . . .	277, 460	8 . . . . .	380
34 . . . . .	190, 275	45 1 . . . . .	353	10 . . . . .	298
39 . . . . .	318, 330	4 . . . . .	419	12 . . . . .	272
40 . . . . .	341	6 . . . . .	419	14 . . . . .	349
42 . . . . .337, 378, 437, 477		12 . . . . .	298, 326, 377	16 . . . . .	195
43 . . . . .	310, 392	18 . . . . .	286	18 . . . . .	121
49 . . . . .	191	46 4 . . . . .	307, 309	19 . . . . .	121, 301
51 . . . . .	133	22 . . . . .	357	20 . . . . .	439
57 . . . . .	439	26 . . . . .	324	21 . . . . .	414
42 1 . . . . .	139	27 . . . . .357, 401, 406, 421		2 1 . . . . .	330
3 . . . . .	370	29 . . . . .	437	2 . . . . .	331
6 . . . . .	377	30 . . . . .	279	3 . . . . .	64, 145, 378
7 . . . . .	274	33 . . . . .	298	4 . . . . .	171, 275
10 . . . . .	457, 481	47 3 . . . . .	442	6 . . . . .	398
11 . . . . .	427, 428	4 . . . . .	281, 391	7 . . . . .	9, 295
13 . . . . .	404, 425, 458	6 . . . . .	355, 389, 475	9 . . . . .	174
16 . . . . .	284	9 . . . . .	385	10 . . . . .	149, 287
18 . . . . .	285	11 . . . . .	173	14 . . . . .	318
19 . . . . .	381, 406				
25 . . . . .234, 355, 370, 421					

Exodus	Page	Exodus	Page	Exodus	Page
2 17 . . . . .	150, 414	11 5 . . . . .	322	17 16 . . . . .	405
18 . . . . .	315	8 . . . . .	44	21 . . . . .	332
20 . . . . .	118	12 5 . . . . .	389	18 4 . . . . .	347
3 1 . . . . .	326	12 . . . . .	369	7 . . . . .	220
3 . . . . .	279	13 . . . . .	473	16 . . . . .	300
9 . . . . .	334	15 . . . . .	63, 301, 380, 462	18 . . . . .	403
10 . . . . .	286	16 . . . . .	444, 456	20 . . . . .	348, 466, 467
11 . . . . .	277	18 . . . . .	408	21 . . . . .	253
13 . . . . .	296	30 . . . . .	459	23 . . . . .	115, 127, 315, 431
15 . . . . .	405	31 . . . . .	63	25 . . . . .	253
18 . . . . .	9, 212, 343	33 . . . . .	362	26 . . . . .	120, 294
19 . . . . .	470	34 . . . . .	273, 484	19 5 . . . . .	351
21 . . . . .	413	39 . . . . .	338	8 . . . . .	415
22 . . . . .	421	43 . . . . .	348	13 . . . . .	172, 309
4 1 . . . . .	275	44 . . . . .	301	15 . . . . .	408
2 . . . . .	63, 106	48 . . . . .	272	23 . . . . .	179
4 . . . . .	156	49 . . . . .	443	20 3 . . . . .	407
5 . . . . .	485	13 2 . . . . .	133	4 . . . . .	436
9 . . . . .	341	3 . . . . .	310	5 . . . . .	309
10 . . . . .	150, 389, 457	7 . . . . .	342	7 . . . . .	380
11 . . . . .	182	8 . . . . .	420	8 . . . . .	310
13 . . . . .	393	18 . . . . .	166	9 . . . . .	342
14 . . . . .	473	21 . . . . .	137	15 . . . . .	276, 325, 419
20 . . . . .	220	14 2 . . . . .	282	16 . . . . .	332
21 . . . . .	301	5 . . . . .	416	20 . . . . .	276, 413, 461, 485
5 2 . . . . .	277	11 . . . . .	461	25 . . . . .	177, 179, 339, 476
5 . . . . .	298	13 . . . . .	480	21 2 . . . . .	477
8 . . . . .	462	20 . . . . .	422	4 . . . . .	439, 444
14 . . . . .	66	27 . . . . .	313	12 . . . . .	295
15 . . . . .	274	15 1 . . . . .	272, 445	13 . . . . .	300
16 . . . . .	326, 459	2 . . . . .	146, 199, 329	16 . . . . .	295, 481
19 . . . . .	413	4 . . . . .	388, 443	22 . . . . .	370
21 . . . . .	161	5 . . . . .	145, 191	28 . . . . .	330, 357
23 . . . . .	308	6 . . . . .	222, 272	29 . . . . .	369, 439
6 1 . . . . .	275	7 . . . . .	324	32 . . . . .	406, 445
3 . . . . .	347, 357, 437	9 . . . . .	336, 356	35 . . . . .	413
6 . . . . .	292, 297	12 . . . . .	272, 273	36 . . . . .	478, 480
28 . . . . .	394, 467	13 . . . . .	420	37 . . . . .	360, 365
7 9 . . . . .	283	14 . . . . .	121, 272	22 1 . . . . .	370
11 . . . . .	398	15 . . . . .	272	2 . . . . .	459
14 . . . . .	269	16 . . . . .	200, 420	4 . . . . .	439
20 . . . . .	349	19 . . . . .	463	5 . . . . .	333
27 . . . . .	134	20 . . . . .	121, 444	8 . . . . .	439
8 4 . . . . .	282	23 . . . . .	435	22 . . . . .	306, 481
11 . . . . .	310	16 3 . . . . .	454	25 . . . . .	414
17 . . . . .	336, 458	4 . . . . .	357	30 . . . . .	345
20 . . . . .	272	5 . . . . .	431	32 . . . . .	455
22 . . . . .	450, 477	7 . . . . .	277, 302, 428	23 4 . . . . .	151
25 . . . . .	325	8 . . . . .	428	8 . . . . .	274
9 13 . . . . .	282	14 . . . . .	142	9 . . . . .	471
14 . . . . .	485	16 . . . . .	341, 348	14 . . . . .	410
17 . . . . .	325, 451	20 . . . . .	358	15 . . . . .	342
18 . . . . .	72	21 . . . . .	473	16 . . . . .	150
19 . . . . .	301	23 . . . . .	72, 194	20 . . . . .	467
21 . . . . .	288	28 . . . . .	269	27 . . . . .	338
23 . . . . .	154	29 . . . . .	422	28 . . . . .	379
27 . . . . .	377, 425	32 . . . . .	337	30 . . . . .	405
10 1 . . . . .	381	17 1 . . . . .	319	31 . . . . .	145
3 . . . . .	269, 398	4 . . . . .	301	24 4 . . . . .	406
8 . . . . .	357	7 . . . . .	458	8 . . . . .	446
11 . . . . .	157, 363, 414	10 . . . . .	341	10 . . . . .	422
14 . . . . .	267	11 . . . . .	299	12 . . . . .	463
15 . . . . .	456	12 . . . . .	426	16 . . . . .	445
17 . . . . .	282	13 . . . . .	121	25 3 . . . . .	266
24 . . . . .	439	14 . . . . .	379	9 . . . . .	63

Exodus	Page	Exodus	Page	Leviticus	Page	
25 10 . . . . .	408	33 12 . . . . .	192	11 12 . . . . .	459	
15 . . . . .	414	13 . . . . .	226, 360	14 . . . . .	84	
18 . . . . .	338	16 . . . . .	453	26 . . . . .	427	
28 . . . . .	338	18 . . . . .	337	34 . . . . .	443	
33 . . . . .	366	20 . . . . .	295, 479	43 . . . . .	185	
40 . . . . .	358	34 1 . . . . .	371	47 . . . . .	322	
26 1 . . . . .	338	3 . . . . .	281	12 4 . . . . .	184	
2 . . . . .	408	6 . . . . .	390	13 5 . . . . .	256	
3 . . . . .	366, 422	10 . . . . .	325, 363, 446	9 . . . . .	443	
4 . . . . .	127	19 . . . . .	129	19 . . . . .	284	
6 . . . . .	127	28 . . . . .	469	39 . . . . .	284, 397	
7 . . . . .	127	34 . . . . .	293, 474	49 . . . . .	358	
10 . . . . .	127	35 5 . . . . .	398	55 . . . . .	189, 357	
14 . . . . .	338	10 . . . . .	332	56 . . . . .	139	
16 . . . . .	338	24 . . . . .	412	14 21 . . . . .	137	
18 . . . . .	221	32 . . . . .	318	34 . . . . .	383	
19 . . . . .	366	36 2 . . . . .	117	43 . . . . .	134, 136	
21 . . . . .	366	4 . . . . .	366	15 16 . . . . .	391	
25 . . . . .	366, 396	6 . . . . .	355	29 . . . . .	137	
29 . . . . .	337, 338	24 . . . . .	406	16 4 . . . . .	149	
30 . . . . .	358	29 . . . . .	302	20 . . . . .	104	
33 . . . . .	127, 137, 404	38 . . . . .	302	27 . . . . .	357	
27 1 . . . . .	338	38 3 . . . . .	338	17 14 . . . . .	440	
13 . . . . .	393	5 . . . . .	245	18 7 . . . . .	192	
31 . . . . .	199	24 . . . . .	288	8 . . . . .	192	
28 3 . . . . .	337	27 . . . . .	170, 407	20 . . . . .	391	
10 . . . . .	406	28 . . . . .	302	19 9 . . . . .	150	
17 . . . . .	396	39 3 . . . . .	396	18 . . . . .	332, 440	
21 . . . . .	421	10 . . . . .	396	20 . . . . .	191, 309	
34 . . . . .	366	17 . . . . .	384	34 . . . . .	332	
35 . . . . .	282	40 5 . . . . .	408	36 . . . . .	388	
39 . . . . .	246	21 . . . . .	408	20 6 . . . . .	442	
43 . . . . .	282	31 . . . . .	294	14 . . . . .	330	
29 1 . . . . .	161	Leviticus			18 . . . . .	295
3 . . . . .	202	1 2 . . . . .	422	19 . . . . .	192	
9 . . . . .	337	1 17 . . . . .	469	20 . . . . .	342	
12 . . . . .	350	2 1 . . . . .	442	21 1 . . . . .	139	
24 . . . . .	179	6 . . . . .	297, 310	21 6 . . . . .	138	
27 . . . . .	362	8 . . . . .	437	22 6 . . . . .	481	
29 . . . . .	388	3 22 . . . . .	195	11 . . . . .	348	
30 . . . . .	150	4 2 . . . . .	350	23 17 . . . . .	344	
31 . . . . .	388	22 . . . . .	478	13 . . . . .	50	
30 20 . . . . .	282, 336	23 . . . . .	173, 478	32 . . . . .	409	
25 . . . . .	338	24 . . . . .	393	39 . . . . .	150	
36 . . . . .	305	28 . . . . .	393, 478	24 8 . . . . .	366	
37 . . . . .	433	33 . . . . .	393	10 . . . . .	380	
31 4 . . . . .	378, 445	38 . . . . .	173	22 . . . . .	406	
13 . . . . .	150	5 1 . . . . .	442	25 4 . . . . .	338	
14 . . . . .	448	2 . . . . .	422	10 . . . . .	408	
32 1 . . . . .	381, 417, 433	3 . . . . .	481	14 . . . . .	310	
4 . . . . .	338	8 . . . . .	346	21 . . . . .	188	
11 . . . . .	293	9 . . . . .	192	33 . . . . .	443	
25 . . . . .	324	13 . . . . .	350	49 . . . . .	478	
29 . . . . .	316	6 3 . . . . .	386, 396	26 6 . . . . .	458	
30 . . . . .	280	7 . . . . .	311	7 . . . . .	437	
31 . . . . .	332	8 . . . . .	414	15 . . . . .	317	
32 . . . . .	458, 331, 487	7 8 . . . . .	330, 414	25 . . . . .	161	
34 . . . . .	301	38 . . . . .	239	33 . . . . .	133	
33 4 . . . . .	439	9 6 . . . . .	354	34 . . . . .	189	
5 . . . . .	477	10 8 . . . . .	417	37 . . . . .	458	
7 . . . . .	293, 299, 305, 445	9 . . . . .	263	42 . . . . .	386	
8 . . . . .	293	10 . . . . .	316	43 . . . . .	471	
9 . . . . .	293	19 . . . . .	257, 473	44 . . . . .	463	
10 . . . . .	300	11 10 . . . . .	459	27 3 . . . . .	386	
11 . . . . .	468			7 . . . . .	385	

Leviticus		Page	Numbers		Page	Numbers		Page
27	9	414	14	7	405	22	28	410
	23	384, 415		16	288		29	455, 478
Numbers				21	358		30	419
1	2	371		24	301, 353, 471		32	410
	4	371		32	412		33	271, 330
	47	139		33	428		34	269
2	33	139		34	366	23	2	191
3	1	394		36	288, 290		3	393, 417, 433
	6	155		37	381		7	156, 164, 272, 273
	9	366		40	146		8	145
26		332		42	458		10	270
27		427	15	16	471		11	307
32		404		24	406		13	146, 164, 173, 456
46		407		31	351		18	145, 223, 248
4	20	158		35	130		19	283, 457, 461, 486
5	3	346		40	305, 311		24	370
	15	137	16	3	296		25	164, 309
	17	388		11	414		30	473
23		379, 431		13	464, 486	24	3	223, 248
27		298, 300		15	307, 318		5	448
6	5	305		22	330		6	190
	7	247		26	257, 391, 453		9	440
	9	436		27	285		10	307
23		305		29	343		15	223, 248
26		281	17	5	457, 473, 476		17	210
7	10	357		6	276		22	88, 314
	11	366		10	179		24	9
87		406		17	165		33	320
8	13	155		18	421	25	11	334
	16	366		21	409		12	399
	19	260		27	366	26	10	154
9	15	317		28	270		55	357
	20	396		18	166, 270		60	357
10	2	319	18	18	434		62	139
	3	438	20	3	158, 455, 464	27	4	158
	4	409		5	147, 314, 385, 456, 458		16	391
17		300		10			19	155
25		332		12	285	28	4	408
31		426, 471		13	471		6	388
36		341		17	464		11	379
11	1	345		18	279	30	3	310
	4	454		20	461		12	300
	8	294		20	362		15	300
11		185	21	1	161, 470	31	4	366
12		115, 172, 277		4	130, 189		23	422
15		99		5	117		49	382
17		348		7	147	32	5	357
20		289, 396		9	379		14	343
21		396		14	299, 300, 475, 483		23	473
25		71, 168, 380		17	383		32	99, 476
27		379		23	272		35	221
29		454, 464		30	470		42	72
32		308		35	194	33	38	408
12	1	445	22	6	483	34	2	397
	2	462		9	164, 354, 419		18	409
	4	253		11	417	35	19	312
	6	386, 448		13	164		23	456, 457
14		464, 474		14	318	36	2	359
20		308		16	173		3	158
13	2	366, 409		17	173		4	483
	18	453		19	164	44	30	301
	27	341		24	282, 283	Deuteronomy		
14	2	271, 455		25	468	1	1	374
	3	85		26	318		2	406
					464			

Deuteronomy	Page	Deuteronomy	Page	Deuteronomy	Page
1 3 . . . . .	408	9 24 . . . . .	326	24 4 . . . . .	139
4 . . . . .	464	25 . . . . .	342	7 . . . . .	481
5 . . . . .	356	26 . . . . .	281	12 . . . . .	427
11 . . . . .	410	10 15 . . . . .	319	19 . . . . .	127
16 . . . . .	297, 310	17 . . . . .	379, 404	25 2 . . . . .	389
17 . . . . .	121, 137, 427	12 . . . . .	319	13 . . . . .	366
19 . . . . .	341, 379	19 . . . . .	298	19 . . . . .	320
23 . . . . .	406, 409	11 2 . . . . .	332	26 1 . . . . .	172
27 . . . . .	318, 319, 320	7 . . . . .	377, 379	5 . . . . .	388
32 . . . . .	458	15 . . . . .	127	27 6 . . . . .	338, 339
34 . . . . .	449	27 . . . . .	478	8 . . . . .	305
41 . . . . .	414	13 1 . . . . .	282	28 1 . . . . .	457
44 . . . . .	166, 274	6 . . . . .	384	4 . . . . .	381
2 14 . . . . .	407	15 . . . . .	305	8 . . . . .	283
24 63, 170, 191, 285, 356		14 1 . . . . .	425	10 . . . . .	389
25 . . . . .	296, 315	2 . . . . .	402	21 . . . . .	283
27 . . . . .	279, 366	11 . . . . .	343	24 . . . . .	145
31 . . . . .	315	17 . . . . .	199	32 . . . . .	444
34 . . . . .	329	22 . . . . .	366	35 . . . . .	486
35 . . . . .	166	26 . . . . .	338	36 . . . . .	283
3 2 . . . . .	325	27 . . . . .	343	43 . . . . .	405
3 3 . . . . .	483	15 2 . . . . .	311	48 . . . . .	136, 440
5 . . . . .	386	7 . . . . .	350	49 . . . . .	418
7 . . . . .	166	9 . . . . .	409	55 . . . . .	471
21 . . . . .	326	14 . . . . .	234, 337	56 . . . . .	304, 470
24 . . . . .	379	16 . . . . .	149	57 . . . . .	184
4 1 . . . . .	115, 172, 276	17 . . . . .	462	59 . . . . .	193, 226
3 . . . . .	326	18 . . . . .	342	63 . . . . .	191
8 . . . . .	388	20 . . . . .	366	67 . . . . .	454
10 . . . . .	319	16 6 . . . . .	347	29 7 . . . . .	380
11 . . . . .	126	13 . . . . .	234	12 . . . . .	317
22 . . . . .	115	17 4 . . . . .	115	15 . . . . .	471
24 . . . . .	427	8 . . . . .	260, 403	30 11 . . . . .	184, 403
26 . . . . .	130	12 . . . . .	157	31 12 . . . . .	355
37 . . . . .	289, 471	14 . . . . .	127	16 . . . . .	238
40 . . . . .	485	17 . . . . .	283	17 . . . . .	471
41 . . . . .	220, 272	18 16 . . . . .	282	29 . . . . .	184
42 . . . . .	457	19 1 . . . . .	115, 172	32 1 . . . . .	279, 329
46 . . . . .	464	4 . . . . .	457	3 . . . . .	172, 190
5 3 . . . . .	412	9 . . . . .	407	4 . . . . .	375
12 . . . . .	310	17 . . . . .	419	5 . . . . .	457
19 . . . . .	334	20 1 . . . . .	323	6 . . . . .	192, 257
20 . . . . .	126	8 . . . . .	357	7 . . . . .	214, 248, 366
22 . . . . .	137	14 . . . . .	387	8 . . . . .	136, 283
23 . . . . .	401	24 . . . . .	427	10 . . . . .	146
24 . . . . .	99	21 3 . . . . .	442	11 . . . . .	468
26 . . . . .	319, 455	8 . . . . .	142	15 . . . . .	438
6 3 . . . . .	341	10 . . . . .	414, 440	17 . . . . .	438, 465, 466, 467
17 . . . . .	310	11 . . . . .	127	18 . . . . .	283
7 8 . . . . .	319	12 . . . . .	394	20 . . . . .	278
9 . . . . .	407	13 . . . . .	396	21 . . . . .	171, 267, 456
12 . . . . .	471, 472	16 . . . . .	318	24 . . . . .	324
18 . . . . .	310	22 6 . . . . .	351	26 . . . . .	144, 193, 477
24 . . . . .	136	7 . . . . .	158	29 . . . . .	477
8 1 . . . . .	172	8 . . . . .	435	30 . . . . .	410
3 . . . . .	114, 115, 187	14 . . . . .	479	31 . . . . .	468
9 . . . . .	456, 178	19 . . . . .	383	32 . . . . .	14
10 . . . . .	127	23 . . . . .	442	35 . . . . .	441, 467
13 . . . . .	190	26 . . . . .	339	36 . . . . .	459
14 . . . . .	192	28 . . . . .	395	39 . . . . .	427
15 . . . . .	384, 464	23 5 . . . . .	348, 471	41 . . . . .	475
16 . . . . .	114, 115, 178	12 . . . . .	313	50 . . . . .	284
20 . . . . .	471, 472	13 . . . . .	127	33 2 . . . . .	261
9 14 . . . . .	192	14 . . . . .	127	3 . . . . .	326
21 . . . . .	305	15 . . . . .	388	4 . . . . .	399



Deuteronomy		Page	Joshua		Page	Judges		Page
33	9	177, 324, 339, 485	9	12	381	3	24	483
	11	115		20	311		28	391
	12	115		24	138, 192	4	14	374
	16	123, 222	10	12	272		18	179
	19	394, 404		13	273, 452		19	185
	21	168, 194		20	318		20	145, 286, 298, 300, 454, 468, 476
	23	171		24	72, 116, 420		21	178, 179
	24	350		27	422		24	308
34	9	323	11	8	483	5	1	329, 445
	10	468		9	378		4	156, 336
Joshua				14	136		7	105
1	2	398	13	4	220		8	272, 450
	5	267		14	443		10	212, 393
	7	414	14	7	180, 320		11	272
	13	310		8	192		12	179
	17	267		11	320		14	237, 447
2	3	155	15	3	404		15	213
	4	414		4	408		17	337
	5	314		5	220		21	313
	8	483		19	336, 337		22	366
	10	330, 471		45	361		24	350
	13	247	16	2	303		26	121
	16	155	17	1	382		29	387, 404
	17	149		9	303	6	3	268, 299, 300, 483
	18	149, 325		11	332		4	273
	20	380		12	314		9	126, 133
	22	273, 483	18	12	302		10	126
3	1	273, 305		15	221		11	383
	5	139		20	221, 303		13	474
	7	315, 318, 485	19	11	303		14	380
	12	409		51	391		16	295
	14	384	21	32	216		17	105
	16	305, 356		36	221		18	316, 317
4	2	406	22	9	168		20	103
	4	407		17	331		25	380, 386
	9	287		18	473		28	154
	14	133		25	171		30	282
	16	282		26	303		31	182, 257
	21	478		31	272		36	326, 477
	24	184, 276, 485		34	303		39	279, 281
5	2	356	24	10	307	7	3	417
	5	326		19	369, 401, 439		4	415
	8	155		32	383		7	155
	14	457	Judges				8	399
6	13	294, 308	1	2	270		9	192
	15	166		3	127		13	302, 388
	17	193		7	324, 326, 358, 428, 468		17	325
7	7	155, 309, 355, 455, 464		12	296, 300		18	447
	9	192		16	430		19	310
	15	357		19	314		20	447
	21	190, 386, 407		22	438		21	190
	24	462		26	341		25	371
	25	327		28	306	8	1	406
8	3	149		1	272		3	149
	4	265	2	1	300		4	265, 342
	11	384		18	293, 299		19	477
	22	483		19	276		27	166
	27	166		20	471	9	3	319
	28	338	3	12	383		9	296
	32	88, 120		15	412		10	118
	33	385		16	447		11	270
9	2	343		19	303		15	476, 458, 477
	8	417		23			16	487

Judges	Page	Judges	Page	Ruth	Page
9	17	16	15	2	2
18		16		3	224, 425
28		18		4	265, 292
29	191, 280, 454,	21		6	122, 298
33		25		9	149
38		28		14	298
45		17	2	15	273
48		3		18	156, 172, 408
53		8		1	122, 481
55		18	3	3	179
10	4	10		4	392, 421
11		11		7	314, 459
14		22		11	268
11	5	23		15	286
9		24			148
13		29		1 Samuel	
18		19	4	1	372, 468
20		5		3	299, 366
23		6		4	294, 302, 379
25	182, 307,	8		6	149
29		11		7	273, 366
33		13		8	260, 273
34		18		9	304
35		19		10	390
40		20		12	303
12	5	22	138, 327, 335, 394	13	441
6		24		14	122
7		26		16	389
13	3	30		20	115, 157
5		6		22	483
6		15		24	412
7		16		25	448
8		25		27	448
9		31		28	157, 442
11		39		2	269, 329
12		44		3	356, 403, 461
16		46		4	443
17		21	1	5	483
23		9		6	290, 328
14	5	12		8	274, 328, 343, 414
6		22		9	413
10		25		11	326
15				13	301, 327, 395, 474, 482
16		Ruth		15	301
17		1	1	16	71, 301, 309, 473, 478
18	200, 236, 271, 402,	6		18	324, 343, 358
477		8		19	293, 294
19		9		20	442
15	1	11		22	273, 294
4		12		23	380, 381
7		13		24	326
8		14		26	308
10		19		27	307, 313, 452
11		20		28	351
12		21		29	290, 402
13		22		30	323
18		2	3	31	297, 322
1		7		33	137, 343, 439
2		8		3	354
3		9		2	272, 459
7		10		3	356
9		14		5	272, 273, 459
10		16		7	327, 486
11		17		12	305
14		21			

1 Samuel	Page	1 Samuel	Page	1 Samuel	Page
3 13 . . . . .	302	12 17 . . . . .	286, 315	17 24 . . . . .	288
17 . . . . .	450	19 . . . . .	276	25 . . . . .	137, 150, 326
4 1 . . . . .	438	23 . . . . .	380	26 . . . . .	103, 296
2 . . . . .	386	13 7 . . . . .	353	28 . . . . .	389, 416
3 . . . . .	384	8 . . . . .	172	32 . . . . .	259
6 . . . . .	106	13 . . . . .	271, 478	34 . . . . .	300, 331, 401, 463
8 . . . . .	401, 447	15 . . . . .	184, 401	35 . . . . .	301, 401
12 . . . . .	383	13 17 . . . . .	272, 377	36 . . . . .	401
15 . . . . .	441	19 . . . . .	273	38 . . . . .	303
16 . . . . .	326	20 . . . . .	341	40 . . . . .	400, 413
19 . . . . .	171, 314	21 . . . . .	105, 249, 299	41 . . . . .	306
20 . . . . .	287	22 . . . . .	299	43 . . . . .	371
21 . . . . .	459	14 1 . . . . .	103, 379	46 . . . . .	439
5 3 . . . . .	322	6 . . . . .	391	47 . . . . .	438
7 . . . . .	294, 302	8 . . . . .	190, 296	48 . . . . .	303
10 . . . . .	165, 318	14 . . . . .	344	50 . . . . .	289
6 3 . . . . .	326	19 . . . . .	288, 308, 483	55 . . . . .	381, 417
5 . . . . .	298	21 . . . . .	313	58 . . . . .	376
9 . . . . .	476, 478	22 . . . . .	137	18 7 . . . . .	378
10 . . . . .	193, 414	24 . . . . .	194, 297	15 . . . . .	475
12 . . . . .	128, 174, 308	27 . . . . .	430	18 . . . . .	277, 417
14 . . . . .	383	28 . . . . .	179	21 . . . . .	409
7 3 . . . . .	282	29 . . . . .	380	22 . . . . .	148
12 . . . . .	287	30 . . . . .	271, 474, 477, 478	25 . . . . .	407
15 . . . . .	294	31 . . . . .	179	28 . . . . .	149
16 . . . . .	166	33 . . . . .	71, 184, 315	29 . . . . .	323
8 7 . . . . .	330	36 . . . . .	122, 166, 282	30 . . . . .	268
8 . . . . .	289	44 . . . . .	450	19 1 . . . . .	317, 471
12 . . . . .	316	45 . . . . .	271, 350, 364	2 . . . . .	153
13 . . . . .	411	52 . . . . .	301	5 . . . . .	315
19 . . . . .	481	15 3 . . . . .	296	11 . . . . .	326, 477
9 2 . . . . .	402	5 . . . . .	168	13 . . . . .	369
3 . . . . .	330	6 . . . . .	168, 463	16 . . . . .	369
4 . . . . .	265, 458	9 . . . . .	401, 411	17 . . . . .	149
6 . . . . .	306	12 . . . . .	326	22 . . . . .	380
8 . . . . .	297	14 . . . . .	464	23 . . . . .	412
9 . . . . .	273, 435	16 . . . . .	484	20 1 . . . . .	326
11 . . . . .	329, 451	18 . . . . .	296	2 . . . . .	274, 469
13 . . . . .	121	19 . . . . .	181	3 . . . . .	380, 449
15 . . . . .	268, 430	20 . . . . .	470	4 . . . . .	417
17 . . . . .	327	23 . . . . .	288, 351, 485	6 . . . . .	129, 130, 306, 476
19 . . . . .	427	32 . . . . .	343	8 . . . . .	477
20 . . . . .	408	33 . . . . .	431	11 . . . . .	341
21 . . . . .	404	16 1 . . . . .	159, 383	13 . . . . .	332, 450
24 . . . . .	420	2 . . . . .	473	16 . . . . .	331
27 . . . . .	327	3 . . . . .	330, 418	18 . . . . .	301
10 3 . . . . .	408	4 . . . . .	429, 442	19 . . . . .	354
5 . . . . .	298	8 . . . . .	374	20 . . . . .	383, 450
6 . . . . .	193	11 . . . . .	404	23 . . . . .	433
8 . . . . .	297, 317	14 . . . . .	294	24 . . . . .	302
10 . . . . .	193, 327	15 . . . . .	325	26 . . . . .	457
11 . . . . .	288, 326, 416	16 . . . . .	354, 369	28 . . . . .	129
12 . . . . .	464	17 . . . . .	315	31 . . . . .	389
13 . . . . .	193	18 . . . . .	389, 391	33 . . . . .	318
14 . . . . .	458	20 . . . . .	388	36 . . . . .	315, 327
19 . . . . .	427	23 . . . . .	299, 301, 380	38 . . . . .	213
23 . . . . .	402	17 3 . . . . .	408	40 . . . . .	179
24 . . . . .	70	5 . . . . .	358, 398, 407	42 . . . . .	406, 412
25 . . . . .	379	8 . . . . .	391	21 2 . . . . .	221, 459
11 5 . . . . .	273, 277	12 . . . . .	380, 404, 408	3 . . . . .	140
11 . . . . .	288, 327	16 . . . . .	305	14 . . . . .	191
12 . . . . .	277	17 . . . . .	380, 408	22 7 . . . . .	462
22 . . . . .	450	20 . . . . .	302	23 2 . . . . .	325
12 3 . . . . .	417	21 . . . . .	362	11 . . . . .	35, 452, 453
13 . . . . .	115, 157	23 . . . . .	327	19 . . . . .	452

1 Samuel	Page	2 Samuel	Page	2 Samuel	Page
23 20 . . . . .	312, 314	1 1 . . . . .	9, 386, 387	12 6 . . . . .	253, 409, 471
22 . . . . .	435	2 . . . . .	235, 327, 457, 460	8 . . . . .	477
23 . . . . .	477	10 . . . . .	272	10 . . . . .	313, 471
24 6 . . . . .	330	18 . . . . .	452	14 . . . . .	134
9 . . . . .	376	20 . . . . .	447	15 . . . . .	130, 389
10 . . . . .	463	21 . . . . .	392	16 . . . . .	294, 333
11 . . . . .	302, 437, 450, 471	22 . . . . .	273	30 . . . . .	383
12 . . . . .	316	23 . . . . .	115	31 . . . . .	294
15 . . . . .	417	24 . . . . .	323	13 5 . . . . .	118, 191
18 . . . . .	337	26 . . . . .	193	8 . . . . .	273
19 . . . . .	330	2 8 . . . . .	392	9 . . . . .	397
21 . . . . .	307	21 . . . . .	156	12 . . . . .	192, 274
22 . . . . .	450	23 . . . . .	288, 290, 482	15 . . . . .	333
26 . . . . .	449	24 . . . . .	483	17 . . . . .	330, 374
27 . . . . .	441	27 . . . . .	477, 478	18 . . . . .	121, 303, 468
25 2 . . . . .	407	28 . . . . .	272	19 . . . . .	294, 308
5 . . . . .	115, 157	32 . . . . .	341	20 . . . . .	343, 463
7 . . . . .	137	3 1 . . . . .	308, 438	23 . . . . .	396
8 . . . . .	178, 194	2 . . . . .	273, 392	25 . . . . .	457, 485
10 . . . . .	167, 311	3 . . . . .	392	26 . . . . .	478
11 . . . . .	299	4 . . . . .	392	28 . . . . .	473
14 . . . . .	181, 182	5 . . . . .	392	30 . . . . .	288
18 . . . . .	74, 190, 407	6 . . . . .	326	31 . . . . .	324
20 . . . . .	303	8 . . . . .	193, 287	32 . . . . .	183
22 . . . . .	449	11 . . . . .	319	36 . . . . .	333
24 . . . . .	412	18 . . . . .	311	39 . . . . .	437
25 . . . . .	276, 379	25 . . . . .	331	14 4 . . . . .	376
26 . . . . .	304, 311, 437	27 . . . . .	339	6 . . . . .	422
27 . . . . .	433, 437, 441	30 . . . . .	471	10 . . . . .	301, 327, 442
28 . . . . .	437	33 . . . . .	277	14 . . . . .	276, 461
29 . . . . .	437	34 . . . . .	117, 457	19 . . . . .	314
30 . . . . .	437	35 . . . . .	45	25 . . . . .	315
31 . . . . .	316, 437	4 4 . . . . .	387, 471	26 . . . . .	299, 301, 341, 407
32 . . . . .	437	7 . . . . .	426	28 . . . . .	396
33 . . . . .	304, 311, 437	10 . . . . .	428, 314	15 1 . . . . .	294, 378
34 . . . . .	477	11 . . . . .	330	2 . . . . .	268
38 . . . . .	400	5 8 . . . . .	487	4 . . . . .	295, 454
26 9 . . . . .	294	10 . . . . .	308, 373	5 . . . . .	301
12 . . . . .	215, 458	21 . . . . .	445	10 . . . . .	301
13 . . . . .	468	24 . . . . .	298, 330	11 . . . . .	378
16 . . . . .	332	6 1 . . . . .	168	12 . . . . .	265, 308
19 . . . . .	180	2 . . . . .	372	13 . . . . .	378
20 . . . . .	330	3 . . . . .	381	16 . . . . .	330
21 . . . . .	471	6 . . . . .	331	21 . . . . .	393
27 1 . . . . .	318	16 . . . . .	303	23 . . . . .	334, 439
5 . . . . .	279	20 . . . . .	448	25 . . . . .	330, 413
9 . . . . .	273, 293, 299	22 . . . . .	411	32 . . . . .	324, 358
10 . . . . .	450	7 5 . . . . .	296, 451	33 . . . . .	190, 475
28 3 . . . . .	268, 290, 430, 463	14 . . . . .	301, 474	34 . . . . .	434
7 . . . . .	389, 394	18 . . . . .	277, 417	16 1 . . . . .	407, 408, 468
8 . . . . .	118	23 . . . . .	439	5 . . . . .	308
9 . . . . .	318	28 . . . . .	427	7 . . . . .	389
10 . . . . .	64	29 . . . . .	355	9 . . . . .	274, 297
11 . . . . .	417	8 2 . . . . .	305	11 . . . . .	485
12 . . . . .	464	4 . . . . .	173, 407	12 . . . . .	413
15 . . . . .	84, 123	8 . . . . .	397	13 . . . . .	238, 294, 308
20 . . . . .	462	9 1 . . . . .	484	17 5 . . . . .	412
29 10 . . . . .	435, 483	3 . . . . .	390, 459, 484	7 . . . . .	420
30 6 . . . . .	435	10 9 . . . . .	444	8 . . . . .	331
8 . . . . .	463	12 . . . . .	275	9 . . . . .	435
13 . . . . .	408	11 11 . . . . .	449	10 . . . . .	377
25 . . . . .	480	20 . . . . .	471	11 . . . . .	269
31 2 . . . . .	137	25 . . . . .	332	12 . . . . .	362
6 . . . . .	289	12 3 . . . . .	273	15 . . . . .	269
9 . . . . .	371	4 . . . . .	380	17 . . . . .	294, 379

2 Samuel			Page	2 Samuel			Page	1 Kings			Page
17	18		294	23	11		383	6	1		408
	22		394		15		454		6		154
	23		130		17		323		7		396
18	11	314,	352, 464	24	3	410, 441,	464		11		165
	12	417,	464, 477		13		396		16		330
	13		478		14		279		19	281,	485
	14		468		21		485	7	1		408
	16		70		24		307		8	272, 341,	380
	18		330		30		471		12		380
	19		353	32	30		172		14		395
	20		471						15		338
	22		417	1 Kings					20		407
	23		284, 417	1	1		430		1		338, 408
	25		308		2	296, 395,	436		27		225
	29	313,	320, 450		5		325		43		408
19	1		412, 454		6		350	8	1		283
	2		290		12		333		5	351,	438
	8		478		14		327		8		287
	12		429		22		327		9		459
	14		168		24	450,	451		13		342
	18	252,	302		27		452		27		404
	20		319		31		468		28		385
	21		391		40	333,	438		30		347
	23		451		41		443		31	441,	473
	27		360		42		327		33	471,	472
	41		288	2	2	298,	325		38		121
	43		184		3	37,	315		43		121
20	1		322		5		289		48		115
	3		330		6	281,	298		55		334
	6	277,	461		7		324		64		403
	8		430		20		281	9	8		165
	9	168,	426		21		357		11		193
	12		301		22	284,	463		13		425
	19		361		23		450		20	288,	419
	20		449		26	191,	389		23		323
	21	137,	464		31		390		25		299
21	2		318		36	221,	296		26		364
	3		286		37		297		27		44
	4		354		38		267		33		323
	9		342		39		391	10	5		273
	11		357		42	221,	297		9	317,	319
	12		193		43		387		11		104
	13		159	3	4	272,	407		12		104
	14		130		7	273,	312		15		388
	16		288		8		486		16		408
	17		283		11		303		17		407
	20	398,	409		14		300		21		461
	22		357		15		174		23		350
22	2		413		16		272		24		439
	23		399		18	391,	415	11	3		442
	29		399		19		471		5		361
	24		213		22		457		9		421
	33	180,	323		24		375		15		132
	37		261	4	7		295		22		158
	38		279		13		386		25		332
	40	60, 161,	327, 338		14		220		30		339
	41		261		28		293		33	212,	289
	48		275	5	3		396		34		338
	50		460		6		407		41		452
23	4		450		7		299	12	6		338
	5		225, 389		9		397		8		326
	6		309		12		407		9		333
	7		213, 343		17		331		12		185
	8		272		28		273		15		317
	10				29		395		16		444

1 Kings	Page	1 Kings	Page	2 Kings	Page
12 17 . . . . .	288	21 6 . . . . .	272	5 1 . . . . .	326
24 . . . . .	121	7 . . . . .	411, 451	2 . . . . .	343
32 . . . . .	302	9 . . . . .	302	3 . . . . .	455
13 2 . . . . .	322, 464	10 . . . . .	282	7 . . . . .	451
3 . . . . .	303	12 . . . . .	302, 326	9 . . . . .	391
4 . . . . .	320	15 . . . . .	170	10 . . . . .	286
7 . . . . .	74	19 . . . . .	393, 412	11 . . . . .	295, 307
11 . . . . .	372	21 . . . . .	180	12 . . . . .	277
12 . . . . .	466	25 . . . . .	179	13 . . . . .	284, 285, 431, 478
18 . . . . .	469	22 3 . . . . .	452	16 . . . . .	449
20 . . . . .	347	7 . . . . .	279, 451	17 . . . . .	396
21 . . . . .	302, 320	9 . . . . .	372	20 . . . . .	300, 455
30 . . . . .	447	12 . . . . .	284, 285	22 . . . . .	284, 416
33 . . . . .	273, 282	13 . . . . .	296, 343	23 . . . . .	396
14 2 . . . . .	99	15 . . . . .	284, 451	26 . . . . .	450, 457
3 . . . . .	158	16 . . . . .	410, 485	6 5 . . . . .	332
5 . . . . .	298	20 . . . . .	282, 358	8 . . . . .	226
6 . . . . .	343, 358	23 . . . . .	381	10 . . . . .	294
8 . . . . .	315	25 . . . . .	193	13 . . . . .	216
13 . . . . .	392	27 . . . . .	396	19 . . . . .	173
17 . . . . .	220, 327	28 . . . . .	415, 476	22 . . . . .	432
19 . . . . .	391, 452	30 . . . . .	311	27 . . . . .	283, 457
24 . . . . .	384	35 . . . . .	174	7 1 . . . . .	396
27 . . . . .	294	36 . . . . .	441, 447	2 . . . . .	325, 474
28 . . . . .	273, 294			3 . . . . .	175
29 . . . . .	452	2 Kings		4 127, 175, 265, 271,	
15 4 . . . . .	317	1 2 . . . . .	2, 384, 453	299, 300, 475, 476	
13 . . . . .	288	3 . . . . .	461	9 . . . . .	325, 456
23 . . . . .	341, 351	6 . . . . .	461	10 . . . . .	414
25 . . . . .	409	7 . . . . .	106	12 . . . . .	105
16 10 . . . . .	408	8 . . . . .	389	13 . . . . .	389, 464
17 11 . . . . .	161	10 . . . . .	464	19 . . . . .	464, 474
13 . . . . .	462	11 . . . . .	355	8 6 . . . . .	136, 372
14 . . . . .	193	13 . . . . .	355	8 . . . . .	380
16 . . . . .	443	16 . . . . .	461	12 . . . . .	471
24 . . . . .	416	2 9 . . . . .	273	13 . . . . .	277
18 4 . . . . .	294, 407	10 134, 315, 458, 477		17 . . . . .	406
5 . . . . .	350	11 . . . . .	288, 308, 327	21 . . . . .	128, 288
9 . . . . .	322	16 277, 334, 461, 480		9 4 . . . . .	384
11 . . . . .	298	21 . . . . .	191	5 . . . . .	376
12 . . . . .	420	22 . . . . .	193	15 . . . . .	477
13 . . . . .	289, 357	23 . . . . .	327	17 . . . . .	199, 450
21 . . . . .	427	24 . . . . .	360	18 . . . . .	100, 345
32 . . . . .	338, 339	3 3 . . . . .	414	27 . . . . .	447
43 . . . . .	459	4 10, 294, 398, 407		32 . . . . .	410
44 . . . . .	145, 282, 284	8 . . . . .	466	37 . . . . .	189, 486
19 2 . . . . .	439	14 . . . . .	477	10 6 . . . . .	394
4 . . . . .	372, 470	15 . . . . .	303	15 . . . . .	453
5 . . . . .	416	16 . . . . .	310, 366	21 . . . . .	260
11 . . . . .	401	23 . . . . .	309	22 . . . . .	419
15 . . . . .	78, 220	25 . . . . .	293	23 . . . . .	460, 461
19 . . . . .	408	26 . . . . .	441	29 . . . . .	235, 433
21 . . . . .	398	27 . . . . .	10, 275	11 1 . . . . .	302
20 10 . . . . .	439	4 3 . . . . .	226	2 . . . . .	322
13 . . . . .	372	5 . . . . .	327	4 . . . . .	252
14 . . . . .	417	7 . . . . .	226	5 . . . . .	121, 324
20 . . . . .	438	8 . . . . .	273	7 . . . . .	324, 410
21 . . . . .	303	13 . . . . .	314, 334	9 . . . . .	252, 324
23 . . . . .	137, 449	14 . . . . .	464	10 . . . . .	252
27 . . . . .	139, 141	16 . . . . .	325	13 . . . . .	212
28 . . . . .	301	18 . . . . .	379	14 . . . . .	89
35 . . . . .	193, 318	24 . . . . .	159	15 . . . . .	252, 310, 346
36 . . . . .	296, 378	25 . . . . .	103	19 . . . . .	311
39 . . . . .	130	41 . . . . .	170, 464	12 10 . . . . .	294
21 2 . . . . .	374	43 . . . . .	311	11 . . . . .	294

2 Kings	Page	2 Kings	Page	1 Chronicles	Page
12 12 . . . . .	302	25 5 . . . . .	438	22 5 . . . . .	314
15 . . . . .	293, 294	8 . . . . .	409	7 . . . . .	432
16 . . . . .	293	9 . . . . .	329	11 . . . . .	296
13 6 . . . . .	185	11 . . . . .	384	19 . . . . .	332
10 . . . . .	408	14 . . . . .	273	23 28 . . . . .	393
14 . . . . .	275, 334	15 . . . . .	366	24 20 . . . . .	434
17 . . . . .	194	16 . . . . .	381	25 5 . . . . .	405, 406
19 . . . . .	271, 314, 478	17 . . . . .	406	19 . . . . .	407
20 . . . . .	273	19 . . . . .	427	26 28 . . . . .	420
21 . . . . .	288, 327	22 . . . . .	288	27 12 . . . . .	380
14 7 . . . . .	303	23 . . . . .	371	15 . . . . .	407
8 . . . . .	468	27 . . . . .	408	30 . . . . .	128
10 . . . . .	295	28 . . . . .	363	28 2 . . . . .	412, 432
11 . . . . .	468	29 . . . . .	193	15 . . . . .	396
14 . . . . .	184, 302, 303, 371			16 . . . . .	396
15 11 . . . . .	452	1 Chronicles		18 . . . . .	391
13 . . . . .	396	2 30 . . . . .	460	29 2 . . . . .	382
16 . . . . .	385, 478	32 . . . . .	460	3 . . . . .	466
24 . . . . .	283	48 . . . . .	443	9 . . . . .	333
29 . . . . .	199	4 10 . . . . .	455	17 . . . . .	420
16 4 . . . . .	158	27 . . . . .	406	20 . . . . .	332
7 . . . . .	178	5 9 . . . . .	397	22 . . . . .	332
14 . . . . .	288, 384	18 . . . . .	259, 324	31 . . . . .	159
17 . . . . .	384	20 . . . . .	310		
18 . . . . .	199, 396	26 . . . . .	332	2 Chronicles	
17 6 . . . . .	409	6 55 . . . . .	393	1 4 . . . . .	420, 467
13 . . . . .	394	61 . . . . .	216	2 7 . . . . .	104
15 . . . . .	262	7 1 . . . . .	434	3 3 . . . . .	406
29 . . . . .	371	2 . . . . .	371	4 2 . . . . .	408
18 1 . . . . .	409	5 . . . . .	371	3 . . . . .	365
4 . . . . .	303	9 . . . . .	371	13 . . . . .	396
11 . . . . .	191	9 13 . . . . .	386	5 10 . . . . .	333
26 . . . . .	9, 14	25 . . . . .	314	11 . . . . .	314
30 . . . . .	357	27 . . . . .	366	13 . . . . .	332
32 . . . . .	317	10 6 . . . . .	438	6 29 . . . . .	121
19 4 . . . . .	184	11 6 . . . . .	487	33 . . . . .	121
23 . . . . .	224	9 . . . . .	308	40 . . . . .	441
25 . . . . .	71, 193	10 . . . . .	392	7 1 . . . . .	105
29 . . . . .	311	11 . . . . .	213	3 . . . . .	310, 319
37 . . . . .	288, 327	19 . . . . .	332	13 . . . . .	477
20 1 . . . . .	125	20 . . . . .	407	17 . . . . .	316
5 . . . . .	323	23 . . . . .	408	21 . . . . .	434
9 . . . . .	270	12 2 . . . . .	75	8 5 . . . . .	386
19 . . . . .	429	8 . . . . .	315	13 . . . . .	314
21 8 . . . . .	318	17 . . . . .	318	16 . . . . .	384
12 . . . . .	327	22 . . . . .	366	9 4 . . . . .	121
13 . . . . .	305	28 . . . . .	252	10 . . . . .	104
26 . . . . .	435	33 . . . . .	366, 456	11 . . . . .	104
22 1 . . . . .	406	13 2 . . . . .	356	15 . . . . .	407
8 . . . . .	431	14 2 . . . . .	184	20 . . . . .	461
13 . . . . .	419	15 . . . . .	298	10 6 . . . . .	333
18 . . . . .	411, 433	15 2 . . . . .	314	16 . . . . .	447
20 . . . . .	151	12 . . . . .	467	11 12 . . . . .	366
23 3 . . . . .	383	19 . . . . .	396	22 . . . . .	314
4 . . . . .	302	24 . . . . .	135	12 12 . . . . .	314
5 . . . . .	302	27 . . . . .	142, 384	13 . . . . .	391
8 . . . . .	220, 302	16 35 . . . . .	310, 332	13 5 . . . . .	314
9 . . . . .	270	37 . . . . .	332	7 . . . . .	139
10 . . . . .	302, 317, 320	17 21 . . . . .	439	15 8 . . . . .	139
12 . . . . .	302	18 5 . . . . .	252	15 . . . . .	132
14 . . . . .	302	19 4 . . . . .	451	16 9 . . . . .	465
15 . . . . .	165, 302	20 8 . . . . .	102	12 . . . . .	193, 341
17 . . . . .	383, 384	21 1 . . . . .	373	14 . . . . .	368, 463
19 . . . . .	371, 431	17 . . . . .	427	15 . . . . .	306
24 7 . . . . .	435	24 . . . . .	310	17 7 . . . . .	333

<b>2 Chronicles</b>		Page	<b>Ezra</b>		Page	<b>Nehemiah</b>		Page
17	11	321	7	8	409	11	17	137
	12	308		12	2	12	44	245
	13	332		26	2		47	245
18	5	252	8	16	333	13	6	129
	23	466, 467		18	50, 389		7	126, 245
	29	311		23	130		9	485
19	2	314		25	184, 420		11	126, 245
20	35	138		29	384		18	315
	36	341		36	320		20	410
21	4	350	9	1	397		21	183
	17	404	10	13	426		23	16
22	9	325		14	366, 384, 420		24	9, 16
23	4	121		17	420		25	465
	10	463, 468	<b>Nehemiah</b>			<b>Esther</b>		
24	11	191	1	4	326	1	1	407
	12	333		7	309		4	240
25	17	468		8	473		5	184, 416
	21	468		8	281		8	266
	24	302	2	3	484		20	443
26	5	313		5	436	2	2	310, 436
	14	371, 398		7	397		11	366
	15	315, 381		12	126		14	273
	18	314		20	180		14	333
27	7	452		20	371	3	1	366, 470
28	10	412, 431	3	8	356		4	164, 310, 311
	15	177		20	364		13	314
	19	310		28	348	4	2	142
	23	137	4	4	358		7	44, 79, 240
29	10	485		12	324, 358		8	433
	17	409		17	459		14	271
	19	179	5	2	412, 422, 464		16	310
	21	405		5	458	6	9	282
	27	467		7	126		2	474, 477
	34	273		8	71, 126, 185	7	4	113, 184
	36	256, 420		11	126, 257		5	314
30	9	316		13	126		8	355
31	2	332	6	1	479		6	310, 314
	7	431		2	371, 415		8	366
	10	180, 311, 358		7	415		9	164
	17	332		9	282		11	407
32	1	353		10	436	15		311, 411
	15	454		17	321	9	1	308
	32	452	7	2	344		4	310
33	20	341		57	363		6	441
35	4	240		59	72	23		416
	21	282, 350, 412		66	252		28	178
36	18	379		71	72		31	178
	19	314, 431		72	15, 310		32	310
<b>Ezra</b>			8	8	388, 460	12	6	
2	55	363		10	316, 463	<b>Job</b>		
	57	363		13	485	1	1	268, 294, 468
	62	351		14	326		3	365
	64	252	9	3	310		4	250, 268, 299
	69	252, 253		8	310		5	273, 341
3	6	348, 409		13	439		6	352, 373, 379, 464
	10	216		18	332		7	274
	11	471		19	237		12	416
	12	171, 381, 398		24	400		14	326, 352, 360, 414, 428, 438
4	4	438		28	331		15	362, 414
	5	27		32	332		16	327, 482
	8	2		34	380		18	327
5	11	427		35	427		19	361
6	18	2	10	37	365		21	185, 342
	21	332	11	1	409, 410			



Job	Page	Job	Page	Job	Page
2	274	6	158	11	123, 279, 403, 435
3	289, 451	27	224	19	431
4	274	28	356, 450	3	457
9	451	7	465	4	276, 291, 322
10	450, 462	3	358, 416, 436	5	246
11	421	4	368, 475	6	90
3 3	88, 168, 272, 275, 465, 466, 467	6	402	7	440
4	425	11	462	11	412, 479
5	149, 444	13	348, 478	12	426
6	189	15	402	14	477
9	281, 459	18	290, 366	17	326, 328, 343
11	272, 461	19	116	19	326, 328
13	271, 278, 478	20	260, 352, 474	22	291
15	464	21	473	24	385, 460
16	278	8 3	452	25	290
17	270	4	475	13	412
19	411	5	476	3	304
20	390	6	295, 476, 478	5	283, 307, 455
24	442	8	71	7	452
25	474	9	426	13	353, 417
26	77, 185	10	372	16	457
4 2	85, 212, 264, 453	11	452	17	307
3	273, 401	12	467	21	157
5	290, 435	18	157	25	330
6	433	19	439	27	235, 283
7	416	21	71, 193	28	438, 466
12	272	9 2	269	14	325
13	111	3	476	2	290
15	272	7	485	3	462
17	274, 453	15	140, 276, 475, 477, 479	4	455
18	274	16	291	7	476
19	436	18	315	9	135, 295
20	163, 166	19	446	10	121, 290
21	453	20	137, 278, 476	11	479
5 2	332	22	269	13	455
5	346	24	453	14	278, 451
7	389, 479	26	465, 480	19	440
8	278, 473	27	476	15 3	305, 353
10	375	29	476	4	462
12	190	30	475	7	272, 358, 452
14	344	32	326, 415, 457, 486	10	398
15	290	33	285, 486, 457	11	403
16	200	10 4	452	14	325
18	193	7	351	15	167
19	410	8	287, 441	16	322
20	271	10	272	17	420, 433
22	282	11	150, 269	20	443
24	428, 473	15	479	21	341
6 2	309, 436, 455	16	283, 356, 473	22	190, 312, 447
3	89	17	463	27	135
5	452	18	276	31	86, 281
8	244, 280, 455	20	275, 279	32	456
9	355	21	273	33	283
10	375, 469	22	291	16 3	452
11	277	11 2	389, 452	4	262, 280, 349, 477
12	426, 428, 452	3	289	5	150
13	452	5	454	6	141, 279, 479
17	394, 467	6	286	7	137, 438, 462
19	235, 350	7	452	8	469
20	414, 443	11	389	9	343, 349
21	290, 455	12	129, 166	10	349
22	156, 172	13	475	12	196, 303
23	275	15	351, 478	13	469
25	304	16	409, 465	14	378
				16	439

Job	Page	Job	Page	Job	Page
16	17 . . . . . 264, 479	22	9 . . . . . 357	27	2 . . . . . 344, 394, 454
17	1 . . . . . 367	12	12 . . . . . 331, 425, 471	28	2 . . . . . 283, 341, 398
1	2 . . . . . 368	16	16 . . . . . 358, 457	3	7 . . . . . 273, 341
2	9 . . . . . 64, 182, 191	18	20 . . . . . 270	8	9 . . . . . 356
9	43, 168, 390	20	21 . . . . . 224, 450	9	10 . . . . . 115, 444
10	355, 415	21	23 . . . . . 136, 285	11	12 . . . . . 273, 460
13	360	23	28 . . . . . 88, 283	14	15 . . . . . 149
15	453	28	29 . . . . . 447, 478	15	16 . . . . . 64, 74, 165
16	121	30	30 . . . . . 459	21	23 . . . . . 344
2	393	2	3 . . . . . 352, 425	25	30 . . . . . 375, 405
4	130, 422	3	4 . . . . . 355, 455	6	10 . . . . . 314, 404
7	414	4	6 . . . . . 280	10	12 . . . . . 269
8	90, 139	6	8 . . . . . 457, 462	12	13 . . . . . 460
9	283	8	9 . . . . . 477	14	15 . . . . . 378
12	283	9	10 . . . . . 271, 278, 474	15	16 . . . . . 367
15	435	10	11 . . . . . 273, 283	26	27 . . . . . 279
17	457	11	12 . . . . . 433	27	28 . . . . . 459
18	317, 436	12	13 . . . . . 347, 474	28	31 . . . . . 342, 469
21	394	13	14 . . . . . 413	1	5 . . . . . 448, 451
19	2	14	17 . . . . . 466, 467	7	9 . . . . . 280, 476
3	150, 192, 193	17	1	9	10 . . . . . 475
4	354, 416	24	2 . . . . . 290	11	12 . . . . . 212
15	474	2	5 . . . . . 343, 393, 440	12	15 . . . . . 399
16	149	5	7 . . . . . 442	15	18 . . . . . 465
18	276, 437	7	10 . . . . . 343, 442, 460	18	22 . . . . . 323
19	279, 473	10	11 . . . . . 290	21	26 . . . . . 336, 378, 481
23	420	11	14 . . . . . 283, 345, 354	22	27 . . . . . 171
26	166, 379, 455	14	19 . . . . . 466, 480	26	28 . . . . . 50, 72
20	4	19	21 . . . . . 174, 328	29	30 . . . . . 290, 343, 476
4	177, 441	21	22 . . . . . 212, 469	31	34 . . . . . 478
10	440	22	24 . . . . . 164, 166	35	39 . . . . . 455
11	476	24	25 . . . . . 453, 455	36	40 . . . . . 290, 469
12	290	25	2	37	41 . . . . . 446, 454
15	282, 394	2	3 . . . . . 326	38	42 . . . . . 171
17	463	3	4 . . . . . 224	39	43 . . . . . 444
19	184, 341	4	5 . . . . . 325	40	44 . . . . . 171, 269
22	261, 283	5	6 . . . . . 167	41	45 . . . . . 169
23	473	6	7 . . . . . 386	42	46 . . . . . 264
24	283	7	9 . . . . . 441	43	47 . . . . . 71, 185
26	283, 443	9	13 . . . . . 425	44	48 . . . . . 354
28	283	13	3 . . . . . 386	45	49 . . . . . 193
29	395, 413	3	4 . . . . . 449	46	50 . . . . . 154
21	2	4	5 . . . . . 350	47	51 . . . . . 283
2	307	5	6 . . . . . 345	48	52 . . . . . 180, 456
3	277	6	7 . . . . . 283	49	53 . . . . . 409, 410
4	432, 452	7	8 . . . . . 309	50	54 . . . . . 320
6	269	8	12 . . . . . 395	51	55 . . . . . 157, 283
7	336	12	13 . . . . . 342, 474	52	56 . . . . . 142
9	351, 425, 457	13	19 . . . . . 440	53	57 . . . . . 283
11	90	19	20 . . . . . 283, 469	54	58 . . . . . 179
15	277	20	22 . . . . . 261, 435	55	59 . . . . . 479
16	63, 270	22	23 . . . . . 466	60	60 . . . . . 269
17	452	23	1 . . . . . 358	61	61 . . . . . 413
19	485	1	2 . . . . . 359	62	62 . . . . . 316, 389
21	106, 443	2	4 . . . . . 344	63	63 . . . . . 353, 389
22	430	4	5 . . . . . 370	64	64 . . . . . 200, 221
23	96, 422	5	6 . . . . . 351		
25	348	6	11 . . . . . 353		
27	466	11	12 . . . . . 461		
29	115	12	17 . . . . . 316		
31	474	17			
32	368	25			
22	2				
3	452				
4	452				
6	273				
7	457				

Job	Page	Job	Page	Psalms	Page
34 17 . . . . .	452	41 10 . . . . .	440	8 4 . . . . .	478
18 . . . . .	311, 389, 451	12 . . . . .	463	5 . . . . .	277, 289, 452
20 . . . . .	436	15 . . . . .	115, 469	6 . . . . .	337
22 . . . . .	319	17 . . . . .	194, 210	8 . . . . .	213
23 . . . . .	457	18 . . . . .	327, 460	9 2 . . . . .	49
24 . . . . .	290	19 . . . . .	388	7 . . . . .	337, 412
27 . . . . .	471	22 . . . . .	404	11 . . . . .	270
29 . . . . .	283, 481	25 . . . . .	74, 190, 375	13 . . . . .	270
36 . . . . .	478	26 . . . . .	328	14 . . . . .	62, 154
37 . . . . .	283	42 2 . . . . .	115	15 . . . . .	279
35 6 . . . . .	474	3 . . . . .	403, 469	16 . . . . .	420
10 . . . . .	369	7 . . . . .	484	18 . . . . .	220
11 . . . . .	169	8 . . . . .	482	19 . . . . .	168, 461
36 2 . . . . .	158	10 . . . . .	226	21 . . . . .	470
7 . . . . .	287	12 . . . . .	407	10 2 . . . . .	420
14 . . . . .	283	15 . . . . .	441	3 . . . . .	270
26 . . . . .	434, 457	16 . . . . .	213	10 . . . . .	425
32 . . . . .	362			11 . . . . .	269
37 2 . . . . .	307	Psalms		11 1 . . . . .	343, 391, 448
5 . . . . .	343	1 2 . . . . .	352, 481	2 . . . . .	121
6 . . . . .	192	3 . . . . .	274, 352	5 . . . . .	431
8 . . . . .	290	4 . . . . .	378	6 . . . . .	283
10 . . . . .	435	6 . . . . .	168	7 . . . . .	261
12 . . . . .	200	2 1 . . . . .	270	14 . . . . .	433
14 . . . . .	335	2 2 . . . . .	274, 376	12 3 . . . . .	334, 366
18 . . . . .	451	3 . . . . .	123, 279	4 . . . . .	136, 363
38 2 . . . . .	416	4 . . . . .	377	7 . . . . .	409
3 . . . . .	154, 284, 378	5 . . . . .	263, 272	8 . . . . .	380
4 . . . . .	171, 476, 478	6 . . . . .	410, 413, 464	13 4 . . . . .	334
5 . . . . .	478	7 . . . . .	115, 172	5 . . . . .	115, 149
6 . . . . .	414, 417	8 . . . . .	279	14 1 . . . . .	391
7 . . . . .	164, 317	9 . . . . .	388	3 . . . . .	459
9 . . . . .	317	10 . . . . .	464	4 . . . . .	480
12 . . . . .	350	12 . . . . .	341, 392	5 . . . . .	333
13 . . . . .	317	3 1 . . . . .	391	7 . . . . .	454
18 . . . . .	363, 451, 476, 478	2 . . . . .	167	15 2 . . . . .	342
19 . . . . .	432, 467	3 . . . . .	200, 459	16 3 . . . . .	394, 434, 467
20 . . . . .	387	5 . . . . .	290, 437	4 . . . . .	442, 467
21 . . . . .	272, 444	6 . . . . .	126	5 . . . . .	44, 128
22 . . . . .	452	8 . . . . .	179, 339	6 . . . . .	199
24 . . . . .	283, 467, 484	4 3 . . . . .	101, 121	8 . . . . .	326
26 . . . . .	460	4 4 . . . . .	464, 467	9 . . . . .	290
28 . . . . .	452	5 4 . . . . .	342	11 . . . . .	315, 363
30 . . . . .	139, 344	5 5 . . . . .	278, 337	17 4 . . . . .	434
31 . . . . .	452	7 . . . . .	389	5 . . . . .	311
32 . . . . .	440, 452	9 . . . . .	173	9 . . . . .	420
34 . . . . .	282	10 . . . . .	363, 440, 459	10 . . . . .	371, 437
36 . . . . .	452, 455	11 . . . . .	88	12 . . . . .	378
39 . . . . .	452	12 . . . . .	323	13 . . . . .	437
39 2 . . . . .	451	13 . . . . .	337	18 1 . . . . .	394, 463
3 . . . . .	414	6 2 . . . . .	457	2 . . . . .	272, 413
9 . . . . .	315	4 . . . . .	99, 447	4 . . . . .	400
13 . . . . .	452	6 . . . . .	459	6 . . . . .	166
15 . . . . .	290, 414	7 . . . . .	269	7 . . . . .	272, 434
17 . . . . .	348	10 . . . . .	431	12 . . . . .	283
40 2 . . . . .	311, 451	7 3 . . . . .	343, 458	14 . . . . .	272
5 . . . . .	409, 410	4 . . . . .	475	17 . . . . .	272
8 . . . . .	452	7 . . . . .	179, 469	18 . . . . .	331, 381
10 . . . . .	284	8 . . . . .	179	22 . . . . .	353
17 . . . . .	121	10 . . . . .	326, 369, 401, 471	28 . . . . .	401, 441
19 . . . . .	283, 323, 384	12 . . . . .	382	30 . . . . .	349
30 . . . . .	451	13 . . . . .	291, 356	31 . . . . .	375, 423, 432
32 . . . . .	282	16 . . . . .	466	33 . . . . .	328, 337, 399
41 2 . . . . .	457	8 2 . . . . .	448	35 . . . . .	440
7 . . . . .	343	3 . . . . .	139	37 . . . . .	261

Psalms	Page	Psalms	Page	Psalms	Page
18 38 . . . . .	272, 279	31 21 . . . . .	235	43 1 . . . . .	182, 466
40 . . . . .	261, 324	22 . . . . .	347	2 . . . . .	260
41 . . . . .	169, 327, 338	24 . . . . .	155	5 . . . . .	290
44 . . . . .	213	32 1 . . . . .	193, 324	44 3 . . . . .	273, 437
48 . . . . .	261	2 . . . . .	459, 466	5 . . . . .	427
49 . . . . .	272, 323, 324	4 . . . . .	272	6 . . . . .	324, 349
50 . . . . .	275	5 . . . . .	272	18 . . . . .	469
19 4 . . . . .	460	6 . . . . .	434, 462	19 . . . . .	461
6 . . . . .	362	8 277, 408, 420, 437,	466	20 . . . . .	190, 349
8 . . . . .	323	9 312, 314, 317, 460	400	21 . . . . .	475
10 . . . . .	375, 425	10 . . . . .	315	23 . . . . .	388
11 . . . . .	322	33 3 . . . . .	326	26 . . . . .	163
20 3 . . . . .	413	5 . . . . .	326	27 . . . . .	200
4 . . . . .	84, 123	7 . . . . .	344, 378	45 5 . . . . .	395
21 2 . . . . .	376	8 . . . . .	439	8 . . . . .	337
4 . . . . .	337	12 . . . . .	466	9 . . . . .	213, 426, 462
7 . . . . .	339	34 6 . . . . .	282	10 . . . . .	64
12 . . . . .	469	8 . . . . .	291	12 . . . . .	191, 283
13 . . . . .	338	9 . . . . .	465	13 . . . . .	404
22 . . . . .	88	22 . . . . .	431	18 . . . . .	159, 366
22 3 . . . . .	149, 457	35 1 . . . . .	182, 335	46 3 . . . . .	320
7 . . . . .	325, 457	2 . . . . .	347, 348	5 . . . . .	367, 401, 433
8 . . . . .	349	6 . . . . .	425	7 . . . . .	349
9 . . . . .	438	8 . . . . .	150, 469	47 4 . . . . .	283
14 . . . . .	66, 343	12 . . . . .	337	5 . . . . .	272
16 . . . . .	358, 362	16 305, 349, 394, 404	399, 461	48 6 . . . . .	483
22 . . . . .	353	19 . . . . .	414	15 . . . . .	381
29 . . . . .	326	23 . . . . .	105	49 6 . . . . .	167, 467
30 . . . . .	291	36 6 . . . . .	190	7 . . . . .	375
32 . . . . .	322	8 . . . . .	190	8 . . . . .	309
23 2 . . . . .	368, 388	9 . . . . .	190	9 . . . . .	171
4 . . . . .	278, 478	37 9 . . . . .	63	13 . . . . .	460, 465, 467
5 . . . . .	425	10 . . . . .	473	14 . . . . .	465
24 1 . . . . .	391, 392	16 . . . . .	391	15 . . . . .	291, 314, 378
4 . . . . .	390	20 . . . . .	89, 189, 347	18 . . . . .	457
8 . . . . .	416	22 . . . . .	325	21 . . . . .	465, 467
10 . . . . .	416	23 . . . . .	359	50 3 . . . . .	282, 435
12 . . . . .	63	24 . . . . .	478	4 . . . . .	318
25 2 . . . . .	269, 279	27 . . . . .	285	10 . . . . .	223
9 . . . . .	283	31 . . . . .	440	12 . . . . .	475, 476
10 . . . . .	425	38 2 . . . . .	461	15 . . . . .	151
11 . . . . .	301	5 . . . . .	403	17 . . . . .	430
12 . . . . .	416, 466	11 . . . . .	141, 412, 441	21 . . . . .	299, 309, 470
14 . . . . .	313	15 . . . . .	457	23 . . . . .	146
19 . . . . .	331	20 . . . . .	399	51 3 . . . . .	431
26 1 . . . . .	469	39 7 . . . . .	347	4 . . . . .	191, 356
2 . . . . .	151	9 . . . . .	338	6 . . . . .	485
3 . . . . .	302	11 . . . . .	411	7 . . . . .	157
7 . . . . .	137	14 . . . . .	279	10 . . . . .	466
10 . . . . .	63	40 2 . . . . .	192	14 . . . . .	337
27 2 . . . . .	413	6 280, 314, 403, 473	269	18 . . . . .	280
7 . . . . .	437	9 . . . . .	270, 364	19 . . . . .	387
9 . . . . .	281	13 . . . . .	282	21 . . . . .	272
13 . . . . .	487	41 3 . . . . .	295	53 6 . . . . .	324
14 . . . . .	282	6 . . . . .	483	7 . . . . .	454
28 1 . . . . .	353, 480	7 . . . . .	414	54 6 . . . . .	347
3 . . . . .	426	10 . . . . .	290	55 3 . . . . .	280
29 1 . . . . .	371	13 . . . . .	360, 465	7 . . . . .	280, 454
4 . . . . .	425	42 2 . . . . .	273, 336	13 . . . . .	278, 280
10 . . . . .	290	5 . . . . .	290	18 . . . . .	280, 290
31 2 . . . . .	269	6 . . . . .	290	19 . . . . .	347, 353
3 . . . . .	42, 388	10 . . . . .	260	20 . . . . .	326
5 . . . . .	420	12 . . . . .	290	22 . . . . .	167
7 . . . . .	269	83 . . . . .	399	56 1 . . . . .	340
8 . . . . .	279			2 . . . . .	343

Psalms	Page	Psalms	Page	Psalms	Page
56 3 . . . . .	343	69 18 . . . . .	281	83 19 . . . . .	463
4 . . . . .	467	24 . . . . .	157	84 4 . . . . .	464
10 . . . . .	394, 467	36 . . . . .	172	7 . . . . .	392
57 2 . . . . .	190, 441	71 7 . . . . .	399	9 . . . . .	399
5 . . . . .	437	18 . . . . .	465	86 4 . . . . .	158
58 2 . . . . .	256, 343, 439	72 2 . . . . .	275	17 . . . . .	485
5 . . . . .	280, 283, 393, 465	12 . . . . .	460	87 3 . . . . .	358, 443
8 . . . . .	226	13 . . . . .	283	5 . . . . .	266, 366
9 . . . . .	343	14 . . . . .	171	7 . . . . .	134
59 6 . . . . .	399	15 . . . . .	146	88 5 . . . . .	460, 480
7 . . . . .	356	16 . . . . .	283	6 . . . . .	324
10 . . . . .	123	20 . . . . .	134	11 . . . . .	354, 469
14 . . . . .	485	73 2 . . . . .	190, 271	16 . . . . .	280
16 . . . . .	290, 476	7 . . . . .	441	19 . . . . .	425
17 . . . . .	275, 394	10 . . . . .	261, 389	89 2 . . . . .	437
60 3 . . . . .	149	14 . . . . .	366	8 . . . . .	153, 322
4 . . . . .	193, 464	15 . . . . .	475, 477	19 . . . . .	431
5 . . . . .	395	16 . . . . .	279	20 . . . . .	272
7 . . . . .	437	17 . . . . .	273, 280	40 . . . . .	157, 352
13 . . . . .	199, 471	19 . . . . .	448	51 . . . . .	400
61 1 . . . . .	199	20 . . . . .	137, 351	90 2 . . . . .	273
3 . . . . .	403	27 . . . . .	353	3 . . . . .	283, 290
7 . . . . .	275	74 2 . . . . .	420	4 . . . . .	343, 407
8 . . . . .	160	7 . . . . .	353	6 . . . . .	297
62 4 . . . . .	380	9 . . . . .	417, 447	15 . . . . .	214, 248, 394
5 . . . . .	440	15 . . . . .	383, 389	91 4 . . . . .	165, 283
8 . . . . .	49	17 . . . . .	433	6 . . . . .	163, 342
12 . . . . .	410	19 . . . . .	199	9 . . . . .	339
63 3 . . . . .	315	22 . . . . .	179, 182	11 . . . . .	63
6 . . . . .	334	75 3 . . . . .	343	92 8 . . . . .	291
7 . . . . .	368	4 . . . . .	327, 445	12 . . . . .	400
8 . . . . .	200	6 . . . . .	461	14 . . . . .	342
64 8 . . . . .	291, 338	76 3 . . . . .	216	16 . . . . .	200
9 . . . . .	392	6 . . . . .	138	93 1 . . . . .	139, 469
65 4 . . . . .	403, 433	7 . . . . .	266, 463	94 1 . . . . .	136, 172
5 . . . . .	394	8 . . . . .	322	17 . . . . .	200, 271
9 . . . . .	289	10 . . . . .	319	18 . . . . .	483
10 . . . . .	137, 150	77 2 . . . . .	136	19 . . . . .	141
14 . . . . .	336	4 . . . . .	188	22 . . . . .	291
66 6 . . . . .	280	7 . . . . .	280	95 3 . . . . .	404
17 . . . . .	437	78 6 . . . . .	275, 276, 465	7 . . . . .	455
68 3 . . . . .	60, 160, 165	9 . . . . .	394	9 . . . . .	464, 479
5 . . . . .	347	15 . . . . .	273	11 . . . . .	449
8 . . . . .	381	17 . . . . .	137	96 6 . . . . .	348
9 . . . . .	416	18 . . . . .	315	7 . . . . .	266
10 . . . . .	272	40 . . . . .	273	10 . . . . .	266
11 . . . . .	438	44 . . . . .	190	99 3 . . . . .	376
12 . . . . .	272	54 . . . . .	420	100 3 . . . . .	425
13 . . . . .	166	79 2 . . . . .	223	101 3 . . . . .	318
15 . . . . .	283	12 . . . . .	253, 409	8 . . . . .	315
17 . . . . .	393	80 5 . . . . .	269, 399	102 4 . . . . .	165, 347
18 . . . . .	252	11 . . . . .	358	9 . . . . .	324
19 . . . . .	63, 314	13 . . . . .	294	14 . . . . .	165, 354
22 . . . . .	386	14 . . . . .	142	19 . . . . .	322
24 . . . . .	263	15 . . . . .	399	28 . . . . .	411
28 . . . . .	323	20 . . . . .	399	103 2 . . . . .	315
29 . . . . .	420	81 6 . . . . .	394	3 . . . . .	224, 226
31 . . . . .	465	9 . . . . .	281, 455	4 . . . . .	323
34 . . . . .	349, 394	14 . . . . .	455	5 . . . . .	226, 469
69 4 . . . . .	165	82 6 . . . . .	411	7 . . . . .	273, 437
5 . . . . .	399, 419	8 . . . . .	179	9 . . . . .	331
6 . . . . .	332	83 2 . . . . .	458	104 1 . . . . .	269
10 . . . . .	148	5 . . . . .	351	2 . . . . .	336
11 . . . . .	437	12 . . . . .	398	3 . . . . .	375
15 . . . . .	279	15 . . . . .	465	6 . . . . .	272

Psalms	Page	Psalms	Page	Psalms	Page
104 7	179	119 5	455	139 15	191
8	420	22	164	18	473
11	223	40	270	19	455
14	315	72	408	22	334, 388
17	346, 432	87	271	140 2	160
18	380	91	434	10	193
19	362	101	193	12	389
20	223, 273, 483	117	188	13	115
21	316	136	336, 471	141 4	248
24	167, 473	137	442	5	194
25	416, 460	154	182	8	190
26	420	155	442	9	353
28	121, 473	163	280	10	440
29	168	120 1	200	142 2	437
31	283	5	337	4	420
105 12	345	6	350	5	310
24	191	7	426	143 3	193
106 9	373	121 3	276, 282	7	480
13	356	122 5	391	8	420
15	244	6	190	10	381
19	272	123 1	222	144 2	213
107 18	272	4	350, 384	3	289, 291, 452
29	272, 283	124 4	200	5	282
108 2	437	5	441	6	334
13	199	125 1	465	8	371
109 2	334	2	432	12	343
3	335	3	200	14	360
4	426	126 2	272	145 7	400
7	281	6	307, 308	14	332
10	157, 296	127 2	73, 199, 315, 323, 342	18	149
12	326	4	480	146 5	347
13	190, 314	128 3	190	8	332
14	336	5	286, 370	149 2	361, 369
29	437	129 3	332	150 1	414
30	484	6	484	2	235
110 1	426	132 3	368	4	206
3	222	4	199	6	444
4	315	5	275, 367	Proverbs	
111 6	425	12	102, 226, 420	1 3	304
112 3	128	133 1	319	5	173
7	484	134 2	341	10	192
8	356	135 7	137	17	389
9	222	11	332	20	123, 368
113 5	383	136 1	425	22	269, 270
9	277	3	404	23	473
114 5	223	8	392	27	317
8	423	10	328	28	150
115 5	433, 448	13	328	29	471
7	464	19	332	2	315
8	388	137 3	157	7	324
116 3	137	4	277, 448	8	317
6	226	5	475, 476	11	145, 146, 160
12	200	6	145	14	328, 389
15	332	7	191, 322	17	104, 328
16	353	138 3	394	19	324
118 5	347	6	174	22	436
7	402	139 1	149	3 3	282, 285
8	166, 167	2	181, 411	7	281
11	307	5	224	8	370
13	199	8	160, 279, 291, 475, 476	10	336
14	133, 307	11	261, 291, 473	12	463
18	184, 363	13	272	17	425, 426
23	148	14	343	18	440
25	390			25	282
119 1					

Proverbs	Page	Proverbs	Page	Proverbs	Page
3 26	347	13 23	72	22 24	190, 389
35	440	24	398	27	346
4 2	270	14 1	440	23 1	182, 275, 309
4	285	2	324, 390	2	389
18	308	3	120	8	466
21	180	5	388	15	271, 412
25	173	7	460	22	420
5 2	317	10	70	24	182, 327
6	469	20	359	25	283
13	191	30	368	29	399
14	271	15 1	63	31	331
17	458, 459	6	435	35	356
19	388	12	304	24 5	389
6 12	395	18	389	7	393
13	349	20	274, 388	8	389
14	326	22	311	10	191, 473
16	410	25	283	11	455
17	401	16 2	444	14	476
21	414	4	384	23	460
24	389	10	276	18	461
7 2	285	16	318	28	390
7	280	17 3	479	31	336
8	328	4	169	37	302
10	343	8	388	25 3	479
13	166	12	310, 311, 458	4	311
20	388	15	463	5	378
26	325	25	199	7	312
27	387	26	312	8	320
8 3	123, 248	18 5	315, 457	12	480
9	322	9	389	13	370
13	184	23	473	17	172
17	168	24	314	19	134
21	317	19 1	390	24	312
26	370	6	389	25	480
27	165	8	314, 422	27	304
29	165	16	422	26 2	315
30	361, 425	23	359	7	191
32	394	25	172, 436	9	479
9 1	440	26	328	17	465
5	348	20 2	387	21	389
10	369	3	351	26	138
11	436	9	277	27 2	433
12	475, 479	10	366	8	378
13	460	13	285	9	444
18	325	14	343, 405	12	306
10 4	72, 334	16	154, 161	14	372
10	349	18	440	15	389
24	341, 434	21	395	16	440
26	370	22	282	24	452
30	460	25	314	28 1	440
31	336	26	291	14	133
11 2	290, 474	28	160	16	440
3	164	21 6	386	22	341
25	173	9	312	24	474
26	438	15	318	29 1	389
12 7	311	16	304	6	165, 166
11	336	20	388	9	327, 481
19	280	26	333	12	382
21	456	27	440	24	422
26	180	22 11	464	30 3	369
13 4	398, 458	17	275	6	47, 86, 173
5	431	19	412	15	410
10	434, 462	20	270	17	465
20	285	21	47, 235, 370	18	403, 410
21	330, 337	23	337	21	410





# INDEX II.

521

Isaiah	Page	Isaiah	Page	Isaiah	Page
5 16	291	9 18	441	17 10	272, 337
17	344, 431	10 2	317	18 2	134
18	447	4	482	5	89, 301, 432, 442
19	279	5	320	6	182
20	447	7	360	3	166
22	447	10	403	4	369, 401
23	328, 440	12	382, 385	7	271
24	317, 320	13	272	8	392
26	440	14	344, 378, 401	9	213
28	336	15	370, 452, 456	10	390
30	416	16	171	11	277, 404
6 1	287	18	378	12	282, 453
2	216, 294, 352, 409	22	336, 476, 479	13	431
3	294, 405, 422, 428	24	349	17	199, 244, 433
4	272, 273, 336	25	301	18	9
5	270, 390, 447	28	271	22	308
6	345, 446, 468	30	400, 437	1	320
7	297	32	314	2	305, 342
8 151, 329, 368, 369,		34	349	4	213, 219
417		38	431	1	315
9	307	9 271, 312, 319, 323,		2	179, 357, 362
10	296, 435	332, 381		5	311
11	271, 275, 358	10	353, 433	7	333
13	301, 314, 355	1	283	8	343
7 2	178, 362	2	199	9	416
4	310, 379	5	322	11	236, 326
6	361	6	364	12 90, 190, 193, 194,	
7	363, 435	9	384	284	
8	351	13 3	414	14	169, 194
9	478	4	444, 447	17	382, 385, 443
11	305	6	345	22 1	224, 277, 453
13	312, 403	8	353, 388	2	336, 376, 390, 457
14 184, 241, 296, 325,		9	317	3	184, 351
411		18	133, 431	5	385
15	304	19	319	7	182, 291, 388, 443
18	125, 298, 416	20	169	10	65
20	380, 416	22	441	11	369
21	298	14 2	335	13	189, 304, 311
25	342, 436	3 70, 298, 320, 357,		14	273, 303, 449, 450
8 1	89, 350	359		16	222, 438
4	435	4	448	17	307
6	393	6 333, 393, 460, 469		18	343
7	292, 296, 464	9	442	19	438
8	441	11	239, 441	24	389, 404
9	284	17	328, 333	23 1	351
10	285	19	137, 378, 393	4	461
11	117	21	460	5	344, 387
12	121, 334	23	304	8	404
20	440	24	435, 449	11	137
21	342	25	317	12	118, 394, 400
23	200, 221, 387	27	326	13	381, 416
9 1	271, 392, 401, 433	30	179	15	325, 344
2	392	31	310	24 2	104, 326, 384, 480
3 64, 165, 235, 344, 414		15 2	174	3	165
4	301, 370, 444	6	291	9	164
5	291, 435	7	466	10	351
6	156	8	353	12	166, 358
8	438	16 2	378	13	483
10	291	4	439	17	366
11	226, 383	8	443	19	309
12	323	10	435	20	578
13	291	17 1	325, 351	22	313
15	291	4	388, 431	25 1	150
16	326	6	344, 400, 410	3	438
17	291	8	104	6	239

Isaiah	Page	Isaiah	Page	Isaiah	Page
25 7	178	30 21	142	37 30	284, 310, 311, 375
9	420	22	413	38	288, 327
10	179	23	239, 337	3	471
26 1	338	24	326	5	128, 310, 465
3	326	26	317, 409	9	317
4	347	28	319	10	358
9	437	31 2	427	16	262, 436
10	363, 473	4	480	18	324, 461
11	121, 190	5	297, 308	30	313
14	460	6	438	39 1	290
16	114, 115, 178	7	414	6	297
19	245, 364, 438	8	279, 372, 456	3	444
27 4	156, 158, 280, 336, 454	32 1	434	6	302, 382
5	480	6	274	9	350
8	60, 461	7	320	10	347
9	469	11	286	12	182
10	378	12	326, 436	13	191
11	171, 438	13	386	18	326
12	394	15	296	19	133, 358, 465, 469
28 1	368, 386	16	115	20	375
2	372	17	304	22	290
3	121	33 1	354, 469	24	191, 279
4	388, 389, 414, 435	4	326	25	460
6	353	5	326	29	172
8	382	6	393	30	37
9	393	9	89, 442	31	353, 362, 415
10	260, 447	10	138, 280	1	191, 466
11	321	12	64	2	466
12	72, 116, 314, 315	14	337	3	411
13	260, 296	15	334, 351	4	88, 128, 330
16	128, 465	16	337, 367	7	419
17	431	20	460	8	191
18	441	22	423	10	389, 414
20	403	23	460	11	458
21	344, 400, 428	24	324	17	188, 190, 282
23	302	34 4	165, 378	23	465
24	435	5	133	24	71, 180, 194
28	295, 309	6	139	25	279
29 1	60, 393	7	133	26	283
4	356	10	260, 404	28	466
5	378	11	199	42 1	165
6	435	13	336, 440	4	369
7	324, 344	17	149	5	272, 283, 466
8	295, 298, 326, 378	35 1	96	6	224
9	284	2	309, 393	10	466
11	295	3	401	16	104, 376
13	319, 430	7	414	18	189, 438
14	128, 309, 465	9	401	20	354
15	295	8	407	21	89, 371
16	277, 447, 452	9	350, 379	22	304, 420, 431
17	301	11	9, 14	24	398
19	388, 401, 404	13	9	25	224
23	398	15	357	43 1	478, 479
30 6	464	16	285, 384	2	471
8	414	17	317	4	364
9	315	37 3	314, 458	6	328
11	259	4	418	7	136, 172
12	150, 291, 312, 317	11	450	8	130
13	322	16	427	9	411
14	305, 469	19	310	10	411
16	400	22	394	13	420
18	166, 393	23	329	21	427
19	164, 192	24	224, 388	25	174, 290
20	396, 441	26	71, 301, 314, 339	44 12	204
		29	301	13	204
				14	315

Isaiah	Page	Isaiah	Page	Isaiah	Page
44 15	261	51 12	289, 291, 427, 465	59 16	149
18	180, 441	16	171	20	324
19	457	17	388	21	432
21	63, 336	19	363	60 2	378
23	167	21	393	4	130, 364
28	137, 316	52 1	356	7	150
45 1	317	5	140	10	150
4	287	7	183	11	133
6	459	8	328, 444	14	157, 343
9	351	11	165	61 7	353, 438
10	122	12	151	10	207, 465
11	284	14	235, 438, 480	11	465
12	411, 412	15	419	62 1	465
13	180	53 2	486	2	56, 458
14	459	3	137, 248, 389	5	334
15	139	4	325, 339	12	456
17	334	5	388	63 1	416
20	415	6	378	2	426
21	458	7	465	3	137, 272
22	284, 285	8	261	11	323, 386
46 2	422	9	479	13	323, 373
4	267, 411	10	192	19	165, 455, 474
6	328, 375	11	356, 400	64 2	165, 466
7	435	54 1	167, 362, 438, 465	3	192, 393
9	459	5	369, 370	10	444
11	267	11	456	65 1	465, 467
47 1	354, 460	12	66	5	336
2	118, 154	14	284	6	481
3	281	15	477	12	453
8	459	55 2	285, 456	14	174
9	319	3	234	17	130
10	459	9	269, 480	18	284
11	441	10	481	19	284
12	284, 285, 418	13	465	20	343, 422
14	148, 166	56 1	284	23	172
48 3	272	2	465	24	273
4	288	3	421	66 3	377
8	133, 470	4	418	6	444
9	353	5	319	8	267
12	411	7	413, 414	12	141
14	353	9	90, 194	18	487
17	466	10	393		
18	291, 455	12	90, 194		
49 5	317	57 2	343	Jeremiah	
6	165, 431	4	234	1 5	174, 273
7	289	5	166	10	117
9	284	6	64	15	393
11	443	8	442	2 2	310, 456
13	167	11	463	6	466
15	351, 479	15	331	8	467
19	403	17	272, 305	9	300
21	96, 133	19	343	15	440, 461
22	364	20	136, 304	16	339
23	364, 419, 468	27	290	17	232
26	413	58 3	60, 64	19	149
50 1	362	5	304	21	381
2	338, 403, 453, 461	6	304	24	360
4	330	7	300	27	115, 149, 343
8	51, 63	9	158	28	426
9	416	59 4	311	30	378
11	65	5	84, 182, 199	35	312
51 1	466	10	280, 460	36	168
2	272	12	440	3 1	296, 307, 311, 477
9	344	13	304	5	160, 331, 442
10	338, 421	14	180	6	192
				7	246

Jeremiah	Page	Jeremiah	Page	Jeremiah	Page
3 8 . . . . .	471	10 10 . . . . .	401, 425	22 15 . . . . .	142
9 . . . . .	303	11 . . . . .	2	16 . . . . .	319, 334
10 . . . . .	246	13 . . . . .	291	17 . . . . .	389
12 . . . . .	179	17 . . . . .	118	18 . . . . .	447
14 . . . . .	410	19 . . . . .	380	19 . . . . .	305
15 . . . . .	305	22 . . . . .	444	20 . . . . .	47
20 . . . . .	480	11 7 . . . . .	306	23 . . . . .	448
22 . . . . .	193	15 . . . . .	224	24 . . . . .	146
25 . . . . .	280	21 . . . . .	283	26 . . . . .	389
4 4 . . . . .	165	12 3 . . . . .	295	29 . . . . .	89
5 . . . . .	356	4 . . . . .	440	30 . . . . .	354
11 . . . . .	165	5 . . . . .	142	23 4 . . . . .	37, 467
13 . . . . .	167	8 . . . . .	349	6 . . . . .	63
16 . . . . .	291	9 . . . . .	104	9 . . . . .	466
19 . . . . .	280	15 . . . . .	421	13 . . . . .	138
21 . . . . .	280	17 . . . . .	134	14 . . . . .	294, 304, 461
22 . . . . .	457	13 3 . . . . .	410	17 . . . . .	157, 308
30 . . . . .	442	4 . . . . .	383	20 . . . . .	320
41 . . . . .	440	6 . . . . .	442	23 . . . . .	393
5 1 . . . . .	453	7 . . . . .	272, 456	29 . . . . .	465
6 . . . . .	62, 166, 167	10 . . . . .	328	33 . . . . .	332
13 . . . . .	420	12 . . . . .	307, 309	36 . . . . .	401
15 . . . . .	466	16 . . . . .	296, 362, 435	37 . . . . .	192
22 . . . . .	146, 150	17 . . . . .	172, 336	39 . . . . .	73
26 . . . . .	164	18 . . . . .	356, 441	24 2 . . . . .	401, 408
29 . . . . .	452	19 . . . . .	189, 343	7 . . . . .	318
6 8 . . . . .	456	14 5 . . . . .	310	25 3 . . . . .	136, 306
10 . . . . .	280	6 . . . . .	411	4 . . . . .	299
13 . . . . .	404	15 . . . . .	430	5 . . . . .	285
14 . . . . .	363, 405	17 . . . . .	334, 394	6 . . . . .	283
15 . . . . .	312, 323	18 . . . . .	476	13 . . . . .	335
16 . . . . .	285	19 . . . . .	311	15 . . . . .	398
17 . . . . .	299	22 . . . . .	427	16 . . . . .	140
19 . . . . .	288, 433	15 10 . . . . .	115, 149	19 . . . . .	412
28 . . . . .	404	14 . . . . .	155	26 . . . . .	384
29 . . . . .	165, 308	15 . . . . .	458	26 5 . . . . .	306
7 9 . . . . .	295, 311	16 13 . . . . .	179	6 . . . . .	102
13 . . . . .	317	16 . . . . .	182	9 . . . . .	193
18 . . . . .	304	17 2 . . . . .	85, 380	18 . . . . .	358
19 . . . . .	330, 413, 432	3 . . . . .	237	27 7 . . . . .	412
21 . . . . .	284	8 . . . . .	136, 206	8 . . . . .	461
29 . . . . .	167	11 . . . . .	480	16 . . . . .	221
8 1 . . . . .	385	16 . . . . .	191, 351	18 . . . . .	178
4 . . . . .	453	17 . . . . .	192	28 1 . . . . .	409
5 . . . . .	386	18 . . . . .	180, 279, 398	3 . . . . .	396
9 . . . . .	285, 417	18 2 . . . . .	159, 220	4 . . . . .	401
11 . . . . .	193, 405	16 . . . . .	349	6 . . . . .	190
13 . . . . .	309	17 . . . . .	338	8 . . . . .	288
14 . . . . .	166	18 . . . . .	279	9 . . . . .	382, 471
15 . . . . .	311	19 3 . . . . .	163	16 . . . . .	375
16 . . . . .	392, 400	5 . . . . .	435	23 . . . . .	436
23 . . . . .	454	11 . . . . .	193	29 8 . . . . .	137
9 1 . . . . .	280, 454	13 . . . . .	310	9 . . . . .	285
2 . . . . .	350	20 7 . . . . .	321, 362	15 . . . . .	220
4 . . . . .	304	9 . . . . .	66, 401	17 . . . . .	401
11 . . . . .	283	10 . . . . .	280	19 . . . . .	306, 438
12 . . . . .	316	15 . . . . .	394	23 . . . . .	157
14 . . . . .	398	17 . . . . .	289, 291	30 6 . . . . .	468
17 . . . . .	185, 336	21 1 . . . . .	320	10 . . . . .	325
23 . . . . .	304	22 5 . . . . .	269	11 . . . . .	306, 309
10 3 . . . . .	443	6 . . . . .	449, 450	13 . . . . .	459
4 . . . . .	283	10 . . . . .	307	14 . . . . .	334
5 . . . . .	122, 193, 304, 309	12 . . . . .	393	16 . . . . .	165
6 . . . . .	428	13 . . . . .	456	21 . . . . .	416
7 . . . . .	363, 435	14 . . . . .	213, 216	31 2 . . . . .	311

Jeremiah		Page	Jeremiah		Page	Lamentations		Page
31	3	336	44	19	145, 443	1	10	354, 465
	7	167, 343		23	184		14	394
	8	343		25	177, 288		16	190, 241, 336, 412
	15	440		28	417		17	349
	21	115, 381		29	178		19	277, 484
	22	122	45	4	418		20	141, 345
	32	418		11	150		21	465
	33	149	46	5	166, 309	2	1	448
	34	404		8	140, 169		7	345
32	4	130		9	394		7	157
	10	379		16	380		11	141
	12	384		20	72		13	384
	14	380	47	4	117, 166		18	393
	17	456	48	2	165, 351		19	167
	19	390, 419		11	180	3	1	89, 438
	27	456		15	443		7	245
	33	134, 306, 311		22	216		12	199
	35	185		26	296		13	389
	44	310		31	174		14	213
33	2	323		32	384		33	172
	5	326		36	393, 466		38	450
	20	386, 399		42	351		45	304
	22	323, 393		45	351		48	89, 336
	24	288, 433	49	3	138		50	283
	2	467		8	117		51	332
36	23	250, 273, 310, 410, 414		10	193		58	180, 334
	25	479		11	149	4	1	193, 448
	33	332		12	427		5	332
	37	422		16	447		14	130, 356
	11	303		17	362		21	284
	15	294, 303		19	280	5	1	136
	17	403, 453		20	401		10	443
	20	283		23	304	Ezekiel		
	21	310		24	149	1	1	409
38	4	193		28	62, 166		1	215, 216
	6	384	50	5	130		6	226
	9	289		9	426		11	366
	14	380		16	204		20	399
	15	124		20	185, 357	2	62	449
	16	464		24	191	3	6	166
	23	326		34	136, 309		15	212
	24	283		44	280	4	9	244
	26	313, 318		46	443		12	456
	28	302	51	3	458		14	192, 224
39	7	180		9	193	5	12	282
	14	318		29	291		16	386
40	2	332		33	204	6	11	405
	3	302, 380		34	182, 193		14	322
	14	318		35	413		21	250
	15	279		39	334	7	2	384
	16	192		46	441		7	310
41	5	324		48	441		14	216
	6	308		49	313		17	401
	7	353		50	173		24	139
	8	124		56	133		27	372
	12	347		59	409	8	8	326
	16	371, 383	52	13	389		12	414
42	6	58, 99		20	386	9	1	324, 358, 380, 464, 468
	16	298	Lamentations				2	3
	17	298		1	1		3	324
43	2	343		3	222, 361, 448		11	381, 408
	10	207		4	362	10	9	324
44	12	163		8	212, 324		13	324
	17	304		9	166, 180, 333	11	17	179
	18	163, 166, 259			343			

Ezekiel	Page	Ezekiel	Page	Ezekiel	Page
11 24 . . . . .	220	21 31 . . . . .	311	33 6 . . . . .	291
12 12 . . . . .	276	32 . . . . .	405	12 . . . . .	130, 184
19 . . . . .	387	35 . . . . .	393	17 . . . . .	412, 432
25 . . . . .	435	22 3 . . . . .	328	21 . . . . .	378
13 2 . . . . .	184, 393	4 . . . . .	442	28 . . . . .	405
3 . . . . .	460, 461, 466	18 . . . . .	396	30 . . . . .	247
7 . . . . .	436	20 . . . . .	160	34 2 . . . . .	413
10 . . . . .	337, 471	29 . . . . .	456	7 . . . . .	332
11 . . . . .	100, 105, 158	23 5 . . . . .	154	8 . . . . .	317, 413
12 . . . . .	326	15 . . . . .	361	10 . . . . .	413, 450, 487
13 . . . . .	105	16 . . . . .	123	11 . . . . .	412
18 . . . . .	213, 216	20 . . . . .	123	12 . . . . .	381
20 . . . . .	100, 226, 330	28 . . . . .	419	15 . . . . .	410
14 1 . . . . .	442	30 . . . . .	311	17 . . . . .	100
3 . . . . .	130, 131, 309	32 . . . . .	442	20 . . . . .	412
7 . . . . .	283	44 . . . . .	248	31 . . . . .	99
13 . . . . .	300	46 . . . . .	297, 311	35 3 . . . . .	405
14 . . . . .	292, 300	48 . . . . .	142, 224	6 . . . . .	47, 120, 449
15 . . . . .	149	49 . . . . .	185, 224, 434	11 . . . . .	174
17 . . . . .	478	24 2 . . . . .	422	12 . . . . .	172
22 . . . . .	331	3 . . . . .	170	35 . . . . .	105
15 1 . . . . .	63	6 . . . . .	366	36 3 . . . . .	304, 471
13 . . . . .	63	13 . . . . .	320	5 . . . . .	383
16 . . . . .	63	24 . . . . .	456	11 . . . . .	174
21 . . . . .	63	26 . . . . .	378	12 . . . . .	172
16 1 . . . . .	361	25 3 . . . . .	165	13 . . . . .	362
4 . . . . .	70, 138, 309	7 . . . . .	465	27 . . . . .	485
5 . . . . .	117, 174	13 . . . . .	221	32 . . . . .	457
6 . . . . .	155, 366	26 2 . . . . .	165	35 . . . . .	105, 343
7 . . . . .	404	3 . . . . .	332	36 . . . . .	363
10 . . . . .	272	7 . . . . .	404	37 1 . . . . .	326
20 . . . . .	37	10 . . . . .	393	7 . . . . .	149, 166
27 . . . . .	399	15 . . . . .	333	11 . . . . .	349, 350
32 . . . . .	330	17 . . . . .	134, 421	16 . . . . .	161, 350, 372
33 . . . . .	64, 156	18 . . . . .	212	19 . . . . .	332
47 . . . . .	461	27 19 . . . . .	64	38 11 . . . . .	341, 393
50 . . . . .	121	34 . . . . .	323	22 . . . . .	105
52 . . . . .	247, 263	28 3 . . . . .	402, 439	39 7 . . . . .	166
53 . . . . .	225	7 . . . . .	404	26 . . . . .	193
55 . . . . .	177	13 . . . . .	184, 199	27 . . . . .	197
57 . . . . .	178	14 . . . . .	99	28 . . . . .	300
59 . . . . .	115	15 . . . . .	427	40 1 . . . . .	484
17 7 . . . . .	132	16 . . . . .	71, 193, 291	4 . . . . .	184
9 . . . . .	234, 319	17 . . . . .	189, 199, 291	16 . . . . .	226
18 2 . . . . .	334	18 . . . . .	236	17 . . . . .	358
6 . . . . .	396	24 . . . . .	178	19 . . . . .	199
7 . . . . .	399	26 . . . . .	178	27 . . . . .	407
10 . . . . .	350	33 . . . . .	84	43 . . . . .	216
14 . . . . .	262	29 3 . . . . .	336	41 6 . . . . .	410
29 . . . . .	443	7 . . . . .	383	7 . . . . .	166
32 . . . . .	463	19 . . . . .	166	15 . . . . .	145, 226
20 8 . . . . .	314	30 16 . . . . .	390	18 . . . . .	358
26 . . . . .	470	31 3 . . . . .	165	22 . . . . .	425
30 . . . . .	257	5 . . . . .	115	42 14 . . . . .	262
34 . . . . .	179	7 . . . . .	194	15 . . . . .	405
37 . . . . .	155	32 11 . . . . .	341	17 . . . . .	407
38 . . . . .	443	15 . . . . .	405	43 10 . . . . .	330
39 . . . . .	284	18 . . . . .	160	27 . . . . .	193
41 . . . . .	179	19 . . . . .	117, 137	44 8 . . . . .	126
43 . . . . .	179	20 . . . . .	118	12 . . . . .	294
21 11 . . . . .	158	25 . . . . .	436	30 . . . . .	318
12 . . . . .	216	30 . . . . .	178	45 1 . . . . .	406
17 . . . . .	393	32 . . . . .	137	16 . . . . .	384
19 . . . . .	381	33 2 . . . . .	433	46 17 . . . . .	178
		4 . . . . .	291, 301, 435	22 . . . . .	137

Ezekiel		Page	Hosea		Page	Hosea		Page
46	23	358	2	1	393	13	8	360
47	3	338	3	3	247	10		453
	4	338, 397	3	5	344	13		456
	5	338	11		355	14		235
	17	332	17		344	14	1	443
48	14	281	25		466	3	3	386
			3	1	154, 319, 372	4		359, 471
			2	2	64	5		343
<b>Daniel</b>	1	463	4	2	311	7		442
	4	459	3		295	10		424, 486
	10	178	4		345			
	12	191	8		440			
	13	192	14		465			
	15	239	18		309	1	2	376, 452
	17	433	5	3	411	6		460
2	1	268	8		447	7		307
	4	2	10		345	8		324
	7	431	11		356	13		376
	8	431	14		411	15		447
	9	431	6	1	279, 283	18		448
	10	431	2	2	351, 410	20		440
	28	427	3		465	2	2	267, 281
4	22	436	4		356	4		179, 378, 480
5	2	348	9		73, 192, 236	7		378
	13	451	7	2	460, 470	9		179
	16	411	4		199	21		118
7	28	2	5		393	22		434
8	1	421	7		295	23		291
	3	372	8		460	26		308, 315
	4	299	11		460	4	1	374
	12	283	12		75	11		130
	13	381, 394, 463	14		174	14		366, 447
	22	121, 247, 327	8	2	159	18		336
	24	343	3		150			
	27	422	4		338	<b>Amos</b>		
9	2	181	7		135	1	4	127
	5	309	9		350	7		127
	13	332	10		291	10		127
	20	327	12		473	11		145
	23	426	13		290	12		127
	24	357, 413	14		297	2	9	136
	25	355	9	6	393	3	2	462
	26	407	9		344, 356	11		165
10	1	181	11		433, 475	12		216
	2	396	12		475	4	1	434
	5	372	13		314	2		193
	12	380	14		441	3		115
	14	193	15		282	5	14	458
11	3	333	10	4	189, 311	15		156
	6	384, 422	6		357	18		457
	8	422	11		222, 411	6	3	126
	10	307	12		284	10		314, 459
	12	252	14		72, 178, 468	7	1	213
	14	394	15			8	4	137
	31	381	11	1	404	9	1	151
	35	137	4		287	8		136
	37	456	7		169, 283			
	38	332	12	1	438	<b>Obadiah</b>		
12	11	407	5		369	1	3	222
	13	212	9		146, 341	11		150, 345
			10		436	12		136
			11		344	13		121
<b>Hosea</b>			12		411, 431			
1	2	234, 394	12		477	<b>Jonah</b>		
	6	356, 456	15		343	1	3	322, 364, 414
7	7	349	13	3	356	5		130
						7		455





Zechariah		Page	Malachi		Page	Malachi		Page
13	7	. . . . .	434	1	6	. . . . .	274	2 14 . . . . . 115, 471
14	4	. . . . .	358	8	. . . . .	151	15	. . . . . 438
	5	. . . . .	468	10	. . . . .	454, 455, 462	16	. . . . . 326, 466
	10	. . . . .	380	13	. . . . .	447	3 20	. . . . . 115
	12	. . . . .	304, 440	2 5	. . . . .	165		

## NEW TESTAMENT.

Matthew		Page	John		Page	Galations		Page
2	10	. . . . .	333	5 2	. . . . .	9	1 5	. . . . . 404
10	20	. . . . .	377	10 12	. . . . .	378		
				19 13	. . . . .	9	1 Timothy	
				17	. . . . .	9	6 15	. . . . . 404
				20	. . . . .	9		
Mark			Acts			Revelation		
6	39	. . . . .	366	21 40	. . . . .	9	17 14	. . . . . 404
				22 2	. . . . .	9	19 16	. . . . . 404
				26 14	. . . . .	9	22 5	. . . . . 404
Luke								
16	8	. . . . .	389					
18	13	. . . . .	354					

# HEBREW INDEX.

Page	Page	Page
א 50, 61,	אֲנִי 414	אֶזֶר 362, 431
66, 67,	אֲנִים 369, 439	אֶזְרָהוּ 224
68, 70,	אֲדָרָשׁ 131	אֶזְשָׁב 172
72, 84,	אֲדָרָשׁ 130	אֶזֶת 210, 245
86, 100,	אֶהָב 154	אֶזְרִית 190
103, 105	אֶהָב 168	אֶזֶר 257, 273,
א 50	אֶהָבֶךָ 149	280, 432
אֲמַצְעָם 150	אֶהָלָהוּ 149	אֶזֶן 169
אָב 92, 200,	אֶהָבְתִּי 222	אֶזְכָּרָה 208
202, 247	אֶהָלָתָךְ 148	אֶזְלָא 54
אָבִיר 167	אֶהָה 266, 447	אֶזְלָא לְגִרְמָה 53
אָהָה 167, 194	אֶהָבִי 154	אֶזְלָת 115
אֶבוֹת 214, 363	אֶהָכָה 156, 319	אֶזֶן 362
אֶבוֹתָם 226	אֶהָוִי 22, 31	אֶזֶר 154
אָבִי 194, 478	אֶהָחַע 28	אֶזֶר 337
אֶבְרָהָה 169, 173	אֶהָי 453	אֶזְרָה 133
אָבִיר 15, 400	אֶהָל 203	אֶזְרָה 192
אֶבִיר 15, 207,	אֶהָלָה 224	אֶזְרוּעַ 205
400	אֶהָלָתָם 22, 24	אֶח 92, 247,
אָבִל 373	אֶהָמִיָּה 188	266, 447
אֶבֶל- 238	אֶז 265, 316,	אֶחָד 247, 249,
אָבֶן 362	478, 480	250
אָבֶק 370	אֶז-אֶז 481	אֶחָדִים 247, 253
אֶבְרוּךְ 208	אֶזְבִּיל 128	אֶחָז 5
אֶבְרָת 213	אֶזָּה 265	אֶחָז 128
אֶבְרָהָה 336	אֶזֶי 266, 447	אֶחָזִי 223
אֶבְרוּנִי 213	אֶזְכִּיל 169	אֶחָזִית 247
אֶדָם 202, 365,	אֶזֶל 280	אֶחָזִיתִי 247
373	אֶזֶלֶם 210	אֶחָזִיתִיכֶם 247
אֶדָם 361	אֶזְכִּירָה 173	אֶחָז 154, 156
אֶדְמָה 204	אֶזְלָת 206, 246	אֶחָזִי 156
אֶדְמָה 207	אֶזְפָּנִים 239	אֶחָי 247
אֶדְנִי 369, 414	אֶזְפָּנִים 239	

Page	Page	Page
אָחיו 247	אִישׁוֹן 211	אֶל־מִן 263
אֲחִיתָיו 247	אִשִּׁים 248	אֶל־מִן 206
אָחֵל 166	אִתָּן מִשָּׁה וְכָלֵב 92	אֶל־מִנִּים 104
אָחֵלִי 455	אִתָּן 22, 208,	אֶל־מִדֹּר 104
אָחֵר 258	402	אֶל־מִנָּה 212
אָחֵר 439	אָן 61, 257,	אֶל־מִנִּית 212
אָחֵר אָשֶׁר 264, 484	306, 462	אֶל־מִנִּיתָן 247
אָחֵרוֹ 157	אֶכֶּבֶת 208, 402	אֶל־מִנִּיתִים 214
אָחֵרוֹן 211	אֶכֶּר 402	אֶל־מִנִּיתִים 252, 407
אָחֵרִי 263, 353	אֶכֶּל 167	אֶל־פִּים 252
אָשֶׁר אָחֵרִי 483	אֶכֶּל תֹּאכֵל 277, 307	אֶל־פִּים 252
אָחֵת 60, 249,	אֶכֶּל 154	אֶל־קִים 105
256	אֶכֶּל 203	אֶל־תִּבְאָ 192
אָחֻתִּי 247	אֶכֶּלָה 57	אֶל־תִּנְדֵּל 136
אִי 210, 459	אֶכֶּלֶם 150	אֶל־תִּהְיֶה 192
אִיב 202, 232	אֶכֶּי 257	אֶל־תֹּסֶקֶף 47
אִיבָךְ 151	אֶכֶּר 207	אֶל־תִּעֲשֶׂה 192
אִיבָת 364	אֶל 102	אִם 92, 200,
אִי־מִנָּה 274	אֶל 117, 264,	203, 231,
אִי 257	276, 279,	360, 361
אִיב 22	282, 283,	אִם 265, 271,
אִיב 277, 448	422, 450,	279, 296,
אִיכָה 448	455, 457	299, 300,
אִיכָה 257	אֶל־נָא 281, 485	314, 449,
אִיל 360	אֶל־ 263, 341,	451-455,
אִיל 206	345-347,	474-479,
אִילִל 174	353, 393,	483
אִים 441	458	אִם־לֹא 449, 474-
אִמָּתָה 200	אֶל־גִּבִּישׁ 105	479
אִן 274, 314,	אֶל־גִּבִּים 104	אִמָּה 248, 360
326, 455,	אֶלָּה 102, 282,	אִפֹּה 407
458	415	אִמָּהוּת 248
אִן 451	אֱלֹהִים 215, 361,	אִם־נָא 481
אִן 212	369, 373,	אִמּוֹן 361
אִן־ל 314	399, 439	אִמּוֹנָה 205, 363,
אִינָנִי 257	אֱלֹהִים 205, 373	368
אִינָנִי 257	אֱלֹהִי 474	אִמּוֹנִים 368
אִסְרִים 75	אֱלֹוֹף 360	אֱמָלֵל 141, 207
אִשׁ 248, 365,	אֱלִיהֶ 203	אֱמָנָם 256
406, 421,	אֱלִי 263	אֱמָנָם 256
439	אֱלִים 371	אֱמָצָאִי 184

Page	Page	Page
אמר 167	אָפּסִי 455	אֲשָׁכִים 136, 137
אֲמָרוֹת 47	אָפֶר 370	אֲשָׁלַחךְ 159
אֲמַת 32 <i>a</i>	אֲפָרִחַ 206	אֲשָׁלַחךְ 159
אֲמַת 22, 210,	אֲפֹשָׁעָה 158	אֲשֵׁם 204
245	אֲצַבֵּעַ 208, 362	אֲשָׁמִיעַךְ 159
אָנָּא 60	אֲצֹל 258	אֲשָׁמְרָה 123
אָנָּה 221	אֲצִלִּי 260	אֲשָׁעָה 188
אָנֹנִי 58	אֲקַטֵּל 119	אֲשֶׁר 105, 264,
אָנוּשׁ 14, 373	אֲרָבָה 365	276, 277,
אֲנַחְנוּ קִרִּי 58	אֲרַבֵּעַ 250	296, 300,
אָנִי 204, 364	אֲרַבַּע מֵאוֹת 252	341, 393,
אָנִי 412	אֲרַבַּע רִבְאוֹת 252	417-421,
אָנִיָּה 204, 364	אֲרַבַּעַת אֲלָפִים 252	427, 453,
אָנֹכִי 99	אֲרַבַּעַתָּים 253	464-467,
אֲנִיקָה 131	אָרְגַּן 206	470, 471,
אָנָּשִׁים 248	אֲרָה-לִי 164	483
אָנֹת 99	אָרוֹז 267, 388	אֲשֶׁר-בּוֹ 418
אָסוּר 205	אָרוֹן 362	אֲשֶׁר לִי 390
אָסִיר 205	אֲרַח 14, 362	אֲשֶׁר לוֹ 418
אָסִיר 207	אֲרָחָה 364	אֲשֶׁר מִשָּׁם 418
אָסַעַר 133	אֲרָחָה 235	אֲשֶׁר עִמּוֹ 418
אָסְפִי 118	אֲרָחוֹת 235	אֲשֶׁר-שָׁם 418
אָסַפְךָ 151, 168	אֲרָחוֹת 235	אֲשֶׁת 248
אָסַפְסָף 207	אָרִי 203, 214	אֲשֶׁת 248
אָסֶק 160	אָרִי 236	אֵת 260, 330,
אָסְרִי 222	אָרִיָּה 360	331, 393
אָסְרָם 174	אָרִיּוֹת 214	אֵת-אֲשֶׁר 330, 332,
אָף 203, 210,	אָרֶם 438	485
265, 310,	אֲרָנָבַת 208, 360	אֲתָה 99, 412
362, 462,	אָרֶץ 105, 362,	אֵת 304, 328
אָף-אָף 463	439	אֲת־ 288, 304,
אֲפֹאֲיָהִם 193	אֲרָצָה 200	318, 328,
אָפָה 167, 194,	אֲרָצָה 200, 220,	332, 341,
338	221	392
אָפִי 194	אֲרֶץ כְּנָעַן 285	אֲתָא 193
אָפּוֹא 453	אֲשֵׁ 32 <i>a</i> , 314	אֲתָה 301
אָפִין 50	אֲשֵׁ 362	אֲתָה 14, 194
אָף-כִּי 264, 463	אֲשָׁבַע 131	אֲתוֹ 143
אָפֶס 256, 306,	אֲשָׁה 211, 248	אֲתוֹ 90
455, 459,	אֲשׁוּר 361	אֲתוֹם 99
481	אֲשָׁן 210	אֲתוֹן 360

Page	Page	Page
אָתוֹן 99	בָּאשׁ 236	בָּטָח 443
אֶתְחַבֵּר 138	בָּאת 194	בָּטָן 362
אֶתִי 99	בָּלָה 221	בָּטוּחַ 128
אֶתִי 99	בָּבֶלִי 258	בָּטָרִם 264, 272,
אֶתִי 260	בָּגְדִי 234	301, 484
אֶתִי 260	בָּגְדִי 84	בִּי 266
אֶתִי 260, 304	בְּגָדֶיכֶם 28, 49	בֵּין 258, 263
אֶת־הַצֶּה 221	בְּגָדָה 115	בֵּין 181
אֶתִּי 194	בְּגָל 258	בִּינָה 203, 271
אֶתִּי 194	בֵּר 370	בִּינוּ 263
אֶתִי מְרַחֵק 63	בָּדִים 370	בִּינִי 127
אֶתֶּן 99	בָּדָאם 184	בִּינֹתִי 181
אֶתֶם 84, 297	בָּדִי 258	בִּינִי 101
אֶתֶּן 99	בָּדִיל 205, 370	בִּינִי 263
אֶתְנָה 99, 100	בָּדִילִים 370	בִּינִי 263
אֶתְנִי 193	בְּהֶפְרָאם 316	בִּינִי 263
אֶתְנָח 52	בָּהוּ 204, 210,	בֵּין תִּבִּין 182
אֶתְנָח 53	265	בִּינִי 171
אֶתְקַשֵּׁל 140	בְּהִלְתַּחֲמָה בִּי 140	בִּינִי 171
	בְּהִמָּה 203	בֵּית 209, 248,
ב 79	בְּהִמּוֹת 440	438
בִּי 61, 105,	בְּהֵן 262	בֵּית דִּבְלָתִים 216
259, 262,	בְּהֵן 203, 362	בֵּיתָה 220
265, 288,	בְּהִנָּה 262	בֵּיתָה 87
312, 317,	בְּהִרִים 105	בֵּיתָה 236
347-349,	בּוֹא 194	בֵּיתָה 203, 209
353, 359,	בּוֹכִיָּה 190	בְּכֹת 246
380, 392,	בּוֹכֶף 29	בְּכָל־לִבִּי 49
432	בּוֹנֵן 181	בְּכַתְּבוֹ 150
בָּא 194, 322,	בּוֹסִים 178	בָּל 317, 456,
323	בּוֹן 5	459
בָּאוּ 178	בּוֹשׁ 175, 196	בָּלִי 456, 460
בָּאִין 258	בּוֹשִׁים 178	בְּלִיעַל 201
בָּאֵל 154	בּוֹ 180, 209	בָּלַע 273
בָּאִי 44	בּוֹנוֹ 166	בָּלַע 158
בָּאִסְפָּךְ 150	בְּחִיקוֹן 165	בָּלַע 158
בָּאִפֶּם 258	בְּחִיזוֹת 368	בְּלַעֲרִי 255
בָּאִר 156	בְּחִירִים 368	בָּלַעֲרִי 116
בָּאִר 204, 241,	בְּחִנִּי 151	בְּלַעֲרִי 222, 317,
362	בְּחִקֵּן 165	393, 456,
בָּאשׁ 157, 204	בְּחִירִי־אֵף 44	459, 460,

Page	Page	Page
בלתי 481	בקר 365, 406,	גְּבֻהָה 115
בם 262	438	גְּבֻהוּ 269
במאר 255	בקר 211	גְּבוּל 205
במה 260	בקר 342	גְּבוּלִים 46
במות 215	בקש 273	גְּבוּר 207
במותי 215, 245	בקש 269	גְּבוּרָה 205, 363
במותי 245	בקשה 206	גְּבֻנִים 207
במתי 245	בקשהו 132	גְּבוּן 206
במתי 245	בראך 224	גְּבֻעַל 96
בן 248	ברזל 210	גְּבֻעָתָה 244
בן- 248	ברזלי 211	גְּבֻר 204
בגובה 221	ברך 362	גְּבֻרִי 213
בגו 223, 248	ברך 337	גְּבֻרִיאל 201, 222
בגו 54	ברך 76, 156	גְּבֻרִי חַלִּל 274
בגו 54, 178	ברכה 46	גְּבֻרָת 204, 242,
בנות 440	ברכי 47	243
בני 222, 248	ברכים 216	גֵּר 93
בן-ימיני 211	ברקת 199	גְּרוּלָה 363
בנגים 108	ברקת 199	גְּרוּיָה 244
בני צר 271	בשורה 205	גְּרוּל 205
בנפל 117	בשנת שמיים 295	גְּדֵל 133
בנת 181	בשרים 368	גְּדֵל 133
בסאפאח 60	בשת 424	גְּדֵל 235
בסבך- 47	בשתי 175	גְּדֵל 363
בעבור 276, 485	בת 248, 364	גְּדֵר 204
בעבור אשר 485	בתולה 205	גְּדֵרָת 242
בער 258	בתולים 368	גְּדֵרִי 213
בער 258	בתי 248	גְּדֵר 210, 438
בערני 261	בתי 248	גְּדֵל 182
בעור 258	בתיים 56	גְּדֵלָה 364
בעי 190	בתיים 248	גְּדֵע 158, 270
בעי 90	בת בבל 361-2	גֵּז 93
בעיר 137	בת ציון 361-2	גְּזָה 203
בעלים 369, 376,		גְּזֵלָת 245
439	גֵּזָה 206	גְּזֵז 118
בעליך 370	גֵּזָה קָאח 63	גְּזֵי 86, 362
בער 206	גֵּזָה 203	גְּזֵי 218
בפתאום 256	גֵּזָן 210	גְּזֵק 68
בצעם 151	גֵּזָל 156	גֵּל 164
בקבוק 208	גב 94	גְּלָל 54, 027
בקר 211, 360,	גבה 185	גְּלָל 207

Page	
164	גָּלָל
208, 242, 246	גָּלְגָּלֶת
243	גָּלְגָּלֶת
94, 185	גָּלָה
401	גָּלוּת
94	גָּלַח
96, 210	גָּלְמוּד
307, 309, 462, 479	גָּם
463	גָּם-גָּם
479	גָּם-כִּי
337	גָּמַל
5, 360	גָּמַל
237, 360	גָּמְלִים
362	גָּן
206	גָּנַב
134	גָּנַב
222	גָּנְבִיתִי
148	גָּנְבִיתָם
210	גָּנֶת
56	גָּעָא
141	גָּרַר
96, 210	גָּרָן
95	גָּרַל
52	גָּרַשׁ
52	גָּרָשִׁים
159, 196	גָּשׁ
159, 160	גָּשׁ-
159	גָּשָׁה
159	גָּשׁוּ
159	גָּשִׁי
159	גָּשִׁי
159, 196	גָּשֶׁת
159	גָּשְׁתוּ
210	גָּת
420	דָּ
156	דָּאָכָה
360	דָּב
360	דְּבוּרָה

Page	
115	דְּבָקָה
232	דְּבָר
150	דְּבָרָךְ
222	דְּבָרַי
107, 364	דָּג
107, 364	דָּגָה
48, 69	דָּגַשׁ
221	דָּדְנָה
93, 195	דִּינָךְ
214	דִּזְרוּת
226	דִּזְרוּתָם
178	דִּזְשִׁי
53	דְּחִי
62	דְּחִיק
29	דְּטָלָה
420	דִּי
53, 218	דִּי
182	דִּיג
203, 182, 275	דִּין
93	דִּךְ
195	דִּךְ
93, 195	דָּכָא
93, 195	דָּכָה
50	דָּכִי
190	דְּכִינָנוּ
93, 195	דְּכָךְ
204, 244	דָּל
209, 364	דָּלָה
163	דָּלוּ
191	דָּלוּי
206	דָּלָקָה
244	דָּלָת
370	דָּם
301	דָּמוּ
367, 370	דָּמִים
190	דָּפִיתִי
84	דָּמְכָם
171, 209	דָּע
60	דָּע
170, 171	דָּעָה

Page	
319	דָּעָה
172	דָּעָת
202, 209, 318	דָּעָת
362	דָּרָךְ
225	דָּרָךְ
5	דָּרְכָמוֹן
53	דָּרְכָא
86, 365	דָּשָׂא
204	דָּשֶׁן
216	דָּתָן
48, 66, 67, 70, 72, 103	הָ
50, 72	הָ
72	הָ
144, 276	הָ
103, 104, 380	הָ
276	הָ
257, 451	הָ
452-5	הָ-אָם
207	הָ
50, 61, 114, 124, 126, 133, 188, 340	הָ
144	הָ
123, 186	הָ
100	הָא
145	הָא
373, 382	הָאָדָם
135	הָאָדָם
385	הָאָהֳלִי
220	הָאָהֳלָה
235	הָאָהֳלָה
235	הָאָהֳלָה
220	הָאָהֳלָה
136	הָאָזִין
266, 447	הָאָח

Page
הַאִב 377
הַאִש 257
הַאֲכִיל 337
הַאֵל 102
הַאֵלֶּךְ 257
הַאֵם 257, 452
הַאֲמַנְתִּי 22
הַאֲמַנְתִּי 201
הַאֲמֹר 311
הַאֲנַח 158
הַאֲנֹכִי 257
הַאֲרָב 377
הַאֲתָה 257
הַאֲתִי 194
הַאֲתִי 194
הַאֲתָם 257
הַב 172
הַבֵּא 180
הַבֵּאָה 421
הַבֵּאת 184
הַבֵּאתָה 184
הַבְּרִילָה 127
הַבְּרִירָה 257
הַבָּה 172, 266
הַבֵּו 266
הַבִּז 165
הַבִּיש 310
הַבִּי 172
הַבִּיא 180
הַבִּיא 194, 268
הַבִּיאָה 194
הַבִּיש 136
הַבִּיש 196
הַבִּר 165
הַבִּרְאָה 184
הַבִּרִי 165
הַבְּעָה 373
הַגֵּר 138
הַגִּיש 160
הַגִּלָּה 191
הַגִּלָּה 189

Page
הַגֵּם 257
הַדְּבָר 385
הַדָּק 165
הַהִיתָה 257
הַהִלָּה 421
הַהֲרִים 84
הַהֲרוּתִיָּה 385
הִי 144
הוּא 58
הוא 13, 100, 363, 415, 427, 453
הוֹאִיל 315, 355, 356
הוֹכִיש 174, 196
הוֹדָה 194
הוֹדִיעַ 337
הוֹדַע 172
הוֹי 266, 447
הוֹכָה 83
הוֹכַח 158
הוֹכִיחַ 172
הוֹלֵל 141
הוֹלִלוֹת 208
הוֹלִלוֹת 208, 368
הוֹלֵם 128
הוֹלֵם פָּעַם 88
הוֹכִיף 196, 315, 355, 356
הוֹפִיעַ 172
הוֹצִיא 172, 194
הוֹרָה 194
הוֹשִׁיעַ 172
הוֹשִׁיעַ 311
הוֹשַׁע 172
הוֹאֲתָה 102
הוֹנִיל 180
הוֹנִילוּהָ 166
הוֹנִי 138
הוֹחֲבָתָה 193
הוֹחֲבָה 193

Page
הַחֲטִי 185
הַחֲטִי 185
הַחִי 68
הַחֵל 315, 355, 356
הַחֵל 285, 305, 356
הַחֲלוּץ 377
הַחֲלִי 192
הַחֲסִי 192
הַחֲצִי 385
הַחֲרִיש 135
הַחֲרָסָה 200
הַחֲתֵל 138
הַחֲתָה 165
הַחֲטָא 139
הִיא 100, 363, 415
הִיא 192
הִיאָר 373
הִיָּה 155, 189, 287, 427, 428, 430
הַיּוֹם 256
הַיִּטָּב 305
הַיִּטִּב 196, 315
הִי 155
הַיָּכֵל 208, 362
הַיָּלִיל 174
הַיָּמִן 174
הַיָּצֵר 173
הַיָּקִין 174
הַיָּרֵן 373
הַיָּרֵן 194
הַיָּכָס 139
הַיָּה 194
הַיָּה 194
הַיָּהוּ 192
הַיָּהוּ 60, 138
הַיָּהוּ 194, 318
הַיָּהוּ 193



Page	Page	Page
הַכְּלָמָנוּ 137	הַמְקָנָה 384	הַעֲכָרְתִּי 155
הַכְּנִי 179	הַמֵּר 165	הָעֵר 306
הַכְּנִי 192	הַמְרוֹת 191	הָעֵזָה 166
הַכְּרָה 208	הַמְשָׁחִית 377	הָעִי 373
הֶל 104	הַמְתָּה 179	הָעִינָם 216
הֵלֹא 257, 277, 450, 452	הַמְתָּם 179	הָעֵל 192
הֵלֹאָה 191	הֵן 257, 296, 446, 477	הָעֵלָה 155
הֵלְבִין 135	הֵן 130	הָעֵלָה 155
הֵלְכָנוּ 373	הֵן 144	הָעֵלֶךְ 192
הֵלֶדֶת 174	הֵנָּכָא 138	הָעֵלְמָה 379
הֵלֶךְ 327	הֵנֵד 194	הָעֵמִיק 356
הֵלֹ 103	הֵנָּה 100, 363, 415	הָעֵרֵב 305
הֵלֹוּה 103	הֵנָּה 256	הָפְדָּה 191
הֵלֹו 103	הֵנָּה 257, 266, 288, 296, 297, 304, 325, 326, 446	הָפִיץ 196
הֵלִיד 171	הֵנָּה 257, 266, 288, 296, 297, 304, 325, 326, 446	הַפְּכָפֶךְ 207
הֵלֶךְ 173, 196, 270, 308, 336	הֵנָּה 257, 266, 288, 296, 297, 304, 325, 326, 446	הַפְּלִא 193
הֵלֶךְ 173	הֵנָּה 257	הַפְּלִיט 379
הֵלְכֹו 173	הֵנָּה 257	הַפֵּר 89
הֵלְכָא 116	הֵנָּה 257	הַצִּטִּיר 139
הֵלְכֵן 257	הֵנָּה 257	הַצִּלָּה 209
הֵלְכָתִי 115	הֵנָּה 257	הַקְּרֵשׁ 136
הֵלְכָתִי 127	הֵנָּה 47, 257	הַקִּימוֹתִי 37
הֵלְשִׁין 136	הֵנָּה 146	הַקִּיץ 196
הֵלְתַּחֵם 140	הֵנָּה 379	הַקִּצּוֹת 136
הֵם 93	הֵנָּה 208, 319	הַקֵּר 172
הֵם 100	הֵנָּה 177, 179	הַקֵּרִין 136
הֵם 144	הֵנָּה 160	הַקֵּרִיבָה 151
הֵמָּאסָף 377	הֵנָּה 130	הֵר 105, 237
הֵפָה 301, 415	הֵנָּה 160	הֵרָאָה 191
הֵפֹותָה 200	הֵנָּה 130	הֵרָאִיתָם 70
הֵפִיזָה 383	הֵנָּה 160	הֵרֵב 191
הֵפְכֹו 166	הֵם 266, 447	הֵרָה 191
הֵפְלֹו 165	הֵכְנֹו 165	הֵרָה 191, 256, 305
הֵכֹון 210	הֵכְבוֹת 164	הֵרְבוֹת 191
הֵמְנָשָׁה 372	הֵסָג 180	הֵרָה 84, 220, 237
הֵמָס 165	הֵסִיג 180	הֵרִיץ 210
הֵמָעֵר 157	הֵסִית 180	הֵרִיבָה שְׁאוּל 63
הֵמָעַט 257	הֵסְקִירָנָא 136	הֵרַחֵק 257
	הֵסְתָה 179	הֵרַחֵק 305
	הֵעֲכָרְתִּי 155	

Page	
373	הַרְמָה
165	הַרְמוֹ
269	הַרְמָתִי
166	הַרְנִין
191	הַרְף
189	הַרְצָה
237	הַרְרִי
237	הַרְרָם
157	הַשְׁאֲלִיתִיהוּ
89	הַשֵּׁב
421	הַשְׁכָּה
149	הַשְׁבַּעְתָּנִי
165	הַשֵּׁחַ
373	הַשְׁטָן
137	הַשְׁכָּבָה
137	הַשְׁכָּב
335	הַשְׁכָּם
356	הַשְׁכִּים
137	הַשְׁלֵף
137	הַשְׁלִיכָה
142	הַשְׁמָאִיל
421	הַשְׁמָה
136	הַשְׁמִיד
136	הַשְׁמִיד
220	הַשְׁמִימָה
136	הַשְׁמִן
208	הַשְׁמָעוּת
196, 337	הַשְׁקָה
136	הַשְׁרִישׁ
192	הַשְׁתַּחֲוָה
139	הַשְׁתַּכַּח
61	הַשְׁתַּמֵּר
164	הַשְׁתַּעֲשַׁע
139	הַתְּאֹנֵר
138	הַתְּאֹנֵר
181, 335	הַתְּבוּנָה
141	הַתְּגַלְגַּל
89	הַתִּז
139	הַתְּחַנֵּק
139	הַתְּחַכֵּם
191	הַתְּחַל

Page	
139	הַתִּיהָר
169, 194	הַתִּי
208	הַתִּיחַשׁ
165	הַתִּל בִּי
166	הַתִּלָּה
193	הַתְּנַבּוֹת
193	הַתְּנַבִּית
335	הַתְּנַחַל
335	הַתְּנַכֵּל
138	הַתְּנַקֵּם
196	הַתְּפּוּצָן
139	הַתְּפַקְרוּ
139	הַתְּפַשֵּׁט
139	הַתְּפַתַּח
138	הַתְּקַדֵּשׁ
139	הַתְּרָאָה
138	הַתְּשׁוּטֵט
50, 66, 73, 79	י
318	י
126, 286	י
207, 219	י
105, 265, 302, 303, 393, 462–464, 482	י
463	י–י
223	י–י
133	יֶאֱנֶרֶשׁ
168	יֶאֱחֹזִי
157	יֶאֱחֹזֵר
168	יֶאֱכֹל
140	יֶאֱלָחֵם
191	יֶאֱעֹל
190	יֶאֱרָא
190	יֶאֱרָאָה
180	יֶאֱשֵׁב
180	יֶאֱשִׁיב
126	יֶאֱשַׁלְחָה
136	יֶאֱשִׁמִיד

Page	
127	יֶבְאֵתָ אֶל
56	יֶבְנִים
174	יֶהְסַבְתִּי
179	יֶהְסַלְתִּי
155	יֶהִיה
190	יֶהִית
179	יֶהְמַתִּי
179	יֶהְנַפֵּת
155	יֶהְעַבְרַתִּי
155	יֶהְעַמְדֵתִי
177	יֶהְקַמְנוּ
47, 56	יֶהָב
178	יֶחֱיַבְתֶּם
195	יֶחִיה
155	יֶחִיהֶה
127	יֶהְשַׁקֵּת בָּהּ
47	יֶהְסֶהֱרֶה
168	יֶיֶאֱכֹל
194	יֶיֶאֱלֹ
194	יֶיֶאֱת
194	יֶיֶאֱת
136	יֶיֶבֶדֶל
189	יֶיֶבֶן
157	יֶיֶבֶרֶד
172, 174	יֶיֶבְשֶׁהוּ
165, 290	יֶיֶגֶל
191	יֶיֶגֶל
179	יֶיֶגֶר
137	יֶיֶדְקִי
172, 194	יֶיֶדוּ
137	יֶיֶדְרִכֵּי
57, 285	יֶיֶהִי
313	
298	יֶהִי
194	יֶיֶזֶר
194	יֶיֶזֶ
194	יֶיֶזֶ
158	יֶיֶזַח
136	יֶיֶחֱזֶק-בּוֹ
57	יֶיֶחִי
193	יֶיֶחֱלֹא

Page	Page	Page
וַיַּחֲלוּ 74, 291	וַיִּרַח 180	וַיַּהֲמִי 290
וַיַּחֲלֹט 137	וַיִּרְבִּין 126	וַיַּחֲנִי 192
וַיַּחֲלֹשׁ 290	וַיִּרַע 165	וַיַּחֲרִנִי 169
וַיַּחֲזֵן 189	וַיִּרַע 165	וַיַּחֲזֹז 167
וַיַּחֲזֵר 189	וַיִּרְפוּ 193	וַיַּחֲחֹשׁ 180
וַיֵּט 194	וַיִּרְפוּ 193	וַיַּחֲכֹל 189
וַיַּחֲלֵל 172	וַיִּרְשׁוּהָ 172	וַיַּחֲמוּ 163
וַיִּיף 194	וַיִּרְשׁוּהָ 172	וַיַּחֲנִיקָהּ 174
וַיִּיצֹר 173	וַיִּרְשָׁתָהּ 115	וַיַּחֲעֹב 154
וַיִּיקֶר 171	וַיִּרְשָׁתָם 115	וַיַּחֲקֵל 164
וַיִּיקַץ 173	וַיִּרְשָׁתָם 115, 172	וַיַּחֲרָא 189
וַיִּכְלֹף 115	וַיִּשָּׂף 66, 189	וַיַּחֲרִץ 165
וַיַּכְתֹּב־שָׁם 120	וַיִּשְׁכְּנוּ 127	וַיַּחֲרִץ 165
וַיַּכְתֹּב 162, 166	וַיִּשְׁכַּחְתָּהּ כָּה 127	
וַיִּלְבָּשׁ 150	וַיִּשְׁכַּחְתָּם 171	זָאב 360
וַיִּלְבָּשֵׁנִי 149	וַיִּשְׁכַּח 398	זָאֵת 102, 363,
וַיִּלְחֹם 130	וַיִּשְׁקֹךְ 191	415
וַיִּלֶּךְ 89	וַיִּשְׁרֹם 172	זָבֵר 337
וַיִּלֶּךְ 89	וַיִּשְׁרַנָּהּ 174	זָכָחִי 234
וַיִּמַּל 290	וַיִּשְׁתָּ 189	זָלָה 221
וַיִּמְלֹךְ 165	וַיִּתָּא 168, 194	זָה 256, 363,
וַיִּנַּח 179	וַיִּתְּנָל 191	415, 420,
וַיִּקַּב 164	וַיִּתֵּנוּ 191	453
וַיִּסַּב 166	וַיִּתֵּר 180	זָהָב 370
וַיִּסְבּוּ 163	וַיִּזֶן 207	זֵי 210
וַיִּסְכּוּם 177	וַיִּזֶן 121, 473	זֵי 102, 420
וַיִּסֹּף 168	וַיִּזְרֹם 194	זֵי 103, 276,
וַיִּסֶּר 179, 180	וַיִּסְעָדָהּ 47	374, 420
וַיַּעַט 180	וַיַּעֲצֹר 265	זֵילָת 258
וַיַּעַט בָּהֶם 182	וַיַּעֲשִׂית 127	זֵילָתִי 222, 258
וַיַּעַל 191	וַיַּפְשָׁתָם 115	זֵירָה 199
וַיַּעַף 179	וַיַּצְלִיקִי 47	זֵיז 365
וַיַּעַץ 269	וַיַּקְרִב־ 47	זֵית 203, 231
וַיַּעֲשֶׂה 190	וַיַּרְעַם 47	זֵיבֹ 167
וַיַּפֵּר 191	וַיַּרְצֵאתִי 193	זֵכֵר 439
וַיַּצֵּאתָ שָׁמָּה 127	וַיַּשְׁכַּעְתָּ 127	זֵכֵרְתִי 269
וַיַּצֵּן 191	וַיַּשְׁכַּח 178	זֵכֵרוֹן 210
וַיַּצֵּק 174	וַיַּשְׁקָהּ 47	זֵלְעָפָה 210
וַיַּקָּף 174	וַיֵּת 207	זֵקֵן 16
וַיִּרְא 71, 189	וַיַּתְּאֲלֶצְהוּ 47	זֵמֶרֶת 199
וַיִּרְב 168	וַיַּתְּאֲלֶצְהוּ 50	זֵנֵב 132

Page	Page	Page
זָבַב 362	חֹזֶן 210	חֶלְחֶלֶה 207
זָנְבוֹת 237	חֲזִיז 207	חֶלִי 210
זָנוּגִים 368	חֲזִיר 205	חֶלִילָה 221
זָנוּת 214	חֲזִיזִין 207	חֶלֶל 272
זָנוּתִים 214	חֲזִיקָה 244	חֶלְלִים 134
זָנְחָנוּ פְּרָצְחָנוּ 149	חֲטָא 71, 86,	חֶלְמִישׁ 210
זָסַשׁ 29	203	חֶלֶץ 134
זָעֲמָה 155, 156	חֲטָא 193	חֶלְצִים 232
זָעֲקָה 243	חֲטָא 204	חֶלֶשׁ 121
זָעַת 244	חֲטָאִי 235	חֶם 434
זָקַן 204, 232	חֲטָאָה 205	חֶם 248
זָקָנִים 368	חֲטָאִים 184	חֶסֶד 355
זָקָנִי 269	חֲטָאָת 203	חֶמְדָּה 439
זָקַף גָּדוֹל 52	חֲטָאָה 203, 244,	חֶמּוֹר 205, 360
זָקַף קָטָן 52	370	חֶמוֹת 248
זָרוּ 164	חֲטָו 193	חֶמְלָה 117
זָרוּעַ 205, 362	חֲטָיִם 370	חֶמְלָה 117
זָרוּיָף 142	חִי 75, 195,	חֶמֶר 113
זָרוּרִי 208	218	חֶמֶשֶׁת 252
זָרַע 203	חִי 195, 218	חֶן 209
זָרָקָא 52	חִיה 155, 189	חֶנוּטִים 368
	חִיה 203, 364,	חֶנֶן 207
	438	חֶנֶזָּל 222
חֶבְלָהוּ 154	חִיתָם 155	חֶנִּיבָעַל 222
חֶבְלָתָךְ 148, 149	חִי 195	חֶנִּית 214
חֶבְצֵלֶת 96	חִי 155	חֶנִּיתוֹת 244
חֶג 105	חִיִּים 367-8	חֶנִּיתִים 214
חֶגָא 199, 244	חִיל 438	חֶנֶם 256, 399
חֶגֶז 167	חִיל 236	חֶנֶן 337
חֶד 247	חִיק 203	חֶנִּי 164
חֶדֶשׁ 204	חִיצוֹן 211	חֶנְגִּי 62, 154
חֶדֶב 399	חִית 199	חֶסְרִי 234
חֶדָה 215	חִיתוֹ-אֶרֶץ 223	חֶסֶדָה 201, 366
חֶדָה 215	חֶכִּי 73, 192	חֶסֶה 190
חֶדָמֹתִים 215, 246	חֶכָם 204, 232	חֶסִי 190
חֶדָן 141	חֶכְמָה 361	חֶסֶר 336
חֶדָן 83	חֶכְמוֹת 368	חֶסֶר 337
חֶדָרִי 213	חֶלֶב 237	חֶפֶץ 335
חֶדָרָן 320	חֶלֶב 370	חֶצְבָם 320
חֶדָתָם 205	חֶלּוֹם 205	חֶצוֹ 226
חֶדָה 14	חֶלְיוֹנִי 213	חֶצוּצָר 142
חֶדָה 41, 232		

Page	Page	Page
חצ' 204, 210	ט' 272, 455,	ג' 160, 196
חצ' 232, 362	459, 483	ג' 209, 362
חק 203, 209,	טרף 274	ג' 194
231	טרפ' 234	ג' 194
חקה 243		ג' 194
חקרתני 149	י' 50, 66,	ג' 194
חרכ 206, 362	73	ג' 166
חרכה 243	י' 219	ג' 214
חרגל 96	י' 219, 222	ג' 213, 216
חרגל 210	י' 168	ג' 214, 216
חרוץ 207	יאכר יום 168	ג' 165
חרט 206	יאכה 194	ג' 165, 166
חריש 204	יאהז 156	ג' 269, 272,
חרל 95	יאלה 194	331, 339
חרמש 210	יאלה 194	ג' 115
חרפה 243	יאהה 194	ג' 159
חרש 204	יאהו 194	ג' 115
חרש עצים 204	יאר 5	ג' 242
חרש 206	י' 157	ג' 121
חרש 206	י' 438	ג' 63
חשב 339	י' 242	ג' 189
חשופי 213	י' 158	ג' 361-2
חשופי ש' 219	י' 158	ג' 137
חשכים 368	י' 133	ג' 9, 256
חשמל 210	י' 156	ג' 66
חשפי 118	י' 146	ג' 260, 373
חתך 360	י' 174, 204	ג' 58
חתת 133	י' 171	ג' 201
	י' 206	ג' 137, 173
טבח 206	י' 171	ג' 169
טבעת 206, 246	י' 149	ג' 140
טהרה 203	י' 128	ג' 330
טוב 196, 432	י' 196	ג' 172
טובה 363	י' 84, 191	ג' 83, 134
טוב מאד 354	י' 190	ג' 205
טח 180	י' 75	ג' 199
טלטה 207	י' 172	ג' 199
טמאת 245	י' 269	ג' 248, 406
טף 365	י' 196	ג' 366
טפחא 52	י' 158	ג' 216, 231
טרחא 54	י' 158	ג' 256, 342

	Page
יוֹנָה	360
יוֹנָתָן	242, 243
יוֹסֵף	128, 196
יוֹסֵף	173
יוֹצֵת	184
יוֹרָא	173
יוֹרָה	194
יוֹשֶׁבֶת	364
יוֹשֶׁר	181
יוֹשֶׁת	181
יוֹכֵחַ	158
יוֹמוֹ	166
יוֹחֵלִי	154
יוֹחַד	170, 171
יוֹחַ	256
יוֹחַד	86, 189
יוֹחֵדִי	415
יוֹחֵינִי	121
יוֹחֵקִי	154
יוֹחֵקִיָּה	201
יוֹחֵדָה	15
יוֹחֵיָן	65
יוֹחֵמָנִי	157
יוֹחַן	166
יוֹחָנָה	164
יוֹחָנָן	166
יוֹחָנָנִי	167
יוֹחָסִיר	153
יוֹחָקִי	166
יוֹחָשֶׁב	153
יוֹחָשֶׁף	435
יוֹטָב	174
יוֹטָב	173
יוֹטָה	194
יוֹטָא	138, 139
יוֹדֵעַ	174
יוֹטָב	196
יוֹטָב	332
יוֹטָבִי	174
יוֹלִיל	174
יוֹן	370

	Page
יוֹקֵר	171
יוֹקֵר	171
יוֹרֵשׁ	170
יוֹשִׁירוֹ	173
יוֹשֶׁר	174
יוֹן	194
יוֹכְדָנָנִי	146
יוֹהָ	194
יוֹכַל	270, 335, 356
יוֹכָלָה	193
יוֹכָלֶת	171
יוֹכָלֶתִי	115, 149
יוֹכְסִימוֹ	193
יוֹכְסִימוֹ	191
יוֹכְסִימָה	142
יוֹכֶת	136
יוֹכַת	162, 166
יוֹכַתִּי	163, 166
יוֹכָב	166
יוֹכְשָׁם	150
יוֹדֵר	171, 271
יוֹדֵר	75
יוֹדֵי	234
יוֹדֵת	241
יוֹדֵת	241
יוֹדֵתִי	84
יוֹדֵתִיךְ	115
יוֹדֵתָנִי	149
יוֹדֵר	207
יוֹלֹז	180
יוֹלָךְ	172
יוֹכְדָנִי	398
יוֹלָל	174
יוֹקֵשׁ	208
יוֹקֵשׁוֹן	121
יוֹם	203, 231, 237
יוֹם	32a
יוֹל	165
יוֹמֹת	214

	Page
יוֹמֹת	248
יוֹמֹתָיו	176
יוֹמָח	190
יוֹמִי	248
יוֹמִים	367
יוֹמִין	212, 362
יוֹמִיתָנִי	176
יוֹמֵלָה	193
יוֹפֶס	357
יוֹמְצָאוֹנִי	150
יוֹמֵר	164
יוֹן	122, 126
יוֹנָאן	183
יוֹנָה	159
יוֹנָה	156
יוֹנוֹסָן	179
יוֹנָחָה	196
יוֹנָטָן	160
יוֹנִי	194
יוֹנָצִיר	160
יוֹנָק	174
יוֹנָקָה	192
יוֹנָשׁוּא	121
יוֹנָשׁוּף	208
יוֹסֵב	162
יוֹסֵבָה	167
יוֹסֵבִי	167
יוֹסֵבִי	167
יוֹסֵר	170
יוֹסֵר	207
יוֹסֵי	180
יוֹסֵף	355
יוֹסֵף	165
יוֹעֹר	179
יוֹעֲלָה	293
יוֹעֲמֵד	154
יוֹעֲמֵדִי	86, 154
יוֹעֲמֵדָה	121
יוֹעֲן	258, 276, 301, 312, 471

Page
עַן אֲשֶׁר 264, 301, 471
עַן כִּי 301, 471
עֲנֵהוּ 192
עֲנֶךָ 192
עָף 171
עָפוּ 172
עָץ 171
עָשָׂה 192
עָשָׂה 190
עָפָה 194, 204
עָפָה 203
עָפוּץ 196
עָפָה 141
עָפָל 160
עָפָה 191
עָצָא 171
עָצָא 193
עָצָא 241
עָהָר 208
עָחָק 157
עָעָ 174
עָעִים 367
עָעָ 170
עָעָ 174
עָר 169, 174
עָר 60, 174
עָרִי 160
עָצָה 174
עָכָדָה 234
עָכָדָה 150
עָר 171
עָרִי 162
עָרִים 208
עָרִישׁ 205
עָרִימוֹן 177
עָרָה 60
עָרָל 124
עָרָה 170, 171
עָרָה 174
עָרָה 240

Page
עָרָהוּ 149
עָרָה 193
עָרָה 189, 192
עָרָה 189
עָרָה 319
עָרָה 171
עָרָה 184
עָרָה 190
עָרָה 121
עָרָה 171, 336
עָרָה 191
עָרָה 154
עָרָה 150
עָרָה 194
עָרָה 194
עָרָה 194
עָרָה 165, 166
עָרָה 165
עָרָה 179
עָרָה 58, 216
עָרָה 194
עָרָה 180
עָרָה 84
עָרָה כִּי-יָמֹו 53
עָרָה 362, 364
עָרָה 164
עָרָה 364
עָרָה 364
עָרָה 232
עָרָה 245
עָרָה 245
עָרָה 245
עָרָה 171
עָרָה 365
עָרָה 90
עָרָה 170
עָרָה 170
עָרָה 326, 453
עָרָה 422
עָרָה 451
עָרָה 169, 171

Page
עָרָה 170
עָרָה-נָא 172
עָרָה 62, 166
עָרָה 164
עָרָה 165
עָרָה 182
עָרָה 200
עָרָה 210
עָרָה 165
עָרָה 158
עָרָה 190
עָרָה 137
עָרָה 165
עָרָה 128, 171
עָרָה 193
עָרָה 193
עָרָה 193
עָרָה 257
עָרָה 120
עָרָה 210
עָרָה 204
עָרָה 174
עָרָה 211
עָרָה 58
עָרָה 192
עָרָה 190
עָרָה 207
עָרָה 191
עָרָה 362
עָרָה 90
עָרָה 142
עָרָה 52
עָרָה 196
עָרָה 162
עָרָה 160, 161
עָרָה 139
עָרָה 180
כ 79
כ 126, 259, 312, 317,

Page	Page	Page
כ 343, 344,	כל 329, 382,	קָהָן 370
426, 465	456	קָסָפִי 234
כ-כ 480	כָּל־אֵתִי 193	קָסָפִים 276
כ"א 51	כָּלֶב 84	קָפָא 50
כֶּאֱחָד 256	כָּלֶב 360	קָף 362
כֶּאֱשֶׁר 264, 288,	כָּלֶה 305	קָפֹת 214
480	כָּלֶה 360	קָפִי 258
כָּבֵד 204	כָּלוּ 193	קָפִים 214
כְּבִירוֹת 246	כְּלוּלֹת 368	קָפִמוֹ 261
כְּבִדִּים 109	כָּלִי 248	קָפְכָה 224
כְּבוֹד 205	כָּלִי 248	קָפְלִים 409
כְּכָבֶד 61	כָּלִים 248	קָפְרִים 368
כְּכֶם 270	כָּלִיוֹן 210	כֹּר 407
כָּבֵר 256	גָּלָךְ 224	כָּרֶם 211, 362
כָּבֵשׁ 61	כָּלֶל 141	כָּרֶם 211
כָּר 362	כָּלֶל 66, 207	כָּרְמֶל 96, 210
כָּרִי 258	כָּלֶל 178	כָּרְסִם 96
כָּרֹכַר 66, 207	כָּלֶל 141, 337	כָּרְפֶס 5
כָּהֵן 146	כָּלְתִּי 193	כָּרְת 331
כְּהִיּוֹם 105	כָּם 145, 148	כְּשָׁדִימָה 220
כְּהֶם 262	כָּמָה 260	כָּתֵב 205, 232
כְּהֵן 205	כָּמוֹ 483	כָּתֵב- 240
כְּהֵן 262	כָּמוֹן 5	כָּתֵב 240
כּוֹכֵב 61, 207	כְּמִנְפִּץ 22	כָּתֵב 236
כּוֹלֵם 83	כְּמַעֲשֵׂ 271	כָּתֵבֶת 205
כּוֹס 362	כֹּן 257, 480	כָּתֵב-הַדֶּת 79
כֹּזֵבֵר 85	כֹּן 145	כָּתִיב 58
כִּי 264, 280,	כָּנָה 224	כָּתְנוֹת 246
288, 296,	כָּנֹחַ 363	כָּתְנָה 246
300, 448,	כָּנִם 213	כָּתְנָה 246
470, 471,	כָּנֶעַן 10	כָּתָף 204, 232,
474, 477,	כָּנֶעַן 210	362
481, 483	כָּנֶעַנִי 10	כָּתָף 204
כִּי אִם 455, 481	כָּנָף 362	כָּתֵר- 158
כִּיּוֹם 105	כָּנָפִים 215, 232	כָּתֵרוֹת 246
כִּלִּי 211	כָּנַפֵּל 117	כָּתוֹת 305
כִּיתְרוֹן 74	כֶּם 93	
כָּר 362, 407	כָּסִיל 205	ל 79
כָּכֶם 262	כָּסִינוּ 190	ל 105, 259,
כָּל 182	כָּסָמִים 370	313, 314,
כָּל- 327, 382	כָּסָמַת 206, 370	315, 317,



Page	Page	Page
ל 332, 349,	לְהִכָּה 206	לְמַעַן 276, 279,
350, 359,	לֶהֱן 261	346, 489
391, 392	לְהִרְבֵּה 256	לְמַעַן 258
לֹא 255, 276,	לְהִשָּׂאוֹת 193	לְמַעַן אֲשֶׁר 276, 485
281, 282,	לִהְיוֹת 193	לְמִרְוֹת 137
314, 422,	לְהִשּׁוֹת 193	לֶן 183
433, 455—	לִי 185	לָנָה 199
461	לִי 271, 281,	לְנִחֲתָם 137
לֵ"א 115, 183,	285, 455,	לְנִפְל 85, 117
192, 193,	474—478	לְנִצַּח 260
194, 195	לֹא 291, 474	לְנִצַּח נְצָחִים 260
לְאֹרֶיךָ 137	לִוְיָה 210	לְנִתְּשׁ 117
לְאֹרֶיךָ 179	לִוְיָתָן 211	לִקְבֹכַ 117
לְאֹט 178	לְלוֹא 472, 474	לְעַר 260
לֹא-כִרְתִּי שְׂרָף 70	לְחִי 362	לְעוֹלָם וָעֶד 90
לֹא־ 236, 438	לְחַיִּים 216, 231	לְעַם 105
לְאֹמֶר 315	לְחַם 203	לְפִי 258
לְאֲשֶׁר 419	לְחַכָּם 166	לְפָנַי 258, 346
לֹא-תַעֲבִירִי מִיָּמָה 120	לְחַנְּנָה 166	לְפִי קִטּוֹן 25
לִבִּי 205	לְחַנְּנֶכֶם 166	לְפָרֵט גְּדוֹל 25
לִבִּי 255, 346,	לְחִץ 203	לְצִבּוֹת 137
366	לִי 185	לְקַח 134
לִבִּי 256	לִי 236	לְקַח 161
לְבוּשׁ 205	לִילָה 200, 342	לְקַחָה 132
לְבָשָׁת 260	לִסְדֵּר 171	לְקַחִי 161
לְבִיא 180, 360	לֶן 285	לְקַחָה-נָאֵת 63
לְבִלְתִּי 276, 461	לֶךְ 173	לְקַחָתִי 158
לְבֹן 107	לְכָה 266	לְקַחָתִי 86
לְבֹרֶךְ 237	לְכֹן 261	לְקַטֵּל 117
לְבָנָה 15, 400	לְכָת 173	לְרִב 260
לְבָנָה 107, 364	לְלָבֹן 137	לְשֹׂאֵלָה 221
לְבָנָה 5	לְפָד 62, 337	לְשֹׂאֵת 194
לְבָנָה 211	לְקָה 260	לְשִׁבִּית 137
לְבַשׁ 335	לְמָה 260	לְשִׁדּוּר 117
לְנֹ 166	לְמָה 260	לְשׁוֹן 362
לְנִרְמָהִי 52	לְמוֹ 261	לְשׁוֹן עֲבָרִית 9
לָדָה 170, 171	לְמוֹד 207	לְשִׁמֵּד 137
לָדָת 171, 318	לְמִטָּה 221	לְשִׁמְעַ 137
לֵ"ה 112, 154,	לְמִינְהוּ 224	לֵת 171
185, 193,	לְמִינְהֶם 226	לְתָת 161
194, 195	לְמַעַלָּה 221	

Page	
131, 319	ק
106	ק
259	ק
256, 305	מאר
134	מאדם
252, 256, 407	מאה
200, 417	מאומה
288, 484	מאז
232	מאוננים
53	מאלא
208	מאכל
209	מאכלת
208	מאכלת
134	מאן
76, 156	מאן
150, 312	מאסכם
56	מארין
345	מאת
32a, 252	מאתים
264	מאת שנה
221	מבגלה
388	מבחר
368	מבטחים
256, 393	מבית
346	מבלערי
210	מגדו
210	מגדון
299	מגור
368	מגורים
209	מגלה
209	מגפה
117	מגרש
208	מדבר
221	מדבריה
220	מדבריה דמשק
203	מדה
84	מדו
255, 453	מדוע
212	מדין
209	מדע

Page	
209	מדע
106, 417, 448	מה
106, 417	מה-
106, 448	מה
106, 301	מה
63, 448	מה-יה
384	מהומה
368	מהומת
322	מהלל
263	מהן
53, 54	מהפך
137	מהקצעה
355, 356	מהר
145	מו-
145	מו
145	מו
145	מו
211	מואבי
203	מודע
322	מודעת
178	מוט
258	מול
258	מול
246, 439	מולדת
52-54	מונח
209	מוסר
32a, 208	מוצא
137	מוצא
209	מוקש
209	מורא
399	מורשה
209	מושב
276	מות
203, 231	מות
209	מוקח
137	מוקרת
207	מזלג
207	מזמור
209	מזמרת
246	מזמרת

Page	
220	מזרחיה
346	מחויץ
346	מחויץ ל
137	מחלמים
207	מחמד
368	מחמדים
362	מחנה
220	מחנמה
209	מחסור
49	מחסי
137	מחצרים
199	מחרת
246	מחרשות
368	מחשבים
192	מטחנים
199	מטרא
248	מי
106, 277, 280, 329, 416, 448	מי
454	מי-יתן
208	מיטב
212, 216, 248, 367	מים
248	מימי
248	מימי
221	מימים ימימה
393	מימין ל
75	מימינים
32a	מימן
171	מיררי
53, 54	מירכא
53	מירכא בפולא
53	מירכא מהפך
368	מישרים
194	מכה
142	מכרבל
209	מכשלה
226	מכתף
193	מלא
113, 184,	מלא

Page
מלא 272, 336
מלא 337
מלאה 363
מלאים 368
מלאה שחר 63
מלא 184
מלאות 184
מלאכה 224, 226
מלא פוס 35
מלאת 184
מלאתי 222, 245
מלבד 346
מלבוש 209
מלו 193
מלוות 184
מלח 113
מלח 211
מלח 211
מלחמה 209
מלים 212, 215, 372
מלין 212
מלך 204, 206, 212, 231
מלכא 46
מלכא 213
מלכה 203, 243
מלכות 201, 246
מלכות 247
מלכי 45
מלכי 118
מלכין 212
מלכין צדק 11, 222
מלכת 242
מלמעלה 255, 346
מלעיל 51
מלך 169
מלפני 346
מלקוח 209
מלקוחים 232
מלרע 51

Page
מלתי 185
מלחמה 61
מפול 346
ממחים 239
ממלכה 201, 208
ממלכת 246
ממעל 346
ממר 209
ממשלה 363
ממתקים 368
מן 105, 258, 262, 312, 345, 350, 351, 393, 402, 403, 461, 485
מנאות 245
מנגד 346
מנהו 263
מנו 436
מנוחה 246
מנוחות 368
מני 213, 222
מניות 245
מנת 245
מסב 209
מסכה 164
מסגר 209
מסך 208
מסכה 209
מסע 117
מספר 209
מסרה 17
מסתור 207
מסתר 137
מסתר 207
מסתרים 368
מעורים 137
מעוז 209
מעון 211
מעני 223

Page
מעל 210
מעל 165, 345, 346
מעם 345
מעמקים 367
מענה 399
מענה-רף 63
מעה 209
מפיק 49, 50
מפני 346
מפתח 208
מצא 183
מצאו 184
מצאת 184, 241
מצאת 184
מצכה 406
מצח 362, 364
מצחה 364
מציון 181
מצלותים 243
מצע 208
מצפון 393
מצתי 185
מקהלים 239
מקום 209
מקטלת 137
מקנה 209
מקף 55
מקרא 117, 239
מקשה 211
מר 434
מר 5
מראה 209, 224
מראהם 239
מראשות 211, 367
מראשותי 215
מרבית 439
מרגלות 201, 211, 367
מרנגד 70
מררף 70

Page	Page	Page
מֶרֶה 70	מִתְנַקֵּם 139	נֶהַה 160, 196
מְרוֹמִים 367	מִתְרַקֵּם 142	נֶהֱפָכוּ 86
מְרוֹחֵב 207		נֶהֱרִים 237
מְרוֹחֲקִים 367	נ 159	נֶהֱרָסוּת 363
מְרִיב 181	נֶ 121	נֹ 146
מֶרֶךְ 209	נֶ- 146	נֶ- 146
מֶרְכָּבָה 209	נֶ- 146	נֶ- 146
מֶרְפֵּא 193	נָא 278, 281,	נוֹחַ 178
מִשְׁנָה 137	285, 298	נוֹחַ 178
מִשָּׁה 22	נָאוּי 183	נוֹלָד 322
מִשׁוּחַ 204	נָאוּה 192	נוֹם 276
מִשׁוּט 209	נָאֲחוּזוּ 168	נִסְפָּרוּ 142
מִשׁוּשׁ 386	נָאֲכָלֶת 322	נוֹעַ 178
מִשְׁחִית 209	נָאֲנַח 129	נוֹרָא 322, 343
מִשִּׁיחַ 205	נָאֵף 157	נִזְכָּר 129
מִשִּׁים 181	נָאֲפוּף 207	נִחְבָּה 193
מִשְׁכָּבִים 367	נָאִץ 157	נִחְבָּאת 153
מִשְׁכּוֹ 118	נָאֵר 157	נִחוּשׁ 267, 388
מִשְׁכָּנִים 367	נָאֲרָתָה 157	נִחַה 273
מִשְׁכְּנוֹת 367	נָבְאִים 184	נִחַל 86
מִשְׁפָּרֶת 207	נָבְאִים 184, 335	נִחַל 165
מִשְׁלֹחַ 117	נִכָּה 221	נִחְלָה 200
מִשְׁלָף 137	נִכּוֹן 181	נִחְלָת 199
מִשְׁמִים 166	נִכְוָה 166	נִחֵם 156
מִשְׁמֶרֶת 209	נִבְיָא 205	נִחְמַר 322
מִשְׁעֵן 364	נִבְיָת 193	נִחְמִים 166
מִשְׁפָּט 206	נִבְלָה 364, 438	נִחְמִים 207, 368
מִשְׁפָּטִי 140	נִבְלָה 166	נִחְנוּ 99
מִשְׁתּוֹ 194	נִכְרָא 322	נִחְנוּ 99
מִשְׁתִּי 50	נִגְאָל 130	נִחְשֵׁב 322
מִת 178, 204,	נִגְבָּה 234	נִחְשֵׁת 211, 361,
238, 322,	נִגְה 362	370
360	נִגַּח 206	נִחְשֵׁתִי 245
מִתָּג 55	נִגִּית 199	נִחְשֵׁתִים 215, 243,
מִתָּה 178, 245	נִגְלוּ 165	370
מִתְדַּבְּקִים 138	נִגְלִינוּ 190	נִחְשֵׁתָם 245
מִתְחַת 346	נִגַּשׁ 196	נִחְשֵׁתָן 211
מִתִּים 215, 389	נִגַּשׁ 159	נִחַת 245
מִתָּן 208	נִדְרִים 368	נִחַת 165
מִתְנִי 178	נִה 146	נִטָּה 194
מִתְנִים 231	נִהג 159	נִטוּיָה 190

Page	Page	Page
נָשִׁי 190	נְעָלִים 231	נְשֻׁבָּה 323
נְטִמָּה 185	נְעֻמָּה יָחִיד 63	נְשֻׁבָּנוּ 165
נָטָר 331	נְעָפִים 368	נָשָׁה 133
נִי 146	נָעַר 13, 203,	נָשׁוּי 193
נִי־ 146	206, 231,	נָשִׁי 248
נִי־ 146	361	נָשִׂיא 400
נִי־ 146	נָעַר 204	נָשִׁים 248
נִי־ 146	נְעֵרָה 203	נָשִׂיָּהִם 248
נִי־ 146	נְעֵרָץ 322	נָשִׁיחַת 325
נִי־ 146	נְעֻשָׁה 153	נָשִׁמָּה 363
נִי־ 194	נְפִיץ 196	נָשִׁפֵּט 129
נִכְנָה 363	נְפִצְוֹתִים 179	נָשִׁתָּעָה 188
נִכְחַת 326	נִפֵּל 322	נִתָּן 196
נִכְחֹת 363	נִפְלְאוֹת 207, 256	נִתָּן 161
נִכְסָף 130	נִפְלֵאָה 184, 343,	נִתָּן 159, 270,
נִכְפָּר 142	363	338
נִכָּר 238	נִפְלְאָתָה 193	נִתָּן־ 161
נִכְרִי 211	נִפְץ 196	נִתְּמָם 161
נִלְבָּב 129	נִפְשָׁה 362, 365,	
נִלְוִי 130	406, 422,	נִכְבֵּב 161
נִלְחָם 335	442	נִכְבֹּ 167
נִפְוֵל 180	נִפְשֹׁת 234	נִכְבֹּי 167
נִמְלָא 336	נִפְתּוּלִים 209	נִכְבֹּי־נִם־נִכְבֹּי 166
נִמְלָה 360	נִיָּצַח 203, 231	נִכְבֵּב 256, 263
נִמְלָתִם 166	נִכְבָּצוּ 130	נִכְבֵּל 395
נִמָּס 165	נִקָּה 356	נִכְבֵּל 235
נִמְצָאָה 184	נִקִּיד בְּבִלִי 36	נִכְלָתָא 52
נִמְצָאוֹת 184	נִקְטָל 119	נִכְרִיר 207
נִמְצָאָן 184	נִקְטָתִם 179	נִכְבֵּב 140
נִמְצָאִים 184	נִקְיָה 190	נִסֹּר 209
נִמָּר 180	נִקֵּל 165	נִסֹּף 16
נִתְקָה 123	נִקְלָה 164, 363	נִסֹּף פְּסוּק 52
נִס 191	נִקָּם 363	נִסְפָּה 203
נִסָּב 335	נִקְמָה 206, 363	נִסְרִים 47
נִסְבָּה 165	נִרְדָּה 47	נִסְתָּה 32, 224
נִסְבָּה 166	נִרְפָּתָה 193	נִסְתָּה 224
נִסְבָּה אַחֲרֵי 88	נִשָּׂא 331	נִסְחָרָר 141
נִסְבָּה 179, 180	נִשָּׂא 194	נִסְכָּלוֹת 207
נִסְרִים 368	נִשָּׂא 130	נִסְכָּס 95
נִסְרִימוֹת 363	נִשָּׂא 129	נִסְרָה 27
נִסְרָה 156	נִשָּׂא 184	נִסְרִי: 52
נִסְרָה 362		

Page	Page	Page
סלוק 53	עֲרֶשֶׁה 370	עִירָה 32, 224
סלם 210, 256	עֲרֶשִׁים 370	עִירוֹ 224
סמדר 210	עֵינָב 206	עַל 258, 264,
סנורים 368	ע"ץ 175, 195	312, 351,
סער- 156	עוד 256, 327,	352
סערה 141	432	על- 264, 324,
ספיר 50	עזר 178	393, 471,
ספד 205, 231	עזנו 257	479
ספדת 363	עול 236	על אודות אשר 471
ספו 210	עולה 75, 203	על-אשר 471
סתר 269	עולל 164, 207	על דבר אשר 471
סתרָה 203	עולם 205, 232,	עלה 273
	367	עלה 365
ע 103	עולתָה 200	עלוי 54
עבר 204, 360	עון 399	עליון 373
עבטט 207	עושים 368	עליוני 369
עברי 118	עוף 365	על-ימו 261, 264
עברים 9	עזר 206	על-כי 471
עברים 367	עירה 179	על-כן 354
עגל 204	עירון 211	עללות 368
עגלים 205	עירי 179	עם 105, 401,
עגלתו 245	עירי 179	438
עד 258, 264,	עז 203, 360	עם 258, 260,
272, 273,	עזבי 222	335
280, 297,	עזבתני 149	עמדי 261
312, 484	עזה 27	עמירך 150
ער-אפקה 221	עזיו 207	עמהם 261
ער-אשר 275, 483	עזר 363	עמי 213
ער אשר אם 271, 483,	עזרה 363	עמכם 261
484	עזרת 199	עממי 237
ער-אנה 269	עזרתָה 200	עממים 237
ערה 245, 438	עזתָה 220	עמק 204
ער-הם 100	עשרת 245	עמקים 205
עדות 247	ע" 181	עמרה 27
עדותיו 37	עם 182, 365	עמרים 104
עדי 264	עין 212	ענב 205
עדיך 264	עין 201, 362	ענה 338
עדיכם 264	ענית 214, 236	ענהו 192
ער כי 483-4	ענינם 214, 216	עני 232
ער-מתי 269	עיר 248, 362	ענוך 192
ערנים 368	עיר 396	ענוך 192

Page	Page	Page
עגס 192	עָשָׂר 407	פְּנִיָּאל 223
ע"ע 112, 161,	עֶשֶׂר 250	פְּנִים 215, 238,
180, 195	עֶשְׂרוֹת 253	367, 439
עפֿעף 141	עֶשֶׂת 188	פְּנִימוֹ 261
עפר 370	עֶשְׂתִּי 251	פֶּסַח 205
עפֿרה 386	עֶשְׂתוֹת 246	פֶּסֶק 52
עפֿרות 370	עֶשְׂתִּי 193	פֶּעוּל 127
עץ 210, 365,	עֶשְׂתְּרוֹת 246	פֶּעַל 112
370	עַת 210, 361	פֶּעַל 127
עצום 205	עַתָּה 432	פֶּעַל 203, 231
עצים 370	עַת קָצִיר 204	פֶּעַל 235
עצם 362, 422		פֶּעַל 86
עצמות 234	פ"א 112, 154,	פֶּעַץ 196
עצרת 245	167, 194	פֶּקִיד 205, 232
עקב 238	פֶּאֱהָ 248	פֶּקִידוֹת 246
עקב 301, 471	פֶּאֶר 205	פֶּקַח 206
עקב 238	פֶּאֶר 156	פֶּקַחְקוֹחַ 207
עקב אֶשֶׁר 264, 471	פֶּרִים 210, 256	פֶּר 105
עקב כִּי 264, 471	פֶּרִיץ 210, 256	פֶּרֶא 86, 203,
עקרב 208	פֶּה 248, 362	360
עקרב 239	פ"ו 169, 173	פֶּרֶם 5
עקש 206	פוּץ 196	פֶּרַח 207, 439
ערב 342	פוּצָץ 196	פֶּרִי 210, 231,
ערבון 5	פּוּרִיָּה 190	365
ערי 191	פּוּר 52, 53	פֶּרִיָּה 400
ערום 205	פּוּר 356	פֶּרִיעוֹת 363
ערום 442	פֶּחַד 133	פֶּרֶשׁוֹ 133, 142
ערי 248, 370	פֶּחָה 363	פֶּרֶשׁוֹ 142
עריץ 207	פ"י 169, 173,	פֶּרֶשְׁכֶּם 150
ערכה 154	174	פֶּרֶת 199, 400
ערף 362	פִּי 249, 437	פֶּשֶׁטָּא 52
ערפל 208	פִּיִּים 249	פִּלִּית 370
ערש 362	פִּים 249	פִּשְׁתִּי 370
עשב 365	פִּיכּוֹ 371	פִּשְׁתִּים 370
עשה 135	פִּכְרֶת 363	פֶּת 203
עשה 189	פִּלְגוֹת 237	פֶּתָאם 256
עשו 189	פִּלְגוֹשִׁים 215	פֶּתַח 133
עשו 190	פ"ן 159, 174,	פֶּתַח 35
עשוות 190	194	פֶּתַח 368
עשי 369	פֶּן 264, 276	פֶּתַח קֶטֶן 34
עשיתי 191	456, 460	פֶּתִי 203

Page	
207	פְּתִלְתֵּל
210	פְּתִרֹן
194	צָא
236, 438	צָאן
194	צָאת
244	צָאת
399	צְבָאוֹת
399	צְדָה
201, 207, 388	צִדִּיק
201	צִדֶּק
204, 243	צִדְקָה
84	צִדְקִי
342	צִהְרִים
191	צִי
362	צִוָּאר
367	צִוָּארִים
190	צוּפִיָּה
203	צוּר
179	צוּרִי
211	צוּרִיִּים
368	צִחְצְחוֹת
205	צִחֶק
208	צִינֶק
389	צִיץ
873	צִלְמוֹת
238	צִלַּע
238	צִלַּע
238	צִלְעִי
141	צִלְצֹל
407	צִמֶר
193	צִמָּת
185	צִמְתִּי
53	צִנּוֹר
298	צִעְרֵי אוֹנוֹ
156	צִעְדָּךְ
205	צִעִיר
190	צָפוּ
362	צָפוֹן
221	צָפוֹנָה

Page	
141	צָפָץ
96, 210	צָפְרָעָה
210	צָפְרֹן
170	צָק
179	צָקִין
170	צָקָת
434	צָר
361	צָר
32a	צָר
237	צָרִי
35	צָרִי
212	צָרִיץ
178	קָאם
199	קָאָת
164	קָב
164	קָבָה-לִי
35	קָבוֹץ
16	קָבֹל
164	קָבִנוּ
337	קָבַע
231	קָבָצִים
368	קָבָרִים
93	קָר
205	קָרוֹשׁ
337	קָדֵם
53	קָדְמָא
234	קָדְמָה
210	קָדְמוֹן
484	קָדְמִת
208	קָדְקֶד
47	קָדְקֶדוֹ
86, 205, 231	קָדָשׁ
87	קָדָשִׁי
44	קָדָשִׁים
369	קָדָשִׁים
134	קָדָשׁ-לִי
438	קָהֹל
363	קָהֹלָת
16	קָדָשׁ

Page	
210	קִי
210	קִי
192	קִיָּה
190	קִיָּתִי
444	קִיל
178	קִים
179	קִים יְקִימוּ
175, 285	קִים
63	קִימוֹ צָאוּ
5	קִיף
60	קִח
161	קִחָת
93	קִט
235	קִטְבֶּךְ
204	קִטִּיל
112	קִטִּל
203	קִטִּל
95	קִטְלִישׁ
66	קִטְלִית
41	קִטְלִית
113	קִטָּן
54	קִטְנָה
237	קִטְנִים
269	קִטְנִיתִי
206	קִישׁוֹר
178	קִים
178	קִים
224	קִימְנוּ
94, 109, 400	קִל
32a	קִל
163, 167	קִלוּ
47	קִלְלָתְךָ
209	קִלְקֵל
75, 176, 237	קִם
54	קִמָּה
89	קִמֵּל
35	קִמֵּץ חֲטוּף
175	קִמְתִּי
206	קִנָּא



Page	Page	Page
קנה 5	ראה 157, 331,	רוח 362
קנן 210	339	רוחך 224
קנך 192	ראה 189, 318	רין 373, 400
קנן 132	ראה 218	רוחם 207
קס 93	ראה 218	רחל 360
קסומי 118	ראו 73, 189	רחלים 212
קץ 93	ראו 157	רחם 203, 362
קץ 182	ראה 189	רחמה 199
קצה 209	ראי 237	רחמים 368
קצה 224	ראנן 207	רחקה מני 63
קצו 224	ראש 32a, 236,	רחקי 269
קצות 245	249	רחץ 271
קציגה 5	ראשונה 256	רשפש 142
קציר 204, 438	ראשית 212	ריב 182, 335
קצרים 150	רב 182	ריבות 181
קצת 245	רב 204	ריב יריב 182
קראן 118	רבאות 252	ריקם 256
קראן 118	רבבה 252	רכב 365
קראני 151	רבה 209, 256,	רמה 365
קראת 184	401	רמו 164
קרב 205	רבה 191	רמיתני 149
קרבה 117	רבו 167	רמם 207
קרבן 210, 239	רבו 164	רמני 213
קרביהם 239	רבו 252	רמם 439
קרח 94	רבוא 252	רמם 365
קרית 206	רבות 252	רן 164
קרחא 199	רביע 52	רני 167
קרי 57	רביע גדול 53	רני 167
קריתים 219	רביע מנרש 53	רע 93, 434
קרית ספר 11	רביע קטון 53	רעב 204
קרן 201, 362	רביץ 400	רעב 206
קרנות 214	רבב 181	רעה 363
קרנים 214	רבב 256	רעה 442
קרני פרה 52	רבתי 222	רעהו 226
קריתן 216	רבתיים 252	רעם 224
קש 93	רגל 362	רענן 141
קשט 47, 235	רגלי 407	רפא 94
קשת 211, 361	רגלים 216, 231	רפאות 207
קשת 211	רדה 171, 172	רפאתי 193
	רהב 203	רפה 193
	רוב 16	רפה 49, 69
ר 70		

Page	
335	רָצָה
212	רָצִין
462	רָק
243	רַקְמָתִים
170	רֶשֶׁ
170	רֶשֶׁ
285	רֶשֶׁ
234	רֶשֶׁפִּי
48	ש
194	שָׂא
210	שָׂאת
210	שָׂאת
194, 210	שָׂאת
204	שָׂכַע
269	שָׂרִיתִי
224	שָׂרָה
232	שָׂרָה
224	שָׂרָהוּ
204, 213, 373	שָׂרִי
211	שָׂהֲרוֹן
183	שֹׁם
203, 209	שָׂחוּ
373	שָׂטָן
203	שִׁכָּה
365	שִׁיחַ
182, 338	שִׁים
182	שִׁישׁ
27	שִׁכְלוֹת
269	שִׁמְחָתִי
158	שִׁמְחַ
118	שִׁמְחַ
61	שִׁמְלָה
319	שִׁנָּאת
269	שִׁנָּאתִי
201	שָׁעִיר
364, 386	שָׁעִר
238	שָׁעִר
238	שָׁעִר
364	שָׁעִרָה

Page	
201, 370	שָׁעִרָה
370	שָׁעִרִים
215, 243	שָׁפְתִים
213	שָׁרִי
278	שָׁרָף בָּאֵשׁ
148	שָׁרְפָתָם
210	שָׁת
105	ש
48	ש
105	ש
105	ש
60, 105, 453	ש
105	ש
157	שָׂאָה
178	שָׂאָתִים
157, 338	שָׂאָל
244	שָׂאָל
157	שָׂאָל
362, 373	שָׂאָל
244	שָׂאָלָה
157	שָׂאָלִינִי
157	שָׂאָלָךְ
244	שָׂאָלָתִי
157	שָׂאָלָתִיָּהוּ
115	שָׂאָלָתִי
115, 157	שָׂאָלָתָם
207	שָׂאָן
141	שָׂאָן
165	שָׂאָם
207, 439	שָׂאָרִית
108, 322	שָׂב
60	שָׂב
60, 170	שָׂב
172	שָׂבָה
205	שָׂבִיעַ
246	שָׂבוֹת
134	שָׂבָח
406	שָׂבָט
203	שָׂבָה

Page	
203	שָׂבִית
63	שָׂבִיתִי שָׂבִי
47	שָׂבִילִי
250	שָׂבַע
256	שָׂבַע
269	שָׂבַע
232	שָׂבָעִים
253	שָׂבָעִתִּים
170	שָׂבָת
62	שָׂרָדוּ
166	שָׂרָדוּ
373	שָׂרִי
86	שָׂוָא
355, 356	שָׂוִב
179	שָׂוִכָה
203, 209, 231	שָׂוִט
209, 362	שָׂוִק
35	שָׂוִרָק
364	שָׂוִיָן
364	שָׂוִשָּׁנָה
156	שָׂחָרוּ
192	שָׂחָה
163	שָׂחָה
163	שָׂחָה
192	שָׂחָה
343	שָׂחָח
155	שָׂחַט
207	שָׂחָרָהוּ
245	שָׂחָת
336	שָׂחָף
210	שָׂלָה
210	שָׂלָלִי
364	שָׂרִי
364	שָׂרָה
182, 338	שָׂרִית
335	שָׂכַב
116, 118	שָׂכַב
150, 236	שָׂכָבָה
128	שָׂכֹן
207	שָׂכֹר

Page
שכל 271, 336
שכולים 368
שְׁכֶמָה 236
שְׁכֶמָה 236
שֶׁבֶן 115
שֶׁבֶן 115
שְׁכָנִי 222
שָׁכָר 205
שָׁכָר 35
שְׁלֹאֲנָן 96
שְׁלָה 185
שְׁלוּה 203
שְׁלוּתִי 185
שְׁלֶחֶב 96, 142
שְׁלֶחֶבֶת 209
שְׁלֶחֶבֶת 96, 142
שְׁלוּה 210
שְׁלוֹם 205, 399
שְׁלוֹם 207
שְׁלוּתִי 75
שְׁלַח 157, 331
שְׁלַח 158
שְׁלַח 158
שְׁלַח 158
שְׁלַחָה 131
שְׁלַחִים 368
שְׁלַחֵן 210, 239
שְׁלַחֲנִי 151, 158
שְׁלַחָה 66, 86, 158
שְׁלַט 16
שְׁלִי 60
שְׁלֹם 337
שְׁלֹם 216
שְׁלֹמָה 210
שְׁלֹמִים 343
שְׁלֹמוֹן 210
שְׁלֹמִים 368
שְׁלֹמוֹנִים 368
שְׁלֹשׁ 250
שְׁלֹשׁ 32a
שְׁלֹשֶׁת 52

Page
שְׁלֹשֶׁת 53
שְׁלֹשׁ מֵאוֹת 252
שְׁלֹשׁ נִקְדּוֹת 35
שְׁלֹשֶׁת אֲלָפִים 252
שְׁלֹשֶׁת נָשִׁים 250
שְׁלֹשֶׁתָּם 253
שֵׁם 255
שָׁפָה 220
שָׁכוֹת 214
שְׁמוֹתָם 226
שָׁמִים 212, 216, 249, 367
שְׁמִיקָה 221
שְׁמִינִים 368
שְׁמִנָּת 252
שְׁמִעוֹנִי 151
שְׁמִיעֵן 118
שְׁמִשׁ 362
שֶׁן 362
שְׁנָא 199, 342
שְׁנָא 193
שְׁנָה 243, 366, 406
שְׁנוֹת 214
שְׁנִים 216
שְׁנִים 212
שְׁנִים 231
שְׁנִים 250
שְׁנִית 256, 410
שְׁנִית 199
שְׁנִיתִים 216
שְׁעָר 210, 362
שְׁעוֹ 211
שְׁעָשַׁע 141
שְׁעָשַׁע 164
שְׁעָשַׁע 164
שְׁעָשַׁע 141
שְׁעָשַׁעִים 368
שְׁפָחָה 360
שְׁפִיפֹן 211
שָׁפַל 116
שָׁפַל 356

Page
שְׁפַעַת 199
שְׁפִירוֹ 207
שְׁפִיתִים 216
שָׁקַל 407
שְׁקוּץ 207
שְׁקִתוֹת 244
שְׁרָאשִׁי 70
שְׁרָבִיט 96
שְׁרִץ 336
שְׁרִץ 365
שָׁרֵשׁ 140, 141
שְׁרָשִׁים 44
שָׁרֵשׁ 93
שָׁשׁ 250
שָׁשִׁי 211
שָׁשׁ-רִבְאוֹתוֹ 252
שָׁת 210
שָׁת 182
שָׁתָה 196
שָׁחוֹ 189
שָׁחוֹת 189
שָׁחוּה 319
שָׁחִים 250, 256
ת 138
ת- 61
תֹּא 210
תֹּאכֵד לְעַד 168
תֹּאכֵד 168
תֹּאכֵנָה 130
תֹּאנָה 364
תֹּאנִים 209
תֹּארוֹ 235
תֹּארוֹ 235
תֹּאחָה 168
תֹּבֹאחָה 123
תֹּבִיחָה 209
תִּבְרִי 52
תִּבְלִ 362, 373
תִּנְהֵינָה 121
תִּנְיִן 192
תִּנְלָה 192

Page
תגמור 209
תרדקן 122
תרדאונג 193
תרדאונג 150
תרמי 165
תרמין 191
תהו 210, 265
תהום 209, 373
תהלה 209, 213
תהלים 22
תהלף 154
תהפוז 209
תהפכות 368
תו 209
תורח 209
תוחלת 209
תוכחות 246
תוכחת 209
תולדות 209
תולדת 209
תומך 128
תוסף 275
תוסף 173
תוסף 173
תוצאות 209
תורה 209
תושב 209
תושיה 373
תזכרה 130
תזל 168
תחבולות 209
תחיל 275
תחכם 209
תחננוגים 368
תחנתי 226
תחת 258, 264, 471
תחת אשר 471
תחת כי 471
תחת 264
תחת 261
תחלום 264

Page
תחת 264
תחתם 260
תחתנה 261
תחתני 261
תי 114
תיטבי 174
תימן 209, 362
תיש 360
תישים 236
תתף 148
תתיים 5
תקלה 193
תקלית 209
תקפה 138
תלאום 193
תלבישני 150
תלכשן 121
תלישא גרולה 52
תלישא קטנה 53
תלמיד 209
תלן 89
תלן 182
תם 204
תם 94
תפח 190
תקטיר 435
תמימם 401
תמיד 432
תמיתני 124
תמם 356
תמנו 163, 166
תמם 209
תמורים 209
תמתון 179
תן 161
תן 161
תנרף 60
תנופה 209
תנור 362
תנור בערה 199
תנחומים 209
תני 148

Page
תסף 168
תעבני 269
תענה 130
תעננים 368
תענה 190
תעפה 123
תער 190
תעשרנה 150
תפארה 209
תפוח 209
תפלה 209
תפף 94
תצלנה 163
תקוה 209
תקטל 119
תקמנה 177
תקף 16
תרא 189
תראה 192
תראנה 190
תרגומין 17
תרגל 141
תרגם 141
תרג 89, 172
תרגמה 209, 373
תרגן 209
תרגים 369, 401
תר ינה 193
תרצה 221
תשאנה 194
תשנה 185, 194
תשנה 177
תשפץ 209
תשונינה 177
תשלחנה 121
תשמורם 120
תשקעון 121
תשמע 191
תתה 60
תתחכם 139
תתער 190













